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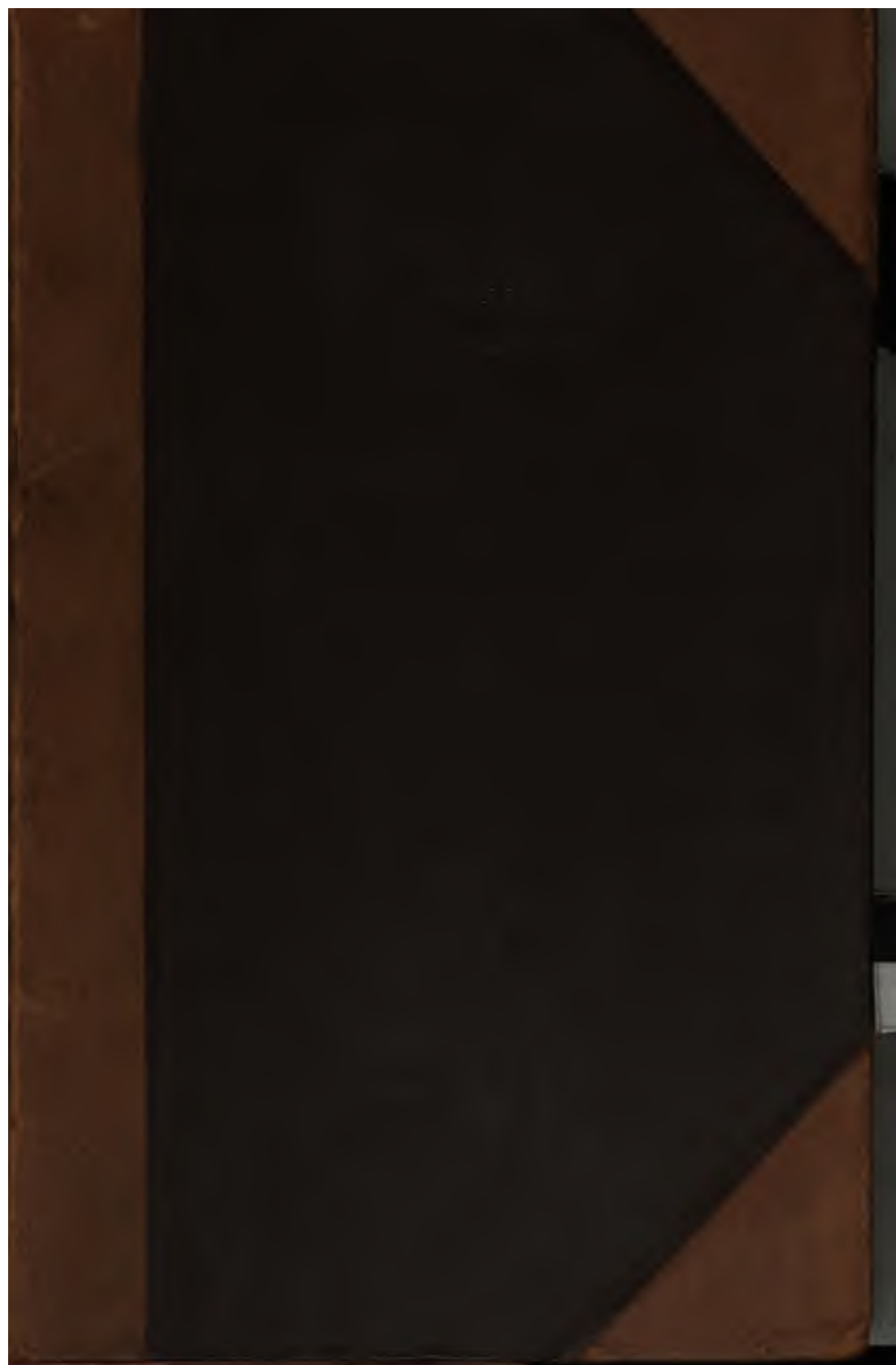
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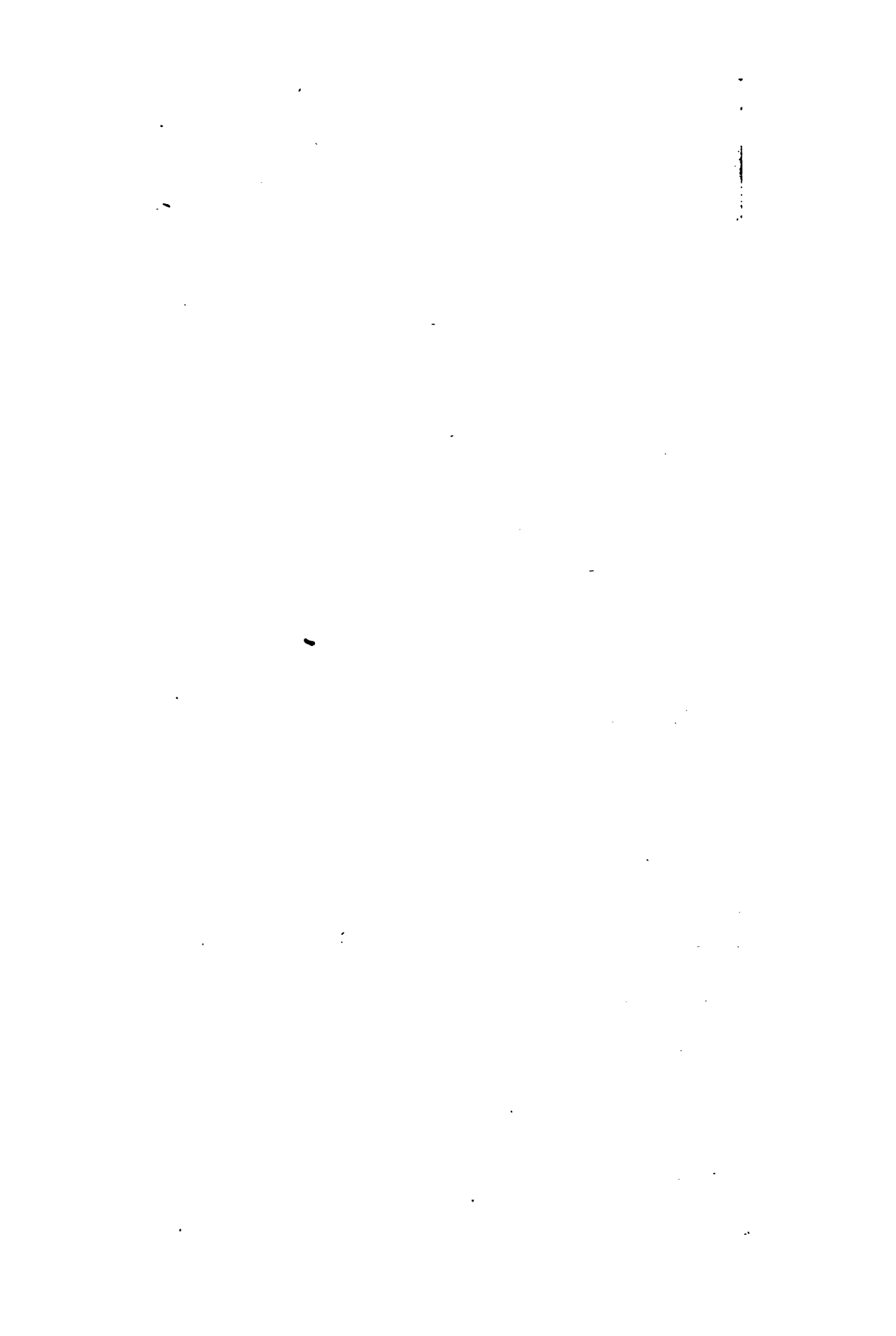
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THE
CHRISTIAN GUARDIAN,
AND
CHURCH OF ENGLAND MAGAZINE,
FOR
MDCCCXXIII.

FOLLOW PEACE WITH ALL MEN, AND HOLINESS, WITHOUT WHICH NO
MAN SHALL SEE THE LORD.—HEB. XII. 14.

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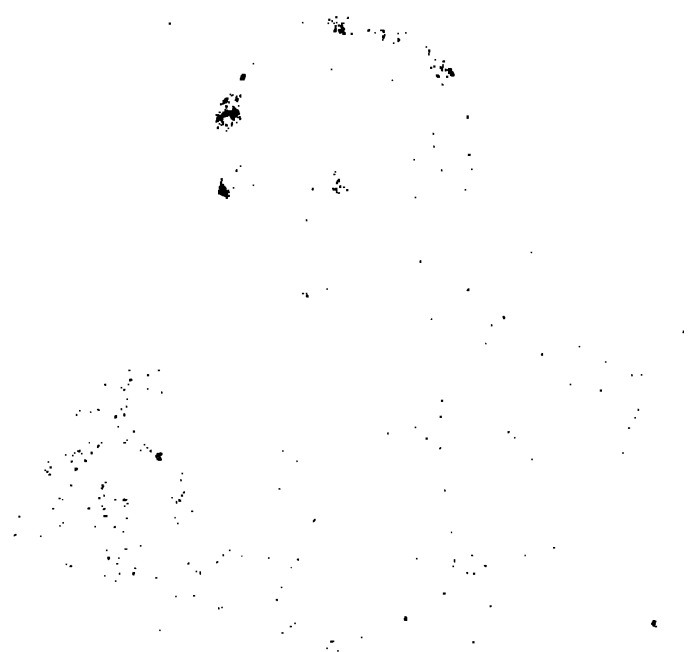
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OECOLAMPADIUS.

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THE
CHRISTIAN GUARDIAN,
AND
Church of England Magazine.

JANUARY 1, 1823.

MEMOIRS OF THE REFORMERS.

ECOLAMPADIUS.

THE diversity of opinion which was originally found among the Reformers on minor points, was urged against them by the Romanists as an argument for their return to the bosom of that church which professed infallibility. The censurers themselves, however, could never show where this infallibility lay; for council opposed council, and pope contradicted pope. The enemies of revelation have taken the same ground in their attacks on divine truth, and have recommended the pilotage of natural reason; yet have these also been constrained to acknowledge, that after tossing them about on a sea of dispute, she has landed them on the misty shore of endless uncertainty.

But notwithstanding these errors of superstition and infidelity, there is an infallible guide, and a satisfactory exercise of the reasoning power. The infallible guide is Scripture, consistently interpreted; and the proper office of reason is to ascertain the authenticity of that Scripture, and then to receive its mysteries, which are true, though incomprehensible. Nor is this all. The sincere inquirer after divine truth is possessed of a peculiar advantage. In addition to the satisfaction derived from external and internal evidence, he shall have experimental proof of its excel-

JANUARY 1823.

lence. This is a corollary of immense value, and confirming the original demonstration. "If any man will do his will, he shall know of the doctrine, whether it be of God." In the pursuit of religious knowledge, success is promised to sincerity; not that sincerity is in itself a meritorious cause of proficiency; but, inasmuch as it is a state of mind which is unprejudiced, serious, teachable, and honest, it is so far a gracious qualification for the discernment of truth and the detection of error. It is, in fact, a disposition of heart, so intimately connected with, and so closely allied to a sound understanding, that in the inspired pages they are frequently used as convertible terms. Hence it may be confidently asserted, that those excellent men, who in the fifteenth and sixteenth centuries searched for truth with the requisites of faith, meekness, diligence, and conscientiousness, however they might differ on certain topics, speculative or circumstantial, were right in the main; and were ultimately led, by celestial illumination and guidance, through the mazes of controversy into the belief of every essential doctrine. Who can doubt that the great Reformer of Basle was taught by the Spirit of God, and eminently qualified for a minister of the sanctuary, though he not only joined Zuinglius in op-

B

posing Luther, but also differed from Zuinglius himself in the dispute on the Sacrament?

His real name was John Haulschlein, though known in church history by the Grecised diminutive of *Œcolampadius*, or "Light of the House;" no inappropriate appellation for one who was a burning and shining lamp in the temple of the Lord*. His native place was Winsperg, in Franconia; his parentage respectable for birth, wealth, and piety, and partly of Swiss descent, one of his grandfathers being a citizen of Basle. The sole survivor of many children, he was further endeared to his parents by an amiable disposition and development of early talent. His father designed him for a mercantile life; but his mother prevailed on her husband to increase his scholastic information by sending him to the College of Heilbronn, and afterwards to the University of Heidelberg, where, in 1496, he was admitted to the degree of Bachelor, though only fourteen years of age. Proceeding soon after to a Mastership, he repaired to Bologna with intent to study civil law, where he remained but half a year, owing partly to the climate disagreeing with his health, and partly to a disappointment sustained by his father from a merchant who owed him a large sum; and returning to Heidelberg, applied himself diligently to theological learning†.

His piety and good sense led him to reject the oracle of those days, Scotus, who "darkened counsel by words without knowledge," and to whom he was not less opposed by nature than by name. The different ideas of il-

lumination and obscurity suggested by their respective appellations did not escape the notice of Melchior Adam, by whom we are informed that he assiduously perused the works of Thomas Aquinas, Richard, and Gerson, but neglected the darkling subtleties of Scotus*. His integrity, learning, and modesty soon gained him a reputation which reached the ears of Philip Elector Palatine, by whom he was nominated tutor to his younger children. But he soon grew weary of a court life, which was neither suited to his retired and devotional habits, nor yet to his weak constitution, and resigned his charge. His parents, perceiving his decided preference of the ministerial office, now gave up their estate to the support of a pastor for Winsperg, and appointed him to the office; but finding himself unequal to this charge also, he quitted it in a fortnight, and returned to pursue his favourite studies at Heidelberg, having previously perfected himself in Greek under Reuchlin of Stutgard.

After adding Hebrew to his other attainments, he returned to Winsperg, and resumed the pastoral office. "Here he preached Christ," says his biographer, "with the approbation of all who were spiritually minded and well informed, although as yet with much mixture of the old superstition." He was regarded as a preacher very grave and severe, because, with a becoming sense of the solemnity of his work, he refrained from those facetious trickeries with which the monks used to amuse their audience. He was very guarded in forming friendships, but became intimate with Wolfgang Capito, at Heidelberg, to whom he continued much attached in after-life. Through the recommendation of this friend, who desired that he should enlarge

* "Munere concionandi jam fungens, in ecclesiam Dei, videlicet Domum Dei, verbum quoque Dei ut Lucernam Christianorum intulit *Œcolampadius*."—*Verhedenii Imag. Theol.* p. 44.

† Capito, *Vita Œcol.* præfix. Epist. Zuing. et *Œcol.*

* "Scoti *exoteræ* subtilitates neglectit." P. 21.

his sphere of usefulness, he was invited by Christopher of Uttenheim, Bishop of Basle, to accept the chief parish in that city, whither he removed in 1515. One of his first works at leisure hours was to compose six Christian tragedies; which might indeed be a pleasant employ for one who had a peculiar facility in poetical composition, and were doubtless opposed to the silly mysteries, or plays, enacted by friars in the middle ages; but there were many sentiments contained in them which a better knowledge of Christianity led him to renounce, and which induced him to refrain from printing them. Had they, however, been unexceptionable in point of doctrine and expression, the eligibility of this mode of conveying religious instruction is very questionable, though similar productions have issued from most respectable members of reformed communities.

Acceding to the wishes of his friends in accepting the doctorate, he was associated with the learned Erasmus in editing Annotations on the New Testament, and that eminent scholar acknowledged in the preface the obligation he was under to him for his valuable assistance. He was next invited by the Canons of Augsburg to preach in their cathedral, but though he undertook the office he soon relinquished it. It appears by his own confession afterwards, made to Pirkheimer, a Nuremberg noble, and counselor to Charles V. that a timidity of disposition, and reservedness of character, operating on a weak constitution and distrust of personal fitness, induced him to retire from a pulpit in which he might have preached the doctrines of justification and sanctification, on which he had clear notions, though not as yet free from admission of the authority of the Pope and transubstantiation. He suffered himself to be led away so far by his diffidence, as to enter a neighbour-

ing monastery dedicated to St. Bridget. But he stipulated with the monks, that he should be at liberty to pursue his studies, entertain his own views on religious subjects, and depart when he pleased. His mind was ill at ease; for, while he saw the propriety of further qualification for the work of the ministry, by retirement, prayer, and study, yet he could not but feel conscious that he was deserting an important post, and that he might be constrained to resume the task of public instruction. The monks, thinking themselves honoured by the presence of so distinguished a guest, were very flattering in their attentions, and wrought so much on his easy temper, that he seemed no way inclined to quit his lodging. The zealous Capito did not cease from exhorting him to consider the culpability of his conduct in thus hiding his light under a bushel. Beginning at length to rouse himself, and finding a stimulating counteraction to the narcotic influence of the walls of the monastery in the very superstition of its inhabitants, he was stirred up to compose a treatise on confession, in which he spoke so plainly against many absurdities of the Papists, that the monks began to dislike him as much as they before admired him, and feared lest they should be brought into trouble by his longer continuance among them. Some of his adversaries threatening death or imprisonment, the monks advised him to consult both his own safety and their quiet, by seeking another residence. He did not, however, yield to their desire till he had sharply rebuked them for their doctrinal and practical errors, and exhorted them to embrace those truths which it would be their condemnation to reject, now that he had faithfully proclaimed them.

The tenets of Zuinglius, meanwhile, were countenanced by the most able Basilian divines. Capito

lectured with much purity on the Gospel of St. Matthew, and was seconded by Hedio, Luthart, and Pellican. Ecolampadius, having passed two years in his monastic retreat, became more and more assimilated to those worthy men in sentiment. In 1521, he repaired to the castle of Ebenburg, belonging to Francis of Seckingen, a nobleman who protected such learned characters as inclined to the doctrines of the Reformers. Here the fruits of his prayer and study more evidently appeared. He had searched for understanding as for hid treasure, and had proved the truth of those words, "He that seeketh findeth." He thus writes to Hedio in defence of performing service in the vulgar tongue; "As F. Von Seckingen, a very distinguished knight of Germany, and Captain in the Emperor's army, hath sent for me to instruct his household; yea, rather to feed it with spiritual sermons, being long since instructed; I thought it my first duty to take care that the evangelical law should be made familiar in it, whereby it might grow in the true and sincere study of Christianity; even peace, gentleness, moderation, charity, piety, and, above all, becoming confidence in God. And through Lent, I had the opportunity of expounding and translating the Gospel, read in Latin, and exhorting my hearers, in a simple manner, to the cultivation of religion. But after Easter this practice was less convenient, as the family having other calls could not so often attend worship. There are also a few individuals in whom I perceive a little impatience, though the service is short. Generally speaking, however, here, as elsewhere, it is found that they love daily hearing and the sight of the minister; even the hearing unintelligible mutterings, beholding ceremonies, attending the benediction, and in a perfunctory manner commending themselves to

God, and so resting satisfied. Which is, indeed, of little benefit; and I almost think they might as well be employed in their usual occupations. For the whole world is the Christian's temple, and he delights to pray always, and worship God in spirit and in truth, as he requires, and with ejaculations and thanksgiving. The principal object of ecclesiastical structures is, the more convenient proclamation of the word, and celebration of the sacraments; not so much for praying and singing: although, indeed, in our day the word of God is made to give place to many noises and shoutings, for so some people's singing is called by the Prophets, and placed in the back ground. It was for this reason that I proposed to my patron to instruct his household by some daily sacred reading; and it was thought by him, as a man of good sense, and by those noble persons Diether of Talburg, and Hartmut of Cronberg, both real Christians, as you well know, that it would be for the advantage of the pious poor, if the ordinary custom of preaching only on the Lord's day, and saying mass the whole week, were inverted: that rather the word of the Lord should be published every day, and service performed on Sundays and holidays alone, if indeed there should not be time then for both mass and sermon. I was of the same opinion. I entered also on a new plan, and read in the vernacular dialect the Epistle and Gospel. That this was right and lawful, I was taught by the testimony of Paul; and so I held forth the word and did not withhold the sacrament, though I did all in the usual time. The change was agreeable to all the congregation. And that I might not give unnecessary offence by the suddenness of the alteration, I made it my business to prepare their minds by a familiar discourse, which I send

you with this letter, as more fully explaining my motives; and in which you will perceive that I improved to my purpose that text in the Gospel, *The hour cometh when I will no more speak unto you in parables*.*"

The sketch of the discourse is remarkable for its pathetic eloquence and affectionate piety; and the interesting epistle which accompanied it, which was sent in June 1522, sufficiently shows the Protestant turn of the writer's mind at this early period. It is pleasing also to observe the contrast between his present and former sentiments on the subject of preaching. As if afraid that his friends should fall into his own snare, he exhorted them in his correspondence to zeal, and boldness, and ministerial intercession. In this very letter, he warns Hedio to expect opposition from the people of Mentz, to whom he was at this time addressing some faithful discourses. He had also written to him to the same effect a few months before. It was after going through his ministration on the last Sunday in Lent, he took up his pen to pour out the fulness of his heart. "How are you, my very dear Hedio? We have both read aloud to-day, you to a large flock, I to a little number, how boldly Christ went forth to meet his enemies; that he might set us an example of humility, patience, and constancy. But what good would it do, if we were to bawl ourselves hoarse? This is done by such as are least in the kingdom of heaven. Let it be our aim to have an unyielding courage, whenever Lucifer stirs up war, and begins to rage with loosened chain! To this day we have experienced but slight trials: some inferior characters, of small consideration and less Christianity, blame the Gospel liberty, to which they have been little ac-

customed: we are not yet come to the thorns, the scourge, the cross, the gall, &c. Let us prepare our minds; yea, let us pray, that at whatever hour Christ shall call us, we may not be found lacking, no, not even in word; certain, that the greatest happiness of this life is to venture for the sake of Christ! I know, my friend, that you do not require such exhortation; but suffer me thus, in the mean time, to confirm *myself**."

On the death of his patron he returned to Basle, and, awaiting the direction of Providence, he devoted the interval to a translation of the sixty-six homilies of Chrysostom on Genesis, and preached or expounded to such as resorted to him, being chiefly supported by Cratander, a liberal printer. The senate appointed him Professor of Divinity, when he publicly lectured on Isaiah to a great concourse of hearers, receiving an annual stipend. He afterwards published his Lectures dedicated to the senate; and Zanker, the incumbent of St. Martin's, falling ill of the gout, he was requested by him and the churchwardens to take the office of preacher and assistant minister, to the great joy of all who desired religious information, but to the extreme annoyance of the popish sophists. He gave them to understand, that he should deem himself at liberty to attack the errors of the Romish church. He celebrated divine service, and baptized infants, in the vulgar tongue; administered the communion in both kinds; declaimed against popish traditions, purgatory, images, masses, holy water, palm-branches, &c. and enlarged on the perfection and sufficiency of the merits of Christ.

John Cochläus, a learned and artful Romanist, wrote him a plausible and flattering letter from Stutgard in 1524, lamenting that so

* Gerdesius, v. i. Mon. Ant. p. 148—169.

* Epist. Æcol. et Zuing. L. iv. fol. 210, a.

excellent and able a character should wander in the paths of heresy, beseeching him to return to the orthodox faith, as he deemed it, and promising him a dispensation from the Pope, and the situation of prior, if he would enter again into the monastery. He was proof, however, against this temptation, and unmoved at the threats of some bigoted clergy, who sought to stir up the people against him. The senate prudently sanctioned his zeal, by commanding preachers to abstain from railing against each other.

About this time Blaurer, a gentleman of birth, who had entered the monastery of Alberspack in the duchy of Wirtemberg, having read Luther's works, left the order and came home to his friends at Constance. The abbot got the Austrian governor to write to the senate to send him back, on which he composed a narrative of the whole affair, and proposed conditions of return, which his superior did not think proper to accept. He sent his work to Capito, who in his turn exhorted him to refrain from giving it circulation. Ecolampadius also addressed an epistle to him, in which he dissuades him from the course which he was taking of publishing excuses for his conduct. "The world," says he, "is sick of apologies. Your case does not require them, sanctioned as it is by the senate of your country. It is useless to think of removing all stumbling-blocks out of the way of the Pharisees. My brother, we must learn to bear with those who revile, execrate, and abominate us. We must bear with them for the sake of Him who was numbered with the transgressors." In another letter he entreated him with much seriousness "to lay aside the monastic habit, and become a preacher of the true Gospel *."

This holy pastor found the work

of the Lord prosper in his hand. Labouring with much diligence, many of the citizens as well as peasants were brought to the knowledge of the truth. At length, in the year 1529, the Reformation was formally established. This was not, however, before great dissensions had taken place on account of religion. The bishop and chapter, disgusted at the growth of Protestantism, had removed to Porentrui, where they entered into alliance with the popish cantons for the support of the ancient system. The reformed doctrine, however, continued to be upheld by four colleagues of Ecolampadius, Weissenburg, Birs, Luthart, and Geirfalk *. The senate ordered, that there should be an uniformity of doctrine; and that because mass continued in some churches, there should be a public conference, when they might come to a fixed resolution. But the Papists could not be brought to terms, supported probably by some of the leading magistrates; on which the commonalty reminded the senate of their order, and prayed its execution. They even demanded that those senators who encouraged the Romish pastors should be expelled, as instigators of tumult. This request being rejected by that body, the citizens assembled in the Franciscan church, and considered that their liberties were endangered by a party who were forming an aristocracy. They therefore sent deputies, who were charged not to petition as before, but to admonish the senate of its duty; while certain persons paraded the streets to watch the motions of the government, but without arms. Towards evening an answer came from the senate, that its obnoxious members should retain their places, but not attend when affairs of religion were discussed; which so much displeased them, that they protested

* Epist. L. iv. fol. 196 et 175.

* Schultetus, Annal. Dec. i. p. 216.

they would take measures, not for maintaining the cause of the Gospel, but in support of their civil rights. They accordingly ran to arms, and occupied the principal stations, not in a way of insurrection, but precaution.

The next day, which was the ninth of February, the consul Meltinger with the senator Eglin Ofenburger made their escape down the river, unknown to the rest of the government. The senate meanwhile desired time to deliberate, and proposed an arbitration, to which the citizens agreed, on condition that the obnoxious members should prosecute their suit at their own private charges, but that the expenses of the commons should be defrayed out of the public purse. The citizens did not, however, relax their guard, and some of those who were going the rounds of the city entered the cathedral, where in joke they opened a case of images, and pushed at one, which fell down and broke in pieces, the accident being immediately followed by the destruction of others; but on the remonstrance of the priests, they desisted and left the church. A rumour however reaching the market-place, that there was an affray between the Papists and Protestants, three hundred armed men rushed to the supposed scene of action; but not finding their brethren, they forced an entrance into the cathedral, and destroyed every image, and afterwards proceeded to the other churches, where they completed the same work of ruin. Some of the senators hastening to the rioters, the latter called out, "What you have been consulting about these three years, we have despatched in one hour." This outrage alarmed the senators so much, that they granted all that was required of them. Twelve members were expelled their body, and it was decreed that mass should be abolished, and images broken down, both in the city, and in the

country throughout their jurisdiction; and also, that two hundred and sixty of the commons should be associated with the senate in their deliberations on religious and secular matters. With these concessions which showed the popular ascendancy, the citizens were satisfied, and returned to their homes.

On the third day, which happened to be Ash-wednesday, the government thought it expedient to gratify the populace by distributing the wooden images among them for the purpose of fuel. But finding that the measure only led to quarrels and fights, they ordered them to be burnt in the open space before the cathedral. "And so it happened," observes the Reformer with some point but quaintness, "that on the very day in which the popish clergy used to sprinkle the foreheads of the people with ashes to remind them that themselves were dust and ashes, the citizens had the satisfaction of seeing the idols reduced to ashes *."

Having thus attained his highest wishes in his own state, he was actively employed in promoting the cause of the Reformation in every direction. In March, he wrote to Capito, requesting him to find out some pious and judicious minister whom they might send to Soleure. In April, he was the instrument of persuading the learned Simon Grynæus, who had embraced the reformed doctrines, to accept the post of Greek professor at Basle. In September, October, and November, he addressed some apostolic exhortations to the clergy of Mulhausen, with a view to encourage them in scriptural truth, and holy living, and mutual peace. He had the pleasure of seeing the work of Protestantism succeed at Constance under Blaurer; while with his revered and beloved Zuimglius he maintained that faithful and affectionate correspondence, which

* Epist. ad Capitonem, 13th Feb. 1549.

either party knew to appreciate at its just value. He visited Ulm likewise with Blaurer and Bucer, and united his counsel with theirs in settling the doctrine and discipline of the church in that city.

When the Landgrave of Hesse, in consequence of the sacramentarian disputes among the Reformers, invited Zuinglius and Luther to an amicable conference on the subject at Marburg, in October 1529, the two principals were assisted by their friends on either side. But we are principally concerned to notice the conversation which occurred between the great Saxon Reformer and the enlightened pastor of Basle, respecting the corporeal presence. The latter maintained that "the flesh profiteth nothing;" that "the true body was only in heaven, and could not be in two places at once;" and that "the best fathers had understood the words of Christ as relating to spiritual participation." To the first observation Luther replied, that "Christ, in saying, 'the flesh profiteth nothing,' did not allude to the sacrament;" to the second, that "the Lord might so dispose of his body, that *locality* might not be affirmed of it;" and to the third, that "he would only reply that our Lord's words were, 'This is my body,' which he would inscribe on the table, and by these abide." The Basilian on this memorable occasion repeated the arguments which he had used in 1525. At that period he published a work on the true meaning of our Lord's words, "This is my body," in which he discussed the theological difficulties in a manner more conciliating to the Lutherans than either Carlostadt or Zuinglius. He was decidedly of opinion, however, that consubstantiation was an error; and that the great aim of a communicant should be to receive the elements with repentance and faith, in remembrance of the death of Christ. He asserted that the bread

was called the body by a figure. Having dedicated his work to the Suabian divines, fourteen of them met at Hall, and joined in a reply. One named Brentius had the chief hand in the composition. They said, that as the declaration of God, "Every one that is bitten, when he looketh upon it, shall live," conveyed healing efficacy to the brazen serpent; so the words of consecration caused the body of Christ to be united to the bread. Ecolampadius rejoined by showing that such illustrations would never confute his position; for that the serpent was only a type of the Saviour, and a mean of healing specially provided of God, but having no efficacy in itself. He had had occasion to defend his sentiments also at Baden in 1527, and at Berne in 1528. In one of his epistles he drew up his confession on this subject. "I have no hesitation to own that the body of Christ is present with the bread, in the same manner in which it is present with the word itself, by which the bread becomes a sacrament, and the word becomes visible. Those speak correctly and piously, who declare that they come to the Lord's supper, even to eat the body of Christ. Those speak unadvisedly and slightly, who say that they obtain nothing there except bread and a sign of their Christianity: for such persons do hereby demonstrate their want of faith. A believer considers himself as treated like a traitor, if he is represented as having eaten the sacrament alone, and not the thing itself which the sacrament implies; although it be true that he receives the former with the mouth, and the latter with the mind by faith." This passage shows some confusion of ideas; but it shows at the same time that he could speak on the subject in a manner different from Zuinglius, with whom he agreed in the main. It is surprising, however, that he should have been so

much attached to the maxim, "the flesh profiteth nothing," which in reality has nothing to do with the argument. He exposed himself to the ridicule of Luther by calling it "his iron wall."—"I should rather call it," said the Saxon, "a wall of mere paper, though perhaps the paper is a little tinged with an iron colour. Christ did not say, *my* flesh profiteth nothing, but, *the* flesh. So our friend's iron wall falls to the ground!"

In 1530, he was waited on by two ministers from the Waldenses of Provence, who gave him an interesting account of their faith and discipline. They told him they believed the sacraments to be visible signs of an invisible grace. The year following the senate desired his judgment on the production of Servetus concerning Trinitarian error, on which he condemned it in a public oration, and wrote to the author in confutation of his tenets, beseeching him to renounce them.

The death of his friend Zuñgius affected him very sensibly, for his infirm state of body could ill support the melancholy news of the fall of one to whom he had been so tenderly attached. He struggled hard against the shock, till it pleased God, that a painful ulcer breaking out on the *os sacrum* confined him to his bed, and soon proved mortal. Great anxiety prevailed among his friends; but he was himself in a peaceful and happy frame. Sending for his brother-ministers, he exhorted them to be faithful followers of Christ, to be pure in doctrine, and to be holy in life. "My brethren, the Lord is come; he calls me away: but for you, a storm may threaten; be not however discouraged; the Lord will protect his church! I have had many aspersions cast upon me; but I shall stand clear before the judgment-seat of Christ, of the charge of seducing his church; and

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I request you to bear witness that such is my dying declaration!" The ministers, standing round his bed, gave each other the right hand, and engaged to take care of the church.

On the fifteenth day of his illness he called for his young children, of whom the eldest was but three years of age. He took each by the right hand with great affection, and then gently stroking their heads said, "My little dears! you, Eusebius—and you, Irene—and you, Alethea—see that you love God, and he will be your father!" His weeping wife bowed obedience for the children, when, turning to her, his father-in-law, and some other relations, he charged them, "All you who have heard my desire, I consider bound by this promise to see my children brought up to be *pious, peaceful, and true!*" As this concise charge was a seasonable allusion to their respective names, it was likely to be remembered by the guardians.

Some ministers continued with him that night, to whom he spoke briefly. But an intimate friend coming in, he asked, "What news?"—"None."—"But I," said he, "have news for you! In a short time I shall be with Christ my Lord!" A little after some one inquired of him, "Whether he could bear a light to be brought to him?" to which he replied, laying his hand on his breast, "Here is abundance of light!" The morning now began to dawn, when he grew worse, but with gasping breath repeated the 51st Psalm. He then paused a little, and after recovering himself, added, "Save me, O Christ Jesus!" These were his last words. The ministers knelt down round the bed, and lifting up their hands, commended his soul to God. In this act of piety they had been engaged but a few minutes, when the sun rose full on the interesting group, and the object of

their solicitude, with a gentle sigh, resigned his spirit into the hands of his Redeemer.

Such was the edifying departure of this amiable saint, on the 1st of December 1531, in the fifty-first year of his age: a man of piety, integrity, and self-denial; of meek behaviour, mild in disputation, and polished in manner; of great gravity and circumspection; deliberate in business; and much attached to study. His writings were numerous, and are divided into exegetical, hortatory, and apologetical. As his parents, somewhat hastily, parted with all their substance, in contemplation of his taking orders, and leading a single life, he had nothing to leave his wife and family. As a reformed divine, however, he thought proper

to marry in 1526 the pious widow of his friend Cellarius. She had no fortune, but was of good descent. After his decease she united herself to Capito, and surviving him, took for her fourth husband Martin Bucer.

The citizens honoured his memory with a public funeral: and while the patriotic feelings of their descendants were cherished by viewing the statue in their town-hall of Manutius Plancus, the founder of their ancient state, and a Roman general; their bosoms might glow with fresh piety, as they contemplated in their cathedral the tomb that covered the remains of Œcolampadius, the reformer of their faith, and defender of their infant Protestantism.

THE SECOND ADVENT.

Beyond the dark and stormy bound
That guards our dull horizon round,
A lovelier vale extends;
Messiah rules in mercy there,
And o'er his altar, bright in air,
The morning star ascends.

For Him, the early patriarch sigh'd,
His distant glory faint desoried,
And hail'd the blest abode:
A stranger here, he sought a home,
Fix'd in a city yet to come,
The city of his God.

Yet, yet, a few short hours must run,
And, God's unchanging purpose done,
Th' immortal day shall dawn;
Even now on yonder mountains gray,
Methinks I see a wandering ray
Proclaim th' approaching morn.

Come, SAVIOUR, come, CREATOR LORD,
Substantial Light, Eternal Word,
Thy chosen seed redeem;
Awake, as in the elder time,
And marshal all thy hosts sublime,
And bid thy banner stream.

And oh! while yet we linger here,
With promis'd grace descend and cheer
Our doubtful path below;
That strong in faith, and warm with love,
With steady aim our feet may move,
Our grateful bosoms glow.

BOWDLER.

THE VILLAGE PASTOR, No. VI.

THE difficulties that a few years ago presented themselves in imparting instruction to our poor children, and the fears and prejudices that prevailed in many minds as to the duty and expediency of educating the lower orders of the community, threw such impediments in the way of most of our village pastors, as greatly checked and vastly confined their usefulness. These difficulties, and fears, and prejudices, have now, in a great measure, vanished, because they have been lived down; and facts and experience have proved to the candid part of mankind, that the cultivation of the poor villager's mind in moral, religious, and useful subjects, is at once to rescue a being from a sort of half-savage nature, and to transform it into a social and conscientious character, to make it a useful member of society in this world, and to fit it for the company of saints and angels in the next. Well do we know, that in many instances the labour seems to be bestowed in vain. Sometimes our anxiety and admonitions receive little else than ingratitude and rebellion in return. Yet, if we go to the Scriptures for a rule of duty, our path is plain, and our duty is no matter of vain speculation, or of wavering choice. In the morning we are commanded to sow the seed, and in the evening we are forbidden to withhold our hand. We are to do unto others as we would have others do unto us. The poor we have always with us; and when we will we may do them good. In our labours to benefit the poor children of our villages, we should never forget that much good may arise to others, and especially to their parents, through this channel; and that much of an encouraging nature may appear at a future day, al-

though for the present the bread thrown on the waters seem carried down the stream, and lost for ever. The few anecdotes which I purpose to give in illustration of these remarks, are what passed under my own eyes in my former parish, or are now passing before me in my present.

Little Sarah — was not more than eight years of age when I quitted the village in which she had attended our Sunday school. Her mother was brought to feel herself a sinner, and to desire that salvation which is made known in the Gospel; but she could not read, and her numerous family of young children confined her much to her cottage. This was a source of no small sorrow of heart: yet these sorrows were often mitigated by little Sarah's coming home in the evening, and relating much of what had been said to her at the school, and often, to use the mother's own words, "telling her the meaning of passages of Scripture, which she did not understand before thus explained by her child." At a time when the typhus fever laid several of my people in their graves, and many more on beds of sickness, little Sarah took this complaint, and for many days her life was despaired of. For a while deafness and delirium prevented my conversing with her; but when intervals of recollection occurred, I was often cheered by her simple, pious conversation. Shortly after the symptomatic deafness left her, and she became capable of hearing what I said. I one day found her quite free of delirium, with her little school-books lying on the pillow. For some time after I entered the cottage, I was quite alone with the child: the mother being out at work, and the old grandmother gone for water to a well in the

neighbourhood. Approaching the bedside, I inquired of the child how she felt herself.

"A little better, but very badly yet, Sir."

"Sarah, you know how this fever has carried off several people: some of them seemed to be getting better; and then, all at once, they got worse and worse again, and soon died. Now I hope you try to think about your soul, because we don't know but you may yet die. Do you think about these things?"

"Yes, Sir; but I can't think much, my head is so bad; I can only read a little, and then it makes my eyes pain me, and then I'm obliged to put down the book again."

"Do you think about Jesus Christ, and how he died for poor sinners, and loves to see little girls coming to him? Do you pray to him, Sarah, to pardon your sins, and make you fit for heaven?"

"Yes, Sir, I do; but then I get it out of my head again, and don't know what I say."

"Well, my dear, when you come to yourself again, you must then try to think about your blessed Saviour, and pray to him as before. He will not be angry with you for being out of your head, or for what you then say. But, Sarah, do you ever talk to your mother and grandmother, and the rest of the family, about these things?"

"Yes, Sir; but they cry so."

"What makes them cry, my dear?"

"I don't know, Sir, but my mother says she can't bear it."

"Surely, Sarah, your mother is not angry with you, is she?"

"O no, Sir, she is not angry, but she does cry so, and says she can't bear it."

The grandmother now came in, and somewhat interrupted us.

"Bless her little heart," exclaimed the old woman, "she does

talk so pretty to us, that it is very moving. I hope she'll get well again."

"That," I replied, "we must leave with Him in whose hands are our lives, and all that is connected with our term of days. Let us endeavour to be found in Christ, and then, living or dying, all will be well."

A few days after, I had an opportunity of chatting with the mother, and learning from her that the child frequently talked to her and to her father on the subjects of death and another world in such a manner as astonished and affected them, so as to throw them both into a flood of tears.

"O Sir," said the mother, "I hope the Lord will enable me to pray, 'Thy will be done;' but how shall I be able to bear up, if my dear girl is taken away? O how many times has she come home from your room, Sir, and told me so much about what was explained to the girls, that it seemed to make up for my not being able to get out to church in the afternoon! If she dies, I shall then have no one to tell me about these things."

In short, this child was in no small degree the instructor and comforter of the mother; and these instructions and comforts which the parent derived from her child would, humanly speaking, never have been communicated, had not the child been in the way of hearing from time to time little explanations of Scripture, and short familiar addresses on the various subjects of man's fall and misery through sin, and his rise and happy prospects through our Lord Jesus Christ. Sarah recovered from the typhus fever, and is now living out at service. May the Lord continue to impress her mind, and influence all her conduct, by that which she profitably learnt out of his holy word, that so she may fulfil the same to his honour and glory!

The next instance I at this mo-

ment recollect, was that of Hannah —. This girl was some years older than little Sarah; she was in our school for about five years. Her mother was a poor pious widow, who had to struggle with many and great trials. Some of her children were very untuly, and some of them very inattentive to the admonitions and instructions they received. Hannah, however, who was the eldest daughter, was fond of her school, and exhibited many symptoms of an awakened and inquiring mind. She, like little Sarah, often repeated to her mother what she had heard, and assisted her in finding the texts and passages, and in learning to read them. Calling at the widow's cottage one morning, I found it at the time clear of all its inhabitants: some I afterwards learnt were at work in the fields, and some occupied in little matters in the village. Being a good deal fatigued I sat down, and seeing some tracts, and one or two of the girls' writing-books on a little shelf within reach, I took down a copy-book, and found it to be the one in which Hannah had written several copies during the preceding winter. As I turned over its pages, I saw she had now and then written out some few passages of Scripture; but the contents of the last page pleased me most; and considering the poverty of the family, and the natural and strong desires of young girls to possess finery, and to indulge in light and trifling amusements and giddy company, I could not but rejoice in the hope, that what I then read in Hannah's book was an index of the state of her heart. The page contained two verses of a hymn which she had at some time learnt or read, and then followed a prayer, or part of a prayer, of her own: all of which I then copied out, and which I will now transcribe from the very scrap of paper I then copied them on.

"The Word more precious than Gold.
" Precious Bible! what a treasure
Does the Word of God afford;
All I want for life or pleasure,
Food and med'cine, shield and sword!
Let the world account me poor;
Having this, I need no more.

" Shall I envy then the miser,
Doting on his golden store?
Sure I am I should be wiser;
I am rich, 'tis he is poor.
Jesus gives me in his word
Food and med'cine, shield and sword."*

"O Lord God Almighty, look upon me—O most merciful Father, have mercy upon thine unworthy child—give her the understanding of that precious Bible, and renew a right spirit within her, set her affections on things above, and not upon things below. O most merciful Father, fit and prepare her for death and judgment. O blessed Jesus, look upon thine unworthy servant, not worthy of those mercies which——"

Here the simple strain of supplication was broken off, seemingly by the interruption of some one coming in when she was thus expressing the desires of her soul on paper. There was, however, enough written to induce me to exclaim, "Yes, Hannah, thou art rich, far richer with these sentiments in thine heart, than all the treasures of the earth could make thee if destitute of such principles." At that time, there was but one cottage in the village more forlorn than the one in which I found myself sitting, and hardly a girl of fifteen years of age more destitute of earthly comforts within our parish than was Hannah.

The reader will rejoice to hear, that Hannah went on very steadily after this. The things of the world did not gain on her affections. She conducted herself with much propriety as a single woman, and is now married; and has not only taught her husband to read his Bible, but has been very instrumental in bringing him forward in the ways of the Lord. Their cot-

* Olney Hymns, ii. 63.

tage is remarkably clean, and they are a very happy young couple, walking in the fear of the Lord and in the comfort and peace of his ways. Little does she think, and as little is she likely to know, that her humble history has thus far come before the world.

I will now mention one instance more which occurred in my present parish. Maria was the eldest girl, and the oldest but one of a family of ten children living, when the father and his household quitted our common to occupy a little land and a blacksmith's shop in another parish. Maria had been from the commencement of our Sunday school a member of the senior class, and as such had attended a little exposition on Sunday evenings. Her conduct was quite satisfactory, but there was nothing in it that excited any particular notice. She was very attentive, but could neither read so well nor learn off so much of Scripture in a given time as several of the same class. Yet, as it afterwards appeared, she was one who pondered in her heart what she heard, and often on returning home related to her mother what she could recollect of the address. She would then look out the hymns we had sung and read there, and sometimes make a few remarks of her own, or relate what observations I had made on them. To all this the mother would give a very attentive ear; but she never made any remarks of her own, either in a way of approbation or disapprobation. On one or two occasions, when I called at the house and had an opportunity of conversing with the mother, I had good reason to hope that her mind was in an inquiring and advancing state, but her numerous family confined her much at home. After a while, it pleased the Lord that the premature birth of, I think, her twelfth child, threw the earthly frame at once on *the verge* of destruction, and but

a few days remained before the spirit must inevitably appear before God. She was partly aware of her situation, and endeavoured to meet her hastening summons in the principle and hope of the Christian. And now it was that much came to my knowledge, both as it respected Maria and as it concerned her mother, which I did not expect to learn. Maria saw her mother's end approaching quite as soon as the latter saw it for herself; and feeling very much anxiety for the state of her soul, at length broke through all reserve, and one day asked,

"Mother, do you endeavour to commit your soul into the hands of Christ?"

"Yes," was the reply, "I do; and I hope he will save me."

"Shall I read to you, mother?"

"Yes, do; I have often wished it," said the poor sufferer; "but you seemed ashamed. O Maria! you don't know what a comfort it often has been to me, when you came home, and told and read to me what you had heard in the evening. I always wished you to say more, but you seemed ashamed."

"No, mother," replied Maria, "I was not ashamed; but you know you never made any reply, and I didn't know whether you liked it or not. If I had known you liked it, I should have said much more, but sometimes I thought you didn't like it."

"Ah, my girl! you little know how great a comfort it was to me."

In short, it now appeared that the Lord had made use of this kind of preaching, if it may be so called, of the daughter, greatly to the awakening, instructing, and comforting the soul of the parent. And in her last hours, this girl acted in the double capacity of a nurse and spiritual guide.

The mother died, I trust, in the Lord; and Maria, though very young, had to take the charge and

management of this numerous family of small children on her hand; and in that part of duty she is now most laudably exerting every effort of body and mind, to the great relief of her afflicted father and the comfort and satisfaction of all the children, and, I may add, to the joy of her pastor. May the Lord preserve her in her present simplicity and modesty of manner and spirit, and never permit a guilty and ensnaring generation to turn her heart from that Saviour whom I believe she now loves and desires to serve!

Before I conclude this paper, I must drop one word of admonition and entreaty to parents who have children under instruction at Sunday schools. Do, I beseech you, encourage them to open their minds to you at home, and to relate in your own chimney-corner the les-

sons and admonitions they may have listened to at school or at church. Satan prevents much good being done in this way by fostering a spirit of timidity, of reserve, of fear, among the members of the same family. And to such a length does he carry these impressions at times, that, as in the case of the woman before us, the parent is constrained to be silent even before her own child, and that at a time when the heart is full, and she is longing to converse freely on the things concerning their mutual and everlasting peace.

At some future day I may perhaps, with the divine permission, give another anecdote or two of similar benefits arising to parents through the medium of Sunday schools.

ALIIQUIS.

HEBREW CHORUS,

FROM AN UNPUBLISHED POEM.

SHOUT ye the Lord JEHOVAH's name!
To everlasting years the same
He lives! he rules! he reigns!
His wondrous works our fathers saw
Beneath the yoke of Pharaoh's law,
In bondage and in chains.

When, with a high and mighty hand,
He brought them out from Egypt's land,
His presence led the way
Through desert waste and wilderness
Secure, to Canaan's realm of bliss,
Nor suffer'd them to stray.

But when they disobey'd his will,
He scourg'd them in his anger. Still,
When they their sins bewail'd,
He their iniquities forgave;
And when they cried, he deign'd to save—
His faithfulness ne'er fail'd.

He, through the feeblest instrument,
Has caus'd th' oppressor to relent,
And giv'n us to rejoice.
Daughters of Judah! shout his name,
Through everlasting years the same,
With one accordant voice.

ON WANT OF SUCCESS IN THE MINISTRY.

"THE comfort of the present day," said an amiable divine, "is, that the rage for hypercritical speculation is gone by, and that every one seems to be taken up with considering how he may best contrive to do good to his ungodly neighbour. The disposition that prevails to give instruction, wherever that instruction is wanted, and will be received, is a very striking feature of the times we live in." Cheering and delightful to the mind, however, as this reflection is, whether we take into view the giver or the receiver of the blessing, it has one alloy; namely, that the real good done, the number of conversions produced, is very disproportionate to the time consumed and the labour bestowed on the object. Hardly any complaint is more common, even amongst the most laborious clergymen, than want of success in the exercise of the ministerial functions; an inquiry, therefore, into the probable causes of failure becomes a question of no common interest.

Most undoubtedly, the increase, the opening the mind to receive instruction, and sealing it on the heart, is from God: yet in the moral as well as in the natural world, there must be an adaptation of means to the end: each successive day's experience and observation concurs in strengthening my conviction, that there is a "so speaking as that men may believe." I am persuaded, that many fail in producing the desired result, from attempting to *impress* rather than to *instruct*, to excite the feelings rather than to inform the understanding. The language of Scripture, when speaking of the addresses of the early Christian teachers, reasoning, expounding, opening and alleging, disputing, and persuading, showing by the Scriptures, &c., conveys the idea that their preaching consisted much in explanation and di-

rect instruction. And I scruple not to say, that for one case in which an address of the nature of those alluded to may be useful, there are at least a hundred where the degree of ignorance respecting the most simple truths of Scripture—what sin is—what its penalty—why themselves are obnoxious to it—how they may escape the danger, &c. is so great, that although a moving appeal to have pity upon themselves, to turn to God, to think of the things that concern their peace ere it be too late, &c. may for the present produce emotion; the want of any distinct idea left on the mind of the cause of their misery, or of the means of escape, will prevent permanent good from being done.

Perspicuity in speech, and what is even still more essential, perspicuity of idea (for the poor will often comprehend a difficult word, when a complex or ill-defined idea will completely baffle them, and yet one is often mistaken for the other), are, together with minuteness of explanation by means of comparison and example, never taking it for granted that a thing must be understood because familiar to ourselves, absolutely necessary in the instruction of the poor. How are they, whose idea of God is, that he is like a man—of heaven, that it is not hell, that it is a place of rest from pain and suffering—of prayer, that it is the repetition of perhaps some Catholic legends—how are such persons qualified to understand the instruction commonly given from the pulpit*, however excellent and applicable to themselves if may substantially be?

* See Foster's Essay on the Evils of popular Ignorance; to the correctness of which, as it respects the interior of the mind uncultivated by education or religion, a close intercourse of some years with the lower classes may allow me to bear testimony.

Alas! may some of my younger brethren say, burning with zeal and longing to make known the unsearchable riches of Christ, but conscious of the immense difference between a mind trained to nice discrimination, enriched with various lore, and an intellect solitary raised above that of the brute creation; how can I descend to the level of minds like these? What common ground is there between us? It is, I will acknowledge, a difficult task; but turn not away in disgust. Strengthen yourself for the combat by a deep view of their moral, and which must terminate in their everlasting misery, and recollect that the instrument of raising them from this state, at once wretched and degraded, is in your hands. Look at the love of Him who for your sake "came out from the Father," and became "a servant of servants," and "condescend to men of low estate." And recollect, an argument which in moments of discouragement and sloth never fails to rouse me;—their destruction, remaining as they are, is no less certain than your safety: the same unfailing truth which is your security is their condemnation. Endeavour to throw yourself into their minds; converse with them; and by questions attempt to make them think, and to draw out their ideas. This will be a great assistance to you in the composition of your sermons; it will enable you to enter into their inaptitude, difficulties, and errors; will show you what they want, and the most probable means of reaching them. Explain words to them: the greater part of every congregation are deplorably ignorant of the meaning of some of the words most frequently occurring in Scripture, and upon the correct understanding of which, much of the profit with which they read and hear must depend. Such are prayer, grace, repentance, justify, sanctify.

But plainness of speech, after
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all, is but as means to an end; it is the opening a channel to supply a want: but the value of facility of communication depends upon the value of that which is communicated. Different circumstances have for some years called my attention to this subject, and have strongly confirmed me in the opinion, that the fundamental cause of failure lies in the want of a clear statement of the way of salvation. The prominent error I conceive to be, the representing the *procuring* cause of the pardon of sin as a *present* instead of a *past* act on the part of God. The disease and its fatal termination are portrayed with the hand of a master; but when the remedy comes to be described, the clearness which had accompanied the preceding statement I have looked for in vain. Instead of the sinner being directed back to that which intervenes between the soul and condemnation, the death of Christ; and invited to believe in the truth, and rest his hope of forgiveness on this foundation; and then *having received* the atonement, his conscience *being purged* from dead works, exhorted to bring forth fruit unto holiness—to abide in Christ as his living head, and follow him as his Shepherd—do we not too often find this order inverted? Are not the offices which Christ sustains for his *believing* people blended and confused with that which is the only ground of approach to the *ungodly*? And the figurative expressions of Scripture, coming, looking, washing, &c. occasionally so applied as to become a source of error, leading the mind to conceive the pardon of sin to depend upon an operation *now* to take place, instead of its being led to revert to the cross of Christ as the Redeemer from the curse of the law.

Connected with this system is another error of more importance than on the first view we should

apprehend—the exchange of the scriptural term of salvation, *faith*, for that of *prayer*. Sinners are exhorted to pray for pardon, instead of to believe to the saving of their souls; thereby invalidating the admirable provision made in the divine wisdom for the exclusion of boasting, “it is of faith that it might be by grace.” Let it not be said, that these are merely verbal criticisms, that accuracy in these things is unimportant. Accurate ideas can only be excited by means of correspondent language; and to the importance of the things themselves, the whole strain of the argumentative parts of Scripture bears testimony. St. Paul, in his Epistle to the Romans, Galatians, and Hebrews, expends the main force of his powerful reasoning on these two points, the sufficiency of the one offering of Christ for justification, and the freeness with which the gift is offered to the sinner’s acceptance. “In the Lord have I

righteousness and strength,” now, as then, is the grand point to be argued with every unconverted person. Many, I firmly believe, would gladly be brought into the glorious liberty of the children of God, could they only be made to apprehend faith in Christ to be the simple principle that it really is; and that upon believing they would not be called upon to contend alone with difficulties and enemies, which obscurely understood and seen from a distance, they are conscious will be too much for their single arm; but that in Christ, a source of strength is unfolded to them commensurate with their utmost need*.

M. B.

* The latter part of this paper is not very clear, and there are some expressions which we either misunderstand, or which do not exactly coincide with our views. The former part is especially recommended to the serious attention of our clerical readers.

ESSAYS ON THE FIFTY-THIRD CHAPTER OF ISAIAH.

ESSAY VI.—OUR WANDERINGS VISITED ON CHRIST.

Isaiah, liii. 6.—*All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.*

THERE is no truth more necessary to be known, and felt in the heart, than that of our turning away from God: nor is there any method of representing it more clearly and beautifully, than by the comparison of the Prophet, viz. that of lost sheep. It exactly suits our case, and is well adopted in our General Confession, when we are taught to say, “We have erred and strayed from thy ways like lost sheep.” At the same time, it is equally important to know the way in which we may return to God. This way is in and through our Lord Jesus Christ; and in order that the wandering sheep might be recovered to *his fold*, the Lord was pleased to

lay, or cause to meet “on him the iniquity of us all.”

“All we, like sheep, have gone astray.” Sheep are prone to go astray, and so are we. Sheep are silly creatures, they will leave the good pasture for the barren wilderness: so it is with man. Sheep, when going astray, are exposed to many dangers: in Judea, they were liable to be devoured by wild beasts; nay, sometimes beasts of prey would attack them even when under the shepherd’s care; “Thy servant (said David to Saul) kept his father’s sheep; and there came a lion and a bear, and took a lamb out of the flock;” and if it was so when the shepherd was at hand to rescue his sheep, how much greater danger would they be exposed to, when wandering from the fold? In like manner, all we as sheep going astray, are ex-

posed to many and great dangers. Satan, our spiritual adversary, is going about continually, "as a roaring lion, seeking whom he may devour." (1 Pet. v. 8.) The miserable condition of these wandering sheep is thus described by the Prophet: "They were scattered because there is no shepherd; and they became meat to all the beasts of the field, when they were scattered. My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them."

Another point of resemblance between stray sheep and sinners is, that they cannot of themselves find the way back. So it is with us: if left to ourselves we shall only wander farther from God; and unless Jesus, the great and good Shepherd, search us out, we shall be lost for ever. But it will not be so with Christ's sheep, "For thus saith the Lord God; Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places; where they have been scattered in the cloudy and dark day."

All we have gone astray originally in Adam, and actually in ourselves. When God made man, he put him in his own fold, even in Paradise. There he had every thing that could make him happy, and all his wants were supplied by the kind and liberal hand of his Creator and Benefactor. But he went astray like a lost sheep, and all his posterity fell in him. All we the children of Adam are become lost sheep through his going astray; we are born out of the fold of God, and we have within us a corrupt and sinful nature derived from our first parent, which leads us continually to go astray from the paths of righteousness.

But further, we have all gone astray actually in ourselves; and that wilfully and willingly, as Adam did of old. Since we came to know good and evil, to be capable of distinguishing between what is right and wrong, how often have we chosen the evil, and refused the good, preferred our own ways to the ways of God! "We have turned every one to his own way." Some have gone into the paths of gross and open sin; others have wandered amidst the briers and thorns of a worldly mind; others, again, are following the vain and foolish pleasures of this life, unmindful of God and of the world to come; and some are walking in the paths of self-righteousness. But all, one as well as another, are by nature out of the right way; and in all the wanderings of these lost sheep, each one has consulted his own inclination, without regard to God's word, and, as the Prophet expresses it, "turned every one to his own way."

Fallen man being in this deplorable situation, and utterly unable to find the way back to God, the Lord himself, of his own free mercy and grace, hath opened a new and living way to bring back his wandering sheep, by laying upon Jesus his dear Son "the iniquity of us all." He not only sent his servants the prophets to call upon them to return (for this alone would not have been sufficient); but, as a foundation for their return, and as the first step in bringing them back, the Lord caused to meet on the head of Jesus all the iniquities of his wandering sheep. "The Lord hath laid on him the iniquities of us all."

The sinner's return to God is in consequence of the Father's laying our sins upon the head of his well-beloved and co-equal Son. The Son of God consented also that "this iniquity of us all" should be laid upon him; so that here we see the wonderful love of both the Father and the Son to lost and wandering sheep. Jesus con-

sented that our iniquities should be laid upon him. Though he knew that they were to fall upon him as an enemy, with force and violence; to rush upon him as an overwhelming torrent; yet such was his love to his lost sheep, that he willingly consented to it: "Then said I, Lo, I come." (Ps. xl. 7.) Nor was the love of the Father less in laying upon Jesus "the iniquity of us all." For he was his dear Son, the Son of his love; he was in the bosom of the Father, and the object of his most tender regard. Yet such was the Father's love to his lost sheep, that rather than they should perish, "he laid upon Jesus the iniquity of us all." This was love that passeth knowledge, here was infinite compassion to perishing souls, and it proves that the value of the soul is great. If the guilt but of one unpardoned sin should be laid upon any soul of man, that soul must perish, for "the soul that sinneth it shall die." Sin, as a mortal enemy, strikes at the precious life; but what a host of these enemies fell upon Jesus when he "bare our sins in his own body on the tree;" and fell upon him as so many enemies to take away his life! Yet he willingly submitted to die for sin, and the Father not only permitted it, but stood himself as an enemy, or rather as a righteous inexorable judge, to inflict the penalty of his broken law, and thus to make a way for wandering sinners to return to God.

But are we brought back to God, or still wandering from him? The only proof that we can have of our being Christ's sheep is, in being brought back to his fold. If we are still wandering from God in unrepented sin, or in a worldly, careless, or self-righteous course of life; if at this moment we are "turning every one to his own way," whilst we have no heart to return to God, we cannot without deceiving ourselves suppose that

we belong to Christ as "his people and the sheep of his pasture." Nor can we take any comfort from the words of the Prophet, that "the Lord hath laid upon Jesus the iniquity of us all;" for, if we live and die wandering from God, we shall surely have to bear our own guilt, and that for ever. But if any wandering sheep is willing (through divine grace) to return, and is asking the way back to the fold of God, let him hear the words of the inspired Prophet, "The Lord hath laid upon him the iniquity of us all." Let him come without delay, and look to Jesus; and let him say with the Psalmist, "I have gone astray like a lost sheep; seek thy servant," and bring me back to thy fold, O thou good Shepherd, who gavest thy life for the sheep.

Happy are they who are indeed brought to the fold of Christ, to whom it may in truth be said, "Ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls." (1 Pet. ii. 25.) Let them never forget what the Lord has done in order to their return to him, that he laid their sins upon their holy and innocent Saviour; and let them remember for what end they were brought back, not to live as swine, but as the sheep of Christ; to hear his voice, and follow him in newness of life. Let them come out and be separate from the ungodly, for the Lord Jesus will soon come as the great shepherd of his flock to make an everlasting separation between his sheep and the goats, driving these away into everlasting punishment, but receiving his flock into those heavenly pastures where "they shall hunger no more, neither thirst any more; neither shall the sun light upon them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." (Rev. vii. 16, 17.)

LITOREUS.

NEW YEAR'S SERMON.

HAGGAI, i. 5.—*Now therefore thus saith the Lord of Hosts, Consider your ways.*

THE present season, my brethren, is by a large proportion of professing Christians devoted especially to mirth and festivity; and many deem themselves authorized to adopt or sanction a line of conduct at this period, which they would regard as at least inexpedient, if not criminal, at another. But whatever may be the general feeling, there appears to me a somewhat which, as it were, says, Be serious.—We are hastening to an eternal world. One year after another is hurrying us on with an incessant course to that state which admits of no change—of no alteration. If, indeed, we can say to each succeeding period,

Fast as ye bring the night of death
Ye bring eternal day,

we may well rejoice; another portion of our pilgrimage is over; and now is our salvation nearer than when we believed: but if there is the least doubt of this happy issue—if our lamps are not burning, and we ourselves as those who wait for the coming of our Lord—if we hesitate to adopt the language of the Apostle, and say, “We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens,” it surely becomes us, instead of eagerly joining in the amusements of the passing season, to attend to the solemn exhortation in my text, “Now therefore thus saith the Lord, Consider your ways.”

These words were spoken with immediate reference to the case and circumstances of the Jews. They had met with considerable difficulties in rebuilding the temple after their return from Babylon, and had therefore been induced to listen to the

indolent and covetous suggestions of those who said, “The time is not come, the time that the Lord’s house should be built;” hence they neglected that important undertaking. In consequence of this neglect, they were visited with providential judgments; they had sown much, and reaped but little; their most reasonable expectations and calculations were disappointed. Because the Lord’s house lay waste, therefore the heaven over them was stayed from dew, and the earth was stayed from her fruit. Hence God called upon them to consider their ways; to go up to the mountain, and bring wood, and build the house; and promised, that from the time they complied with this direction he would graciously vouchsafe to bless them.

How far, indeed, the present pressure and distress under which many labour is to be regarded in the light of a divine judgment for our past neglect and unfaithfulness, we are not perhaps competent to decide; but surely every trial which we meet with, every circumstance which leads us for one moment to conjecture that the Lord hath a controversy with us, should excite us all to consider our ways: and we may well do this with reference to three distinct periods;—the past, the present, and the future.

First, Consider your ways as to the past. What has been your conduct hitherto? What especially during the year which is now closed? Alas! during how large a part of our time have we entirely neglected that spiritual service, and that devoted obedience, which Almighty God requires at our hands! We have attended, indeed, outwardly at his house, and, in the eyes of our fellow-creatures, have been employed in prayer and praise—in hearing the word read and preached; but

how often have our hearts been engaged with the world, and our thoughts occupied on the veriest trifles, instead of the solemn service of the sanctuary! We have professed, indeed, as the Jews of old, an attachment to God's service; but when the temple was to be built, when painful duties or expensive sacrifices and services were to be rendered, have we not often shrunk from the divine requirements? Have we not often transgressed the divine law, and done violence to the dictates of our consciences, as our present pleasure, interest, or reputation seemed to suggest? O! how many of us have, during the year that is past, neglected that great salvation which is proclaimed to us through the sacrifice of our Lord and Saviour Jesus Christ? Instead of coming as sinners unto him, and seeking pardon through his all-atoning merits—instead of striving to work the work of God by believing on Him whom he hath sent; how have we neglected and lost sight of the only way of access to the Father through his sacrifice? Instead of seeking, by daily fervent prayer, for pardon, acceptance, and grace, O how many of us have risen up in the morning and lain down at night without seeking for his mercy! Surely, if such has been our conduct, to say nothing of those grosser and more flagrant sins to which many are enslaved, it becomes us with all seriousness to consider our ways, that we may repent and return to God before it be too late.

If, however, during the year that is past, or during some preceding years, we have not been thus entirely negligent of the things which belong to our everlasting peace; is there not too much reason to fear, that in various respects our faith and obedience have been exceedingly partial and defective? that, if we have not been altogether dead in trespasses and sins, our spiritual

life has been but feeble, and we ourselves, in comparison of many others, exceedingly unfruitful?

Have we, who profess to be the disciples of our Lord and Saviour Jesus Christ, seriously attended to, and diligently improved, the written and preached word? The character of the righteous is, that his delight is in the law of the Lord, and that therein doth he meditate day and night. The Bereans are especially commended, in that they received the word with all readiness of mind, and *searched the Scriptures daily* whether those things were so. Has such been our conduct? Has there been in us that continual reference to the word of God? that habitual comparison of the sermons we hear, with the unerring standard of sacred truth? that meditation in the divine statutes which the Psalmist so often speaks of? that regular perusal of them in our families and in our closets, which our consciences testify there ought to have been? Has there been also in us a holy degree of regularity and fervency in secret and family worship? The great enemy of souls is continually endeavouring to draw us off from secret communion with God. And the calls of business, the temptations of sloth or pleasure, often prevail, if not to the entire neglect of this important duty, yet to the diminution of the time which ought to be appropriated to it, or to the introduction of a spirit of coldness and wandering, instead of that lively zeal and devotion with which our petitions should be presented to the divine Majesty. Has not this too often been the case with us? and have we not come to that service, which ought ever to be regarded as a most delightful privilege, with somewhat of the feeling of reluctance and backwardness with which we would approach a hard and unpleasant task? Have we been devout and regular in family worship; in instructing our

children and servants in the privileges and duties of the Christian character? We are commanded to train up our children in the way in which they should go. Now, has this been our conduct during the past year? or may not our children and our servants justly complain, that however we may have attended to the concerns of our own souls, we have grievously neglected theirs?

Has there been in us, during the year that is past, a diligent attendance at the table of the Lord—a regular habit of self-examination, of true and unfeigned repentance of sin—a believing application of the Saviour's sacrifice—an earnest endeavour to walk in newness of life? Have we not only endeavoured to attend to religion at some times and on some occasions, but have we laboured habitually to maintain a spirit of holy circumspection? Have we been watching over our tempers, and passions, and appetites, and endeavouring to comply with the apostolic exhortation, "whether ye eat or drink, or whatsoever ye do, do all to the glory of God?"

O my brethren, when we come thus to consider our past ways, and to enter with seriousness and impartiality into the review, how many instances shall we perceive in which we have been so defective, so negligent, so forgetful, that we must ever feel deeply humbled in the sight of Almighty God, and beseech him with all earnestness not to enter into judgment with us, but to have mercy upon us, and pardon our past offences through the merits of his dear Son?

Secondly, Consider your ways with reference to the present. Looking at the present moment, indeed, we may well say, What is it? It vanishes while we speak. It is, as it were, only the connecting link between two vast eternities. For, what is your life? It is even a vapour, that appeareth for a little

time, and then passeth away. And yet, as the past is irrecoverable, as the future may never come, it is of the utmost importance that we should pause and consider, during the existing moment, what are our views and feelings, our purposes and resolutions.

Do you now feel ashamed, and humbled, and truly penitent, under the recollection of your past transgressions in the sight of a holy God, your numerous defects of duty and commissions of sin? If the consideration of your past ways does not excite such feelings of humiliation and of penitence, it is, my brethren, because you have been superficial in the inquiry, or have been estimating your conduct by a mistaken, an erroneous standard. So long as you compare yourselves with yourselves, or judge yourselves by yourselves, you may perhaps be well satisfied. So long as you estimate your conduct and behaviour by the example of many around, who make a plausible profession of religion, you may feel that you are, so to speak, as good as they; but if once you compare yourselves with the holy law of God, and estimate your character, by that perfect and unerring standard, or compare it with the holy example of the Saviour, the language of your hearts will be, "Behold, I am vile; I am all as an unclean thing; I am the chief of sinners: enter not into judgment with thy servant, O Lord!"

Are you *now* welcoming the Saviour? Many, like those of old, see no form nor comeliness in him that they should desire him. They are ready to say, What is thy beloved more than another beloved? They will speak of the excellence of the morality of Jesus Christ, of the sublimity of his doctrine, and the perfection of his example; but they are prone to lose sight of the value of his sacrifice; they feel nothing of personal interest in him; there is no void to be filled up in

their minds; no defect in their righteousness which compels them to look out of themselves; no habitual dependence upon Jesus Christ, no running to him continually; no counting all things but loss for the excellency of the knowledge of him; no settled abiding conviction, that without an interest in his atonement they must perish: yet this need of Christ, this longing after Christ, this willingness to give up every thing for Christ; this abiding conviction, that without Christ they must perish; and this consequent coming to Christ, believing on him, fleeing to him, earnestly desiring an interest in him, is indispensably necessary to a state of acceptance and reconciliation.

Again, Do you now earnestly seek for the enlightening, sanctifying, strengthening, and consoling influence of the Holy Spirit? Every discovery of your true character as a sinner must be accompanied with an increasing sense and feeling of your blindness, ignorance, weakness, and pollution. If, therefore, you have duly considered your past ways, you will welcome in an especial manner that promise of the Father, which the Saviour gave to his disciples shortly before his removal, that he would send another Comforter who should abide with them for ever. Every fresh discovery of the evils of your own heart, every day's experience of the temptations with which you are assaulted, will compel you to feel more and more the need you have of his divine grace, and will lead you to seek more earnestly that it may be vouchsafed.

If such is the case with you;—if you are indeed deeply humbled under a sense of sin—truly penitent on account of your past transgressions—earnestly desiring mercy through the sacrifice of Jesus Christ—habitually seeking for the influences of the Holy Spirit—we may well congratulate you on that good

work which is begun; and animate you to press forwards, forgetting the things which are behind, and reaching forth unto those which are before.

Thirdly, Consider your ways as to the future.

If, my brethren, you are suitably affected with the past, and in a right state of mind at the present, you will be induced to say, What shall I render to the Lord for all his benefits? You will feel that the time past may suffice to have wrought the will of the flesh; and will cheerfully suffer the word of exhortation while we say, Set out afresh in God's service with renewed diligence and devotedness. If much of your time has been spent unprofitably; if the talents, and privileges, and opportunities you have enjoyed, have been neglected or misapplied; surely it becomes you to labour earnestly to improve what still remains. Endeavour, therefore, solemnly to review your past lives, that the recollection of your defects and mistakes may excite to greater degrees of diligence and industry; that the weakness of your former resolutions may lead you to lay hold more firmly on the divine strength; that you may no longer halt between two opinions, or attempt to unite that which the word of God declares is impossible, the service of God and the service of the world. Choose your part with seriousness and consideration; but choose with decision and determination. "If the Lord be God, serve him; if Baal, then him." But while you determine that no earthly consideration shall induce you to neglect the only way of peace and safety through the Redeemer's blood; strive also against that lukewarm spirit, that spirit of conformity to the world, which so fatally destroys the comfort and impedes the progress of many professing Christians. Be more careful and circumspect in the use of the

means of grace. If you would serve God effectually, you must diligently wait upon him in the ordinances of his appointment; and be constant and early in your attendance at the house of God: be regular, that you may receive the whole of that instruction which God vouchsafes by the voice of his ministers, and that you may not lose those discourses which may be more especially appropriate to your state, by an unnecessary absence from your place. If you would experience true enjoyment in waiting upon God, be not only regular but also early in your attendance. You must seek the divine blessing by diligent prayer; and if the earlier parts of the service are neglected, if there has been no confession of sin, no prayers for pardon, no calling and waiting upon God, is it at all surprising that you should remain destitute of enjoyment and consolation? or that the sermons which you hear should be productive of little abiding benefit? Labour, therefore, not only to obtain knowledge, but experience — not merely to possess speculative, but deeply practical views of religious truth; and to come with hearts prepared for the reception of that word which is described by the Saviour as the good seed of the kingdom.

Be seriously attentive to the duties of the closet and of the family; secure time for secret communion with God in private prayer and the study of his holy word, by so regulating and arranging your business, that your stated periods of devotion shall not be intruded on. In many cases, this will necessarily require you to redeem time from sleep, from company, from late visits, and evening parties;—to renounce the sinful habit in which so many indulge, of rising later in the morning of the Lord's day than any other. Lamentable is it to find, that those who are to be

met with in their shops or their businesses at an early hour on every other day in the week, are so forgetful of the Lord's day, that they can scarcely arrive in the house of prayer by the noontide hour, nor this without the sacrifice of secret and family devotion. O rob not God of his sacred day; but begin this year with the holy resolution, that your sabbaths shall indeed be devoted to the divine service.

Be regular and diligent in your preparation for and attendance at the table of the Lord. Nothing more effectually conduces to growth in grace and advancement in the divine life than a frequent participation of the Lord's Supper. The great enemy of souls, indeed, endeavours to persuade men that there is some lurking danger, some secret snare, in this divine institution; and he too often succeeds in inducing persons to absent themselves, even for years together, from that ordinance which is especially appointed for the strengthening and refreshing of their souls. But believe not him rather than God. Obey not his voice, rather than the command of Him who said, "Do this in remembrance of me." Did the Saviour desire your welfare when he died for you?—Did he not desire your edification when he instituted these memorials of his love? and will you be so ungrateful as to refuse his invitation, when, by the voice of his ministering servants, he says, Come, for all things are now ready? O begin not to make excuse, but examine yourselves, and so eat of this bread and drink of this cup.

And while you thus set out with holy determinations to devote yourselves more entirely to Almighty God, than you have in former years; and are for this purpose more constant and early at the house of God—more diligent in private prayer, and the study of his word—more frequent in

attending on the Sacrament of the Lord's Supper; O let me call upon you to manifest a more studious regard, a more diligent attention to family religion. Often think of the souls of your children, and of your servants.. Why has God given you children, but to train them up for him? How can you so effectually secure the affections of your servants—how so attach them to your interests, as by leading them to seek the salvation of their souls? How can you so repay your obligations to Almighty God for the blessings of his providence, as by adopting Joshua's resolution, "As for me and my house, we will serve the Lord?" Let then the word of God be daily read in your houses; let your family be collected together, and unite with them in prayer and praise; let the labours of every day be thus consecrated to God, and he will mercifully accept and own the service.

He, my brethren, he is ever ready to hear, to pardon, and to bless. He calls upon the Jews to prove him by complying with his precepts, and to try whether he would not assuredly vouchsafe them a blessing. And is he the God of the Jews only? Is he not of the Gentiles also? Have you no promises in which you may trust, which may animate your hope and encourage your expectations? Surely if you take the Word of God for your guide, and if you really desire a prosperous and a blessed year, you will devote yourselves, and all belonging to you, more simply and entirely to Almighty God.

We say not indeed that temporal prosperity shall necessarily follow—we presume not to pry into the secrets of futurity. The blessing of the Lord maketh rich; he may see fit to withhold worldly wealth; he may provide some better thing for you; yet this we know assuredly, that all things shall work

together for good to them that love God; that all things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours, and ye are Christ's, and Christ is God's.

But let me earnestly press upon you, my brethren, not to delay or neglect this entire devotion of yourselves to God. Many, alas! spend their lives in purposing what they never perform. The commencement of a new year finds them as the commencement of its predecessor did. Convinced, perhaps, that they are wrong; forming resolutions to be right; waiting till the streams of temptation shall have passed by; looking for the day when they may be religious without difficulty, and serve God without trials, and get to heaven without taking up their cross; they are the same now as they were this time last year. The same, did I say? no—that is impossible. They are a year older—have wasted another year—have lost another year's opportunities—have entangled and enfolded themselves in still stronger chains of sin—are become more difficult to excite, more practised in vain excuse, more averse to the required labour and exertion; they are hastening to the grave with an increasing load of sin—with a shorter period of life—with a great work to perform, and yet not knowing what a day may bring forth. And is this your case? Is it the case with any who are here present? O may God grant that you may indeed consider your ways! may repent you truly of your sins past, and so flee unto Jesus Christ, and devote yourselves unto him, that this year may be the beginning of life to your souls; and that if called hence before its close, an abundant entrance may be administered into the everlasting kingdom of our Lord and Saviour Jesus Christ. Amen.

H. O.

REVIEW OF BOOKS.

Sermons by the late Rev. William Richardson, Subchanter of York Cathedral. Vol. I. — York, 1822. Pp. 494.

WE never feel more sensibly the difficulties of our office, than when called upon to notice the productions of eminent departed ministers. We are seldom authorized to speak in terms of pure and un-mixed praise; and yet we are well aware, that such is the irritability of some minds, that the very smallest degree of criticism on the productions of departed worth is imputed to motives which have no existence. Happily in the case before us, the difficulty is in great measure removed by the very judicious and sensible remarks with which these Sermons are introduced; and we know not how we can convey to our readers a more correct view of the present volume than by calling their attention to the following extracts from its Preface.

These Sermons (say the editors) are quite devoid of ornament, which he was known rather to shun than to cultivate, and are not characterized by those finely turned periods which a refined reader may look for. But he will find something of greater worth—honesty, good sense, a well arranged mind, and sound divinity.

For the better information of his hearers, and their greater improvement in Christian knowledge, the author was accustomed to inculcate religion in the order of the inspired writers, by frequent courses of expository sermons, in which he embraced nearly every branch of a Christian's faith or practice. Thus were brought before his congregation, as a succession of years enabled him fully to do, the characters of God and of man, of the Redeemer and his great work, of the Sanctifier with his variety of graces and gifts, and in short the whole counsel of God as delivered in his word to a fallen world.

His views of religion were precisely those of the Church of England, as contained in her service and accredited formularies; and to these he had a very strong attachment, as, in his deliberate judgment,

pure and scriptural. Like Luther, whom he greatly admired, he considered justification by faith to be the grand fundamental doctrine of Christianity; and to this, like a true son of the Church of England, he made every other subservient, whether he was laying the foundation, raising the superstructure, or adjusting the ornamental stones of the Christian building. "By grace are ye saved through faith," was his language, "and that not of yourselves; it is the gift of God; not of works, lest any man should boast*." Than this, he thought there could not be a clearer proposition, and he held it to the last whole and undivided.

But though so strenuous an advocate for justification by faith alone, without the deeds of the law, yet there could scarce be a more practical preacher, or one who more zealously inculcated upon his people, that they should be careful to maintain good works. These things he considered good and profitable unto men, not as by any means a foundation of hope, but an evidence of faith, and of their meetness for heaven. Thus he rightly divided the word of truth, and, as a wise master builder, laid the foundation of our hope in faith and love which is in Christ Jesus.—Pp. iv.—vi.

The editors then remark, that nothing of systematic arrangement has been attempted in the following work; and, after briefly stating the subjects which are treated in these discourses, add,

Such as they are, either in order, matter, or manner, they are now given to partial friends, and a candid public, in that plain, unadorned dress which characterized the author, both as a man and a Christian minister; and in conformity to the wish of many, that he might appear as himself, and as they had been accustomed to hear him, not only in sentiment but in diction, as little alteration has taken place, either by addition or diminution, as could consistently be avoided.—Pp. vii, viii.

The volume contains thirty-five sermons. They are, generally speaking, short, but full of weighty, original, and important remarks. The fourth Sermon, on Dan. iv. 35, treats of the sovereignty of God; a subject which, however clear in some respects, is in others

* Ephes. ii. 8, 9.

attended with very considerable difficulty. Here, however, it is treated in a wise, and holy, and practical manner; not the way, indeed, in which young Christians or keen controversialists would adopt on such a topic, but one which tends exceedingly to compose and solemnize the mind, and to produce those practical effects of humility, faith, diligence, and circumspection, which above all things it becomes us to cultivate. Of this Sermon, we shall insert by far the greater part, and are convinced, that the perusal of those extracts will induce all who can duly appreciate its excellence to embrace the earliest opportunity of perusing the volume for themselves.

This whole story is full of instruction; giving us an example of an haughty monarch, abased by Him who resisteth the proud, and forced to acknowledge the impotence of the creature, the sovereignty of the Creator, and the impossibility of preventing any of the divine purposes from taking effect. And this acknowledgment must be made by every creature willingly or unwillingly, for the Lord is a great king, and to him every knee shall bow. This view of the divine sovereignty I shall endeavour to illustrate from Scripture and experience, and then show its practical influence in the business of man's salvation.

The concurring testimonies of Scripture, to this view of the absolute sovereignty of God, which is given in the text, are numerous and express. Hear how the Lord of all power and might speaks of himself, and in what lofty terms he asserts his supreme dominion. "Who hath made the seeing and the blind? Have not I the the Lord?"—"I kill, and I make alive:"—"I will show mercy on whom I will show mercy:"—"I am the first, and I am the last, and beside me there is no God:"—"My counsel shall stand, and I will do all my pleasure."—

The same great truth is set forth in all his works and ways. The work of creation bears upon it the evident marks of sovereign power.—

It is also equally apparent from his works of providence, and his overruling the designs and actions of men, to bring his own counsels to pass. Of this, we have innumerable proofs in the Scripture

history. Joseph's brethren sold him into Egypt, in order to defeat the purpose foretold in his dream; but God by that very measure brought about his advancement. Pharaoh oppressed the Israelites, and made them groan under hard bondage, in order to subdue their spirit, and keep them in perpetual slavery; but God overruled this cruel policy, to prepare them for, and bring about their deliverance, which he effected by a mighty hand and a stretched-out arm. The chief priests and elders of the Jews, instigated by the devil, plotted and actually accomplished the death of the Son of God; thereby intending to destroy him, and defeat the grand purpose for which he came into the world: and yet by this very act, redemption was accomplished, and the Redeemer exalted. So that they did "whatsoever his hand and counsel determined before to be done*."

The persecutions which have been raised against the church of Christ in all ages, instead of destroying, have been the means of advancing it. When the apostles and first Christians were persecuted in Jerusalem, and driven to other cities and countries, it was the means of spreading the Gospel over the whole face of the earth. St. Paul tells us that his long imprisonment, which seemed such a misfortune to the Church, had happened rather for the furtherance of the Gospel, so that it thereby gained ground in the emperor's palace, and in all other places: and the first preachers being brought before rulers and kings for his name's sake, gave them an opportunity of proclaiming the Gospel to those whose rank and station in life would otherwise have kept them from hearing it. And we know in our days, that all the reproaches and calumnies which have been raised in order to prevent the growth of pure and undefiled religion, have been overruled to promote it. For thereby we are driven more to God, and confirmed in the truth, knowing what our Lord and his apostles have said: "Marvel not if the world hate you†:"—"All that will live godly in Christ Jesus shall suffer persecution‡." The various attacks made against institutions which have for their object the spread of the Gospel, and against the character and principles of such as are active and zealous in its cause, have proved the means of strengthening those institutions, and adding to the number of faithful labourers. So mightily has the word of truth prevailed, under the management of a Power, who makes the wrath of man to praise him, and the opposition of man to promote his purposes. In all these instances we see plainly the sovereign power of God, and the truth

* Exodus, iv. 11.

* Acts, iv. 28. † 1 John, iii. 13.

‡ 2 Tim. iii. 12.

of the Psalmist's observation, "The Lord sitteth above the waterfloods, the Lord remaineth a king for ever *."

In his kingdom of grace also it appears that he acts like a sovereign agent, who has a right to do as he pleases with his own, and that "it is not of him that willeth nor of him that runneth, but of God that sheweth mercy †." It is not for our sakes that he bestows grace upon any of us, but for his holy name's sake, and for his Son's sake. Wherefore did he single out the Jews from all the nations of the earth to be his peculiar people? Was it because they were better than the rest? No, in no wise; for he repeatedly tells them that it was not for their righteousness, for they were, and continued to be, a stiff-necked people. Why did our Lord make choice of poor illiterate fishermen to be his companions, disciples, and ambassadors to a fallen world, and not of the noble, learned, or wise, whose personal credit might have done honour to his cause, and added weight to their testimony? Why are we in this kingdom, and in this place, favoured with the clear light of the Gospel, while many large empires and cities of the world, naturally as good as we, are sitting in darkness and occupying habitations of cruelty? Why is it that in the spiritual, as well as the natural world, some are enriched with many precious gifts, talents, and graces, while others are comparatively poor? All this must be resolved into God's sovereign will and pleasure, who distributes his favours as he thinks fit, and not into any natural worthiness there is among men, that can entitle one person to his favour more than another; "for all have sinned and come short of the glory of God ‡."

The sovereignty of God is also displayed in the conversion of sinners from darkness to light. Our understandings are naturally so blind, our wills so alienated from God, and our tastes so depraved, that if ever we are enlightened to see clearly the things that belong to our peace, or to delight in God and his ways, and gain a real relish for divine things, it is as great a change as a resurrection from the dead, and requires as great a power to bring it about. "To crush sinners to nothing," says a sensible divine § of the last century, "to break them in pieces, were easily done; a little of divine power would effect that: but to humble a proud and lofty spirit; to soften and melt an obdurate heart; to tame, meek, and reconcile a sanguinary rebel; to change the very inwards of one habituated in sin, and enmity against God, and make him yield to divine impressions: this highly proclaims the exceeding greatness of his

power, and is a glorious trophy of divine sovereignty."

Having thus proved this great truth which is taught in the text, from the declarations of God himself; from the acknowledgment of his enemies as well as friends; from his works of creation, providence, and grace; and from his dealings with individuals; we are next to show the necessity of a practical acknowledgment of the divine sovereignty in order to salvation.

As it is highly fit that God should do according to his will in the army of heaven, and among the inhabitants of the earth, and that he should act as he pleases in the distribution of his favours, because he is infinitely wise, gracious, just, and good, and therefore cannot but govern the world righteously, and do all things well; so it is very meet, right, and our bounden duty, that we should at all times, and in all places, acknowledge his authority, and his right to dispose of us as seemeth best to his godly wisdom. The sovereignty of God afforded matter for joy and triumph to the saints of old. "The Lord reigneth," says the Psalmist, "let the earth rejoice: let the multitude of the isles be glad therefore *."—"Be thou exalted, Lord, in thine own strength; so will we sing and praise thy power †." And all but the enemies of the Lord have reason to rejoice that the government of the universe is in the hands of that perfect Being, who must always do that which is best and fittest to be done. And yet, there is no part of the divine character which is acknowledged with more reluctance by the human mind than this. We have a proud independent will, which hates to bend to the divine will; and there is nothing which we hear with more disgust, than that God may, if he pleases, refuse us the blessings both of his providence and grace; and that we should have no reason to complain of injustice were he to consign us to the prison of hell, from whence there is no redemption. Yet, if it be true that we, and all mankind, are sinners against God, transgressors of his law, and rebels against his righteous government, we surely lie at his mercy to punish, or forgive us, just as he pleases, and have no claim upon him for any favour, either temporal or spiritual. This every person must see and acknowledge, before he can experience the blessedness of those "to whom the Lord imputeth righteousness without works ‡." We must humble ourselves beneath the mighty hand of God, before we can be exalted by his mercy; we must, with Job, from an awful view of the divine glory, be laid low in the dust, with this confession in our mouth,

* Psalm xxix. 10.

† Romans, ix. 16.

* Psalm xcvi. 1.

† Psalm xxi. 13.

‡ Romans, iii. 23.

§ Clark.

‡ Romans, iv. 6.

"Behold I am vile*," before we can taste the sweetness of his redeeming love. For this is the invariable maxim of his government, and that which he constantly pursues in his dealings with the children of men; "he that exalteth himself shall be abased, but he that humbleth himself shall be exalted†."

A rebellious murmuring at his providential dispensations, as if his ways were unequal, and particularly a proud rising of heart against his right to bestow his blessings upon whom, and in what manner and measure, he pleases, must be exceeding offensive in his sight. "Wo unto him that striveth with his Maker: let the potsherds strive with the potsherds of the earth. Shall the clay say unto him that fashioneth it, What makest thou? or thy work, He hath no hands‡?" Yet how often have the inhabitants of the earth, who are reputed as nothing, presumed to charge God foolishly, as if his giving that grace to some which he withholds from others, was unjust partiality, and cruel respect of persons? How often has this objection been made since St. Paul's time, "Why doth he yet find fault, for who hath resisted his will§?" To this it is always sufficient to reply, "Why dost thou strive against him, seeing he giveth no account of his matters||?"—"Nay but, O man, who art thou that repliest against God¶?" I firmly believe that Christ, by the grace of God, tasted death for every man, and shall not controvert the opinion of those who think that a measure of grace is given to every one sufficient for their salvation. All that I contend for is, that this sovereign right to do what he will with his own, must be acknowledged by all who see the salvation of God. For the whole assembly of saints in heaven and earth, acknowledge themselves debtors to the mercy of God in Christ, for every blessing they enjoy, and own that it would have been righteous in him to have passed them by, and left them to perish in their sins. It is, therefore, a proof of our being in the enmity of our fallen mind, when we find fault with the sovereign agency of God. All, however, will one day be forced to acknowledge it, and the proudest of God's enemies will, with the haughty king of Babylon, be brought to see that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." Happy are they who obtain a saving discovery of this great truth in the present world, and are disposed cheerfully and willingly to say, "Power and dominion belongeth unto God;"—

"and all the inhabitants of the earth are reputed as nothing."

Let me now beseech you, my brethren, to apply what has been said.

If you are yet in the number of the Lord's enemies, and following the dictates of your natural proud, independent will, hating to be reformed, refusing to submit to mercy, and casting his words behind you, dreadful is your situation, and the doom that awaits you, if you are found thus at the last. You are contending with the Sovereign of the universe, whose dominion is absolute, and power irresistible. You are in a state of rebellion against Him who in his strength setteth fast the mountains, and is girded about with power. What can you do against him? or what will your opposition avail? If he lift up his hand to punish, none can stay it. If he arise to execute vengeance, none can deliver you. Be still then, and know that he is God. Submit to a power that you can neither escape nor resist; fall low before his footstool, acknowledging his just right over you, the guilt and folly of your apostasy, the equity of the doom pronounced against you as transgressors, and the inefficacy of every plea that you can urge, but what is derived from his mercy, and the value of Christ's atoning blood. If you take this course, all may yet be well, and his grace and power magnified in your salvation. But if you persist in your opposition to his righteous government, or stand upon your own vindication with God, you will one day find that the divine power is too great a thing to be trifled with, and that they who refuse to submit to his mercy, shall be broken in pieces with the rod of his justice.

If you are brought to see the glory of the divine sovereignty, the evil of your rebellion against your lawful King, and the equity of his proceedings, should he give you up to the masters you have chosen; what can you do in this extremity, but yield yourselves to God, and cast yourselves upon his mercy? All hopes from any other quarter are vain; and after the experience you have had of the imperfection of your best services, the hypocrisy of your religious duties, the weakness of all your resolutions of amendment, and the disorder of your affections, whither can you possibly betake yourselves for refuge, but to the hope set before you in the Gospel? If you submit to God as the sovereign disposer of his favours, there is encouragement for you, that he will not cast you out. Though your sins are many and aggravated, the mercy of God exceeds them all. Though you have no merit to recommend you to the divine favour, yet the Gospel invites all thirsty souls to buy its blessings without money and without price. Though you cannot

* Job, xl. 4.

† Luke, xiv. 11.

‡ Isaiah, xlv. 9.

§ Romans, ix. 19.

|| Job, xxxiii. 13.

¶ Romans, ix. 20.

work in yourselves that deep repentance which becomes your case, Christ is exalted as a prince and a Saviour "to give repentance and forgiveness of sins*." There is yet hope in God's omnipotent mercy, that he will work in you both to will and to do. He has done it for thousands of sinners no better than you, and nothing is too hard for the Lord: and since we must all obtain mercy of God, or perish, with what diligence and importunity, with what ardour of soul, should we address the throne of grace for deliverance from our guilt and danger? Since God is pleased to bestow his saving grace, with an interest in his Son, at what time and by what means seem best in his sight, we ought at all times, and in the use of all the means of grace, to be seeking the Lord while he may be found, and calling upon him while he is near.

To conclude. Let all the children of God honour his holy name, by a practical obedience to his will, and submission to all the dispensations of his providence and grace. You have acknowledged his power and right over you to save, or to destroy, otherwise you could not have been brought into the relation of children: continue to do so in the darkest seasons. There may be many parts of the divine conduct towards you and others, which you may be unable to account for, or to reconcile with his other perfections; but on all such occasions recollect that He, who ruleth every thing after the counsel of his own will, is perfectly wise and good, and that no one ought to say, What doest thou? But the consideration that the Lord is king, should inspire you not only with patience but joy; for under his government it must be well with his own people, and happy for those who have the Lord for their God. Rejoice in the Lord, therefore, O ye righteous, for the Lord is a great God, and a great king above all gods. "In his hands are all the corners of the earth: and the strength of the hills is his also†." Though hosts of enemies beset you on every side, enemies that are too mighty for you, yet the Lord who dwelleth on high is mightier, and is of course able to bruise the proudest of them under his feet, as easily as he humbled the spirit of the haughty king of Babylon. Though innumerable troubles compass you about, and afflictions and temptations, like waves of the sea following one another, seem ready to overwhelm you, yet the Lord sitteth above the waterfloods; he presides in the storm, and remaineth a king for ever. "Trust ye," therefore, "in the Lord for ever, for in the Lord Jehovah is everlasting strength‡."

* Acts, v. 31.

† Psalm xcv. 4.

‡ Isaiah, xxvi. 4.

The Duties of Children explained in seven short Sermons, particularly addressed to National and Sunday Schools. By a Clergyman. —Seeley, 1822. Pp. 100.

ATTENTION to the rising generation is one of the most distinguishing features of the present day. Not merely have our schools been remodelled, and a new and admirable system of mutual instruction been very extensively introduced; not merely have an amazing number of entertaining and improving publications appeared on the press, but men of the first talents and attainments have exerted themselves to render the principles and precepts of Christianity intelligible to the meanest capacity, and to supply manuals of instruction on the most important topics, which our youth of both sexes may carry with them from the places where they have been educated to the various situations in life to which they are called.

Among such valuable productions, these short Sermons occupy no mean place. It has been the writer's object to explain the religious and social duties of poor children in language not above the level of that proficiency which is usually found in the middle classes of our national schools; an object which he has well attained. Nor is he justly chargeable, as he seems to anticipate, with being too homely. There is nothing low or vulgar in the whole publication; while we apprehend almost every sentence, and every expression, will be perfectly intelligible to those for whom the work is written.

Appropriate language, however, constitutes only one part of the excellence of this little work. It has other far stronger claims to attention. The sentiments are eminently scriptural and holy, and the exhortations most strictly adapted to the different characters to whom they are addressed. Many of the remarks are such as we do not re-

collect having met with in print, while yet their suitableness will be acknowledged by all who are conversant with the actual state of the lower classes. We shall not, however, detain our readers with any farther remarks, but shall present them with a few extracts from the work itself.

The first sermon is entitled *The Child's Duty to God explained*, and is in fact a lecture on the answer to that question in the Catechism, "What is thy duty towards God?"

Another part of your duty to God is, "to worship him, to give him thanks, to put your whole trust in him, to call upon him." The first part of worship is prayer. Now, real prayer is not merely pronouncing a number of words to God upon your knees. Many children repeat, every night and morning, the prayers which they have learnt, and yet can never be said to pray. To gabble over a form of words, in a lowly posture, yet without feeling any love and reverence to God in your hearts, and perhaps without so much as thinking about him, is not a vast deal better than saying no prayers at all. What then must be thought of those children, who do not even pay Almighty God the outward respect of kneeling down before him, but hurry over their prayers, in a state between sleeping and waking, just after they are got into bed at night, or before they are up in the morning? Such a disrespectful way of addressing yourselves to God, is more likely to provoke his anger, than to draw down his blessing. Still I must acknowledge, that not to pray at all is something worse than to hurry over one's prayers in a light and hasty manner. For although it is very wrong to pretend to be drawing near to the King of heaven, while your thoughts are running upon play and foolishness; yet, never to think of calling upon God at all, even with the words of prayer, shows a shocking degree of ignorance or wickedness. I wish I could believe that there was not one boy or girl in this parish so wicked or so ignorant. But as I cannot help knowing that there are many such, I must now solemnly forewarn them, that if they persist in these ungodly ways, they will hereafter be cast into a dungeon, where no praying is allowed, but instead of it there "shall he weeping and gnashing of teeth."—Pp. 13—15.

The third Sermon is, *the Duty of Children to their Parents*; from

which we select the following extract.

Be sure never to set up your own judgment against that of friends, so much older and wiser than yourselves. "Wherein is the harm," says many a young person, "of this or the other indulgence, that I should be denied it? Others are taken to the fair and the feast: others are drest out in smart clothes, and have money in their pockets: others are allowed to go about visiting and merry-making with companions of their own age, and why should not I?" Such are the feelings, if not the very words, of young and simple people, when withheld from places of show and vanity by a religious parent. I will put myself in that parent's place, and thus I answer the child's complaint. "You ask, my beloved child, where the harm would be of your mixing in the amusements which are usually granted to children of your age, and attending those places of gaiety which are so much frequented by them. Were you older and wiser than you are, I could easily make you understand my reasons for restraining you. The time will, I trust, arrive, when you will have sense enough and grace enough to acknowledge, that what is a mortification to you now, is nevertheless for your real good, both in this world and that which is to come. In the mean time, be content to take it upon my assurance. You cannot doubt that I am your best and sincerest friend: for what other person can you name, that labours or suffers for you half so much as I do? Since, then, you must be certain that I tenderly love you, believe that this part of my conduct does not proceed from temper or unkindness, but from a prudent regard to your chief interests. And, remember that if there were really no harm in what I keep you from, there is always harm in doing, or even desiring, what is denied by the authority of those whom God has placed over you."—Pp. 38, 39.

Those who live in the country will feel the justice of the following observation:

And here I must remark upon the ungrateful selfishness of those children, who, when doing well in the world themselves, never think of sending a trifle of their wages, or other gains, to assist their parents, who are burdened perhaps with a young and numerous family. Stout lusty young fellows will live at home, without contributing a sixpence to the expenses of the family, but think it quite enough just to board themselves, and even oblige their poor mother to do all their washing for nothing. Nay, though their mother be sinking in years, and a widow, and have worn out

her little strength in tolling for them, instead of trying to make the evening of her days comfortable, they will, after all, let her go to the parish, without adding the most trifling allowance to the pittance she receives from that severe guardian. When I call the parish a severe guardian, I intend no reproach to it. It is necessary and right that it should exercise a strict economy in the relief it dispenses to the poor. But I do mean a sharp rebuke to those covetous and unnatural children, who suffer their infirm parents to be beholden to the parish for that support which it is their own bounden duty to supply. It was to this kind of wickedness that St. Paul alluded, when he affirmed, that "if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." 1 Tim. v. 8. A proper childlike affection would lead to very different conduct. It would make a son, or daughter, try in every way to repay some part of the debt to those friends, who did every thing for them, without looking for any repayment."—Pp. 42, 43.

The sixth Sermon is entitled, *The Child prepared for going into Service.* Did our limits allow, we should gladly insert the whole, but we can only find room for the following passages.

But there are two kinds of dishonesty, less glaringly bad, against which I must strongly caution you.

One is, unthriftiness. Many servants will not actually rob their master, yet will waste his property. They never care in what way the food and fuel go, or how much glass and china is broken, since they have not to pay for it. Instead of making them go as far, and last as long, as they can, they seem to take pleasure in making away with them as fast as possible. Now this, however common and little thought of, is a serious fault in God's eyes. The crime of the steward, whom our Lord pronounces unjust, was not, that he had stolen, but that he wasted his master's goods. Luke, xvi. 1, &c. Be persuaded that no servant is really honest, who is not as careful and saving of his master's substance, as if it were his own. And remember, moreover, that your time belongs to those you serve, and therefore wasting it in idleness and gossiping is a sort of dishonesty of which a religious servant will not be guilty.

The other fault, nearly approaching to dishonesty, of which you must beware, is that of knowing your employers to be cheated by their tradespeople, or by your fellow-servants, and concealing it. I am aware that it is common for servants to excuse themselves from telling, by pretending that

it is no business of theirs, and that they do not like to make mischief. But, indeed, it is your business to watch over the interests of those whose bread you eat. You may as well suffer a thief to break in, and say it was not your duty to call out and give the alarm, as see your master wronged by one of his own family, and keep it to yourself. It is a bad principle that makes people so tender to those who do the wrong, and so unfeeling to those who suffer it. Besides which, there is great reason to fear, that such as begin by winking at the dishonesty of their companions, will be at length induced to go hand in hand with them.—Pp. 79, 80.

Young people, when they go out to place, are apt to grow fine and dainty. The sudden change to good living, from the poor fare they had been used to in the cottages of their parents, is likely to make them think too much about the pleasures of the table. It would be well, if, instead of being so choice about their eating and drinking, they would sometimes reflect, when seated at their own plentiful meals, on the scanty fare with which their poor fathers and mothers are obliged to put up; for, surely, this reflection would check a disposition to gluttony. But a principal danger of getting into what are called good families is, acquiring a fondness for dress. This is a very dangerous taste, and has been the ruin of many a poor girl, who once was modest, humble, and contented with her station. She falls in love with finery—apes her betters—cannot bear to be seen more plainly dressed than her fellow-servants—runs into extravagance to gratify her vanity—and, perhaps, becomes the prey of some bad rich man, who tempts her with the promise of giving her plenty of money to buy smart clothes. O that these poor silly creatures knew, how much more respectable they appear in garments which have nothing to set them off but propriety and neatness, than when dizen out in feathers and flounces and ribands! Instead of being admired for their tawdry finery, they are only pitied by their betters, and are the laughing-stock of their equals and neighbours.—Pp. 82, 83.

We are aware that some may conceive we are paying too much attention to a work of small extent and price*. We trust, however, the generality of our readers will feel, that the extracts we have inserted contain important lessons, and that the perusal of these extracts will render them anxious to procure and circulate the volume in which they are contained.

* Eighteen pence.

RELIGIOUS INTELLIGENCE.

PRAYER FOR THE GENERAL OUTPOURING OF THE HOLY SPIRIT.

It will be interesting to our friends to hear that we have received information, upon which we can rely, that this subject has engaged the attention of many of the clergy in England, Scotland, and Ireland, and has also been highly approved of and adopted by other denominations of Christians.

Resolutions recommending special prayer for the gracious effusion of the Spirit, have passed at many of the public meetings of the religious societies. In several large towns and cities, courses of lectures have been preached by different clergymen, in rotation, upon the deity, personality, and offices of the Holy Ghost. In one of the midland counties the following topics have been preached upon, viz.

The existence, deity, and personality of the Holy Ghost.

The agency of the Holy Spirit, as exerted through the instrumentality of the written word.

The work of the Holy Spirit, in reference to the unconverted.

The work and offices of the Holy Spirit, as they respect believers.

The characteristic and distinguishing marks of the sanctifying operations of the Holy Spirit.

A general view of the Scripture doctrine of the Holy Spirit, especially in reference to the latter period of the church.

The importance of a practical regard to his ministration, in connexion with the present state of the church and the world.

The duty and benefits of special prayer for the general outpouring of the Holy Spirit.

In a populous city, in another county, a still more extensive course on the following subjects has commenced, viz.

An introductory discourse on the general importance of a larger effusion of the Holy Spirit, and the encouragements to expect this blessing.

The deity and personality of the Holy Ghost.

The Holy Spirit the author of regeneration.

_____ the convincer of sin.

_____ of right-

eousness.

_____ of judg-

ment.

_____ the guide into all truth.

_____ the glorifier of the

Lord Jesus.

_____ the witness of the deity of

Jesus.—1 Cor. xii. 3.

_____ received through faith in

Jesus.—Galat. iii. 14.

The Holy Spirit the helper in prayer.—
Romans, viii. 26.

_____ the Sanctifier.

_____ the Comforter.

_____ the Spirit of adoption.

_____ the Spirit of promise.

_____ author of ministerial gifts,

and edifier of the churches.

On the fruits of the Spirit.

The earnest of the Spirit.

The believer the temple of the Holy Ghost.

The sin and danger of grieving the Spirit.

Emblems of the Spirit; the Dove, Fire, Wind, Water, Air.

The blessed effects of the outpouring of the Holy Ghost, and the duty of special prayer for that blessing.

On the reasonableness of humiliation before God for past sin in grieving the Spirit, and on the necessity of application to God through Christ for pardon, and for a more abundant outpouring of his gracious influences, attended by a correspondent walk and conversation.

In small towns and villages, where these united exertions could not be conveniently made, several of the clergy have called the attention of their different flocks to this subject, by a more frequent reference to the offices of the Holy Spirit.

Ministers of other denominations have also been very earnest in pressing this subject upon their congregations. Stated times have been set apart for prayer for this grace, and courses of sermons upon the work of the Holy Spirit have been preached. The importance of prayer for this gracious effusion has also been felt by many devout Christians on the Continent. Several of their religious publications have inserted papers upon the subject, and prayer meetings have been established in different places. Among other cities, we record with peculiar pleasure and thankfulness that at PARIS a meeting on the first Monday of the month has been commenced, for prayer for the effusion of the grace of the Holy Spirit.

Some very pleasing effects have already followed these Christian exertions. Ministers have mentioned the increasing personal comfort they have found in their labours; greater seriousness has been visible in their congregations; their ministry has been more blessed to the unconverted; several young persons, and in some cases whole families, have joined the communion; established Christians have been refreshed and edified; and a greater zeal for the spread of the Gospel, and a more tender

RELIGIOUS INTELLIGENCE.

compassion for Jews and Heathens, have been manifested. Missionaries also have been particularly encouraged by hearing of this spirit of prayer, and have gone forth to their work with fresh ardour.

It is hoped that this gratifying intelligence may, by the divine blessing, excite heads of families and pious individuals to more earnest prayer for the gracious influences of the Comforter; and that the clergy may be led with increasing zeal to attempt to interest their charges in this important subject.

The commencement of a new year is a most appropriate season for engaging with redoubled earnestness in this sacred work. When we contemplate the numbers constantly passing into an eternal world; that ere another year closes, twenty millions at least of our fellow-sinners will have passed hence; that, however extensive the out-

ward means used for their conversion may be, unless they have the Spirit of God, they cannot see his kingdom; when we bear in mind also, that our heavenly Father has connected the gift of the Holy Spirit with prayer for this blessing, and has promised to hear our petitions by the most tender similes: whosoever seriously reflects upon these truths will feel deeply humbled, that he has devoted so small a portion of his time to direct application to a throne of grace. He will commence the year with these solemn inquiries: WHAT HAVE I HITHERTO DONE TO PROMOTE PRAYER FOR THE COMFORTER? AND WHAT CAN I DO MORE THAN I HAVE ALREADY ATTEMPTED?

O that these inquiries might be general! that in this new year the Church of Christ would say with the Patriarch, I WILL NOT LET THEE GO EXCEPT THOU BLESS ME!

MORAVIAN MISSIONS.

URGENT DISTRESS AT THE CAPE OF GOOD HOPE.

WE have been requested to give an early insertion to the following intelligence, in the earnest hope, that some of our friends may come forward and contribute to the assistance of the United Brethren at their present distressing crisis; and we cannot for one moment hesitate in complying with the request.

The prosperity, both spiritual and temporal, of the mission of the United Brethren at the Cape of Good Hope, has engaged the particular attention and affections of many friends to the propagation of the Gospel among the heathen, ever since its renovation, in 1792, and more especially since that colony has been united to the British empire. The change wrought in the manners and habits of the Hottentots, and the great improvement made in their external state, being one of the effects of their conversion to Christianity, has likewise attracted the notice and approbation of the Colonial Government, and of all intelligent travellers who have visited Gnadenthal, Groenekloof, and Enon, the three settlements of the Brethren now existing in that country. From numerous benefactors liberal contributions have been received towards the support of the mission; and the help afforded after the destruction of Enon by the Caffres in 1819, calls for the sincerest and most cordial gratitude.

These considerations encourage us to lay before our friends the present state of that mission, now severely suffering by the late dreadful hurricane and floods, and likewise by famine, occasioned by successive failures of the crops. The following extracts of letters from the Rev. H. P.

Hallbeck, who has the superintendence of the mission, give more detailed accounts of these calamities.

Groenekloof, July 22, 1822.—"The external distress is here, as every where throughout the colony, very great, yet not so overwhelming as at Gnadenthal and its neighbourhood. The heavy rains which have fallen in these days, have done much damage to our buildings and gardens. Never did I see the Hottentots' gardens in such good order, as when I arrived here the day before yesterday; but this morning great part of them is turned into a waste, being either imbedded in sand, or entirely carried away by the torrents."

POSTSCRIPT. — *Groenekloof, July 25, 1822.*—"My letter of the 22d, to which I subjoin this postscript, gives you some account of the damage done by the rains and floods here at Groenekloof. Little did I think, when I was writing that letter, that, before I could send it away, my feelings would be so much altered, and that it would become my duty to tell so melancholy a tale as I now must do. Alas! my dear friend, not only the gardens are almost totally ruined, our large pond filled and turned into a sand hillock, several Hottentot cottages thrown down and their gardens swept away, but the north-west gable-end of our beautiful church is changed into a heap of ruins. It was in the night between the 23d and 24th, that this dreadful misfortune took place, without any one of us perceiving it till yesterday morning, when we made the fatal discovery. The wind had not been remarkably high. Our consternation and distress you may more easily imagine, than I can possibly describe. Indeed, we are so overwhelmed with care and trouble on all

sides, that as yet we have not been able to think deliberately on the proper measures to be adopted in this great emergency. Many thousand dollars (many hundred pounds sterling) will be required to repair the loss sustained, and no time must be lost, in order that we may save the other walls and the roof. But we live now at a time, when provisions can hardly be had for money, and the expense and trouble of providing for a number of labourers will be very great. God only knows, how we shall find our way through the surrounding darkness. But after all, there is only one way for us open, which is, not to cast away our confidence, but to keep close to Him who alone is able to heal the wounds His hand inflicts. None of the inhabitants remember such a rainy season as has been experienced in this part of the country this year. It is quite like the rainy monsoon of the East Indies.—I am convinced you have now heard quite enough to make you sympathize in our grief, and to feel yourself stirred up to lend every assistance in your power, and I shall therefore not enter farther into detail. I am indeed not able to do it, for my mind is too much distracted. Among the Hottentots, who are now busy in clearing away the rubbish, no other word is heard, but the repeated ejaculation, 'Alas! our church, our beautiful church!' Like them, my mind is quite harassed by the scene of desolation before my eyes. Farewell. You shall hear from me again, as soon as I arrive at Gnadenthal."

The Rev. C. J. Latrobe adds to this account—"The loss sustained by the damage done to the church is so great, that the expense, added to that of restoring the gardens and the reservoir, which must be immediately done, will bring on us a burden not to be supported, but by the kind assistance of our Brethren and friends, to whose liberality we recommend this case of distress."

The accounts from Gnadenthal are still more distressing.

Extract of a Letter from Brother H. P. Hallbeck, dated Gnadenthal, August 26, 1822.

"I can easily imagine, that after having received such painful tidings from Groenekloof, your sympathizing heart will be anxious to learn how Gnadenthal has fared. The severe weather which made such havoc at Groenekloof and the surrounding country, has been no less detrimental to Gnadenthal and its neighbourhood; and having got this intelligence on the road, I was prepared for the worst. By the mercy of God, however, none of the missionaries' buildings had fallen, though some damage had been done to the thatch. But our poor Hottentots have suffered most severely;

forty-eight houses have been very materially injured, and rendered uninhabitable for some time, and of this number upwards of twenty lie quite in ruins. Besides the loss sustained by the falling of houses, our poor Hottentots have also lost a great many head of cattle by wet and cold. I have just this morning made a list of all the oxen which remain, and by this means discovered, that of four hundred head, which they possessed on the 26th of May, one half are either consumed in consequence of the dreadful famine, or have perished by the severity of the weather, in the short space of three months. In brief, we are ruined outright, and all the fond hopes of progressive improvement, which once cheered the spirit of us missionaries, are entirely blighted, unless God disposes the hearts of benevolent friends to come to our assistance.—But why do I torment myself with looking into dark futurity? Is not the misery of the present moment more than enough for my feeble strength? Often have I used that expression, *emaciated with hunger*, but never did I feel the force of the phrase so powerfully as in these days, when my door is incessantly besieged by women and children, who present to my eyes the frightful reality of what was hitherto only a faint picture in my imagination. Indeed, I wonder that after all the distress of mind which we have experienced, some of us have not long ago been laid up with sickness, and rendered unfit for further exertions. It is alone by divine assistance, and by various proofs of God's kind providence, that I and my fellow-labourers here are thus far preserved in health, and have not wholly sunk into despondency. Thus we received very lately a very seasonable and unexpected present of two hundred and fifty rix-dollars from the directors of our missions, by which we shall be enabled to prepare a meal three times a week, for all the poor women and children without exception, for the space of four weeks. Upwards of two hundred are partakers of this charity; we, however, always set them to do some work for their own and the public good, before they are fed: for instance, to clean the watercourse, enlarge the burial-ground, clear the channel of the Bavian's Revier, in order to prevent inundations, &c. What we are to do, when the above sum is exhausted, I do not know; but it appears to me, as if we should be obliged to continue this distribution for a couple of months longer, from whatever quarter the means may be obtained. The wretched sufferers may indeed protract their existence for a few days by eating grass, as they do at present; but unless they get a meal of warm and nourishing food now and then, they cannot live long in that way. And rather than suffer them to

perish under our eyes, we must sacrifice whatever we have to dispose of. People who are not acquainted with our circumstances, and who, by foolish reports, are led to consider this colony as the promised land, may perhaps censure us, not believing that the misery is so overwhelming as it really is: but we would rather incur their displeasure, than be censured by our consciences, for having neglected the duties of humanity, and transgressed the commandments of God."

Extract of a private Letter from Brother Hallbeck, dated August 28, 1822.

"I had hardly sealed and despatched the letter to your father, when the doleful lamentations of the wretched and emaciated sufferers at my door again began to shake my confidence, knowing that our means are so very insufficient to meet the exigency of our situation. But all at once a Hottentot made his appearance, and handed over a letter, which he had received in Caledon." (The letter follows, stating, that as a surplus of 80 rix-dollars remained out of the fund appropriated by Government for the supply of grain to the poor of this district, the landdrost had determined to send it to Gnadenthal, to buy rice for distribution among the poorest in that settlement.) "With what feelings of gratitude and astonishment I first read these lines you may easily imagine. I hardly remember ever to have experienced a more remarkable interposition of God's kind providence in my whole life. Certain it is, that as far as regards my own feelings, no encouragement could have arrived more opportunely. My despondency was gone, tears of gratitude to our Saviour filled my eyes, and I promised myself anew not to suffer myself to be overcome by the suggestions of distrust and despondency; for I saw, as it were, with open eyes, that *the*

Lord will never leave nor forsake us. A couple of Hottentot women are just busy preparing the dinner, in nine huge pots, while upwards of 200 women and children, in joyful anticipation of the promised meal, are busy cleaning the watercourses, planting hedges, making new ditches, &c. and I am just hastening to arrange the company and distribute the dinner. You must therefore excuse my breaking off rather abruptly. I cannot possibly deny myself the satisfaction of being present on this joyful occasion, which reminds me of the scenes when our Saviour fed his hungry hearers in a miraculous manner. Never, in all my life, have I felt more honoured than when carrying round the sooty pots, and wielding the large wooden ladle."

The extreme distress above detailed has induced the Committee of "The London Association in Aid of the Missions" to open a separate fund for the relief of the Hottentot congregations, and the repair of the damages sustained by storms and floods. Contributions to "the Fund for the Distasters of the Cape" are earnestly solicited, and will be thankfully received by the Treasurer, J. G. Lockett, Esq. 1, Upper Conway Street, Fitzroy Square; Mr. H. Christian, 10, Strand; Messrs. Hatchard and Son, 187, Piccadilly; Messrs. Morland and Co. 60, Pall Mall; Sir P. Pole and Co. 1, Bartholomew Lane, London. Also by Messrs. Ricketts and Co. Bristol; Glen-cross and Co. Plymouth; Sparkes and Co. Exeter; Wigney and Co. Brighton; Mills and Co. Colchester; Gurneys, Norwich, &c.; Mansfield and Co. Leicester; Atwoods and Co. Birmingham; Jones and Co. Manchester; Ramsays and Co. Edinburgh; and Latouche and Co. Dublin. Clothing, old or new, which is always most acceptable, will be gladly taken charge of by Mr. H. C. Christian, No. 10, Strand.

BISHOP OF CALCUTTA.

Those who are interested in the promotion of Christianity in our eastern possessions will bear with unfeigned regret the death of the Right Rev. Thomas Fanshaw Middleton, D.D. Lord Bishop of Calcutta. His lordship had for some time expressed himself much oppressed by the fatigues and anxieties of his extensive diocese, and intimated his fears that he should never survive the fifteen years which were to elapse before his return. His friends, however, were not apprehensive of his being at all seriously unwell; but a few days before his death, returning with Mrs. Middleton from an airing in the country a short time before sunset, on the carriage turning a corner, the sun shone full upon him, and he immediately intimated his fears, that he had received a stroke of the sun which would prove fatal. Notwithstanding this apprehen-

sion, he continued his labours for several hours on the succeeding day; but the day after his complaint assumed a fatal aspect, and he died in the evening of July 8, 1822.

His lordship was distinguished by considerable literary attainments. His work on the Greek Article is highly valuable, and demonstrates the futility of the Socinian insinuation, that a critical examination of the Greek Testament would prove favourable to their sentiments; whereas his lordship satisfactorily demonstrates the very reverse. But the great work which will confer lasting honour on the Bishop's memory, as long as the present order of things exists, is the planning and founding Bishop's College at Calcutta, for the education of missionaries and native teachers—a work proceeding rapidly and vigorously under his auspices, and which we have every reason to conclude

will prove of incalculable benefit to the numerous nations of India. His lordship has left to this institution the sum of 500*l*.

WILLIAM BLAIR, ESQ.

DIED, at his house in Great Russell Street, December 6, 1822, in the fifty-seventh year of his age, William Blair, Esq. This gentleman has long been known as a distinguished Surgeon; but still more as a warm and zealous friend and supporter of religious and benevolent institutions. Mr. B. received the rudiments of his education, both literary and professional, in the country, and arrived in town about the year 1787. Here he studied for some time under the direction of J. Pearson, Esq. and was appointed House Surgeon to the Lock Hospital. Shortly after he commenced practice, he received the degree of M.A. from one of our northern universities, as a token of their approbation of a medical treatise. In addition to his professional pursuits he engaged actively in literary undertakings, and contributed especially numerous articles on various subjects to Dr. Rees's *Cyclopædia*. At the commencement of our own publication in 1809, he became a frequent and valuable contributor, and many of the earlier articles on the Catholic Controversy, the London Female Penitentiary, &c. proceeded from his pen.

Mr. B. was actively engaged in the formation and conducting of many religious and benevolent institutions: he was a member of the first committees of the Bible and Church Missionary Societies; and continued his attendance at their deliberations until near the close of his life. Not content with assisting by his counsel, he, a very short time before his death, presented to the library of the British and Foreign Bible Society, about three hundred volumes of Bibles and biblical works, which he had been engaged in collecting for many years, at a considerable expense. Some of these productions are exceedingly scarce, and the value of this donation has been estimated at more than 500*l*.

Mr. B. was, from its first institution, Surgeon to the London Female Penitentiary, and to the New Rupture Society. He formed, in a great measure, the Bloomsbury Dispensary, and continued Surgeon to that institution till a few months before his death. He had a share also in the establishment of the Irish Schools in George Street; and afforded considerable light as to the real spirit and temper of the Roman Catholics, by the correspondence in which

May God raise up a successor like-minded in these respects to his departed servant.

he engaged, with reference to the reprinting of the Douay, or Roman Catholic Scriptures; an undertaking which some of the Roman Catholics professed a wish to patronize, but which was effectually impeded by the artifices of others.

In active employments of this nature Mr. B. continued incessantly occupied until the removal of Mrs. Blair in 1821, and his own exceeding ill health, reminded him of his approaching dissolution. He immediately proceeded to set his house in order,—gradually relinquishing his professional engagements,—disposing of part of his library by the liberal donation before mentioned, to the British and Foreign Bible Society,—and preparing to retire into the country. While making the necessary arrangements for this purpose, the progressive increase of his complaints convinced him that his end was near. At a time when many would have retired to their apartment, he entered his carriage, and calling upon his friends bade them farewell, saying he was “going home to die.” The evening before his death, he took leave of his friend and medical attendant, and pressing his hand, said, “*Farewell. I commend you to God, and recommend you to seek him. I have sought him during life, and now—I am safe.*” In the course of the night the servant who attended him read to him, at his request, the 103d Psalm, and the 11th and 12th chapters of Hebrews; here he interrupted her, saying, “Give me that blessed book, let me grasp it once more before I die.” His request was complied with, the Bible was given into his hands, and in full dependence on its promises he entered into rest.

Mr. Blair regularly attended the ministry of the late Rev. Richard Cecil, until that eminent minister was removed: and an honourable testimony is borne by Mrs. Cecil to the kind attentions paid her departed husband by the affection and sympathy of Mr. B. After Mr. Cecil's death, Mr. B. continued to worship at St. John's, Bedford Row, highly enjoying the opportunities with which he was favoured, in sitting under the preaching of the Rev. Daniel Wilson. At the same time he maintained the most affectionate intercourse with ministers of various denominations, and was ever ready to render them any assistance which it was in his power to bestow.

SCOTTISH MISSIONARY SOCIETY.

WE understand that two very respectable Ministers of the Kirk of Scotland, the Rev. James Thomson, of Dundee, and the Rev. Angus Mackellar, of Pensaitland, are expected in town shortly, to preach and collect in aid of the funds of this valuable

institution. They will commence their labours on the first Sunday in February, and will, we trust, be received in this great metropolis with that kindness and liberality which their character and undertaking so justly deserve.

REGISTER OF EVENTS.

HOME.

PARLIAMENT is prorogued until the 5th of February, then to meet for the despatch of business.

The distress of the farming and landed interest has increased of late, with the decrease of prices. Wheat has now been for many weeks at 38s. per quarter; and if in 1818-19, 70s. was found insufficient, how is a profit to be realized by the present ratio? Meetings have been summoned in several counties, for the purpose of representing the state of the agriculturists to Parliament.

In IRELAND, the Lord Lieutenant has undertaken a revision of the magistracy. Many absentees, and other improper persons, have been removed from the list, but no new appointments have yet taken place.

His Excellency has lately paid a visit to the Dublin Theatre. Some part of the audience, we can hardly understand from what motives, testified much displeasure; and some wretches even proceeded to direct various missiles against the person of the Marquis. The cause of their anger is said to be, vexation at the prevention of the usual celebration of King William's birthday. Since this attack, various addresses have been presented to the Lord Lieutenant, expressive of detestation of the designs of the parties concerned in it.

FOREIGN.

The views of FRANCE appear to be at present in favour of the preservation of peace. The Prime Minister, M. Villele, is evidently averse to war; and the Duke of Wellington, in some late audiences with the King of France, is said to have given his Majesty's mind a similar bias. Still, however, there are many powerful individuals who wish for war with revolutionary Spain; and the removal of either the King or his Minister would probably hasten the accomplishment of their views.

The present SPANISH GOVERNMENT is involved in many difficulties. Taxes can hardly be collected; loans must be made at great disadvantage. The army of the Regency, however, appears to be dispersed, and the Regency itself to have fled into France.

In AMERICA, we remark the progress of manufactures, and of luxuries and vices also. On a horse-race near Baltimore, it is said, that near a million and a half of dollars was depending. One bet was—*Eight Hundred Negroes!*

LITERARY INTELLIGENCE.

In the Press.

A new, corrected, and greatly improved Edition of the Rev. R. Adams's Religious World displayed; being a View of the four grand Systems of Religion—Paganism, Mahomedanism, Judaism, and Christianity; with a particular Account of the various Sects and Denominations of the Christian World. In two Volumes, octavo.

A tenth Edition of the Rev. E. Bickersteth's Scripture Help. In twelves.

Pulpit Orations, Lectures, and Sermons, delivered in the Caledonian Church, Hatton Garden. By the Rev. Edw. Irving, A. M.

No. XIV. of Dr. Chalmers's Christian and Civic Economy of large Towns, "On the likeliest Means for the Abolition of Pauperism in England," will be published in February.

A Volume of Sermons addressed to Children. By the Rev. A. Fletcher.

John Bohn's Catalogue of Theological Works, chiefly foreign.

Just published.

A fourth Edition of the Life of the Rev. Thomas Scott.

A second Edition of the Christian Watchman: a Sermon on the Death of the Rev. Thomas Best. By John Cawood, M. A. perpetual Curate of Bewdley.

A second Edition of the Rev. W. Dealtry's Sermon on the Death of Mr. Owen: also,

A second Edition of that by the Rev. J. Hughes.

A third Edition of the Rev. E. Bickersteth's Treatise on the Lord's Supper. In twelves.

A second Edition of the Rev. C. Davy's Cottage Sermons. Vol. II.

Religion not speculative but practical: a Sermon preached before the University of Oxford, by the Rev. J. Knight, M. A. of Lincoln College, and Curate of Halifax.

The Doctrine of Scripture relative to evil Spirits examined; with Remarks on the Terms Sheol, Hades, and Gehenna. By the Rev. R. H. Draper, Southampton.

Dr. Chalmers' Christian and Civic Economy of large Towns, No. XIII.—On the Evils and Difficulties attending even the best State of Scottish Pauperism.

Notices and Acknowledgments.

J. D. S.—*ἡ—Ἀδελφός—Anna—A funeral Sermon—Letter to a younger Brother—A. J. D. are received, and under consideration.*

We have received a communication from Kappa, remarking on the memoir of Mr. Scott's eldest daughter inserted at the end of his Life, and intimating that the perusal of that memoir had exceedingly deepened a mother's distress under a similar bereavement. We have not room to insert the whole of Kappa's Letter, especially as it would be necessary to accompany it with some remarks; and we are not willing to postpone the subject to another month. It appears to us, that Kappa and the afflicted parent, in whose distress we deeply sympathize, have not duly considered,

1. That the child in question was one of uncommon intellect. Mr. S. always considered and spoke of her as such: and therefore, from what he observed of her in other things, he might reasonably expect her to discover more acquaintance with religion than many others of equal age, who were yet truly under its influence.

2. There is little doubt that Mr. S. at that time anticipated some more *marked* and *explicit* discoveries of her renovation of heart than he would have required at a later period. In proportion as he attained more knowledge of the human mind, especially of the minds of children, and more extended views of the operations of divine grace than those which he possessed in 1780, he would have more carefully gathered up any little and imperfect indications of piety; have welcomed them more *thankfully*, and depended more upon them; and we find him accordingly suggesting hints of this nature, concerning grown-up persons who had died leaving but indecisive evidence of a prepared state.—See *Scott's Life*, 466.

3. It is most certain, that Mr. S. did not mean that we were in general to expect similar evidence of divine grace in children of four and a half years old. He always considered the case of his daughter as the most extraordinary that he had ever met with.

We may remark, in conclusion, that the indications of divine grace in the minds of quite young children, will probably not exactly resemble those which are exhibited by persons of riper years. This subject, however, is at once too difficult and too important to be discussed at present. We shall be happy to receive communications upon it from any of our valuable correspondents.

We entirely agree with our correspondent in the importance of Christian people systematically avoiding to purchase any articles of tradesmen who profane the Sabbath by selling goods, or employing workmen, on that sacred day. Some difficulty may accompany such a system in the first instance; but if once adopted by the generality of religious persons, that difficulty would soon cease.

We are inclined to think, that the positions of A Layman are, in most of the cases he has stated, incorrect; at all events, we differ entirely from his conclusions.

We are desired by the Rev. G. Burder to state, that he is *not a supporter of the Congregational Magazine*.

In reply to the inquiries of Neos, we remark,

1. It is by no means certain, that *both* the thieves united in reviling the Saviour, though the language of the Evangelists St. Matthew and St. Mark obviously suggests such an idea. We believe the majority of modern commentators entertain a contrary opinion. It appears to us a point of very small importance, and which does not admit of a decisive determination.

2. The members of Peace Societies, &c. will of course not approve the queries suggested in the review of Barton's Poems; but on the most careful consideration of that article, in connexion with the observations of Neos, we see nothing to alter. Our readers may derive instruction and satisfaction on this subject, by perusing a short paper "On the Lawfulness of defensive War," inserted in the recently published "*Tracts and Essays of the late WILLIAM HEY, Esq.*"

INVESTIGATOR is informed, that the annual volume of the Church Missionary Society will shortly appear. The delay complained of is said to have been unavoidable, and was certainly in some degree occasioned by the Secretary's being disappointed of the assistance he had anticipated.—We believe there is no very recent intelligence from New Zealand. The Missionaries reported to be dismissed are those who most determinately opposed the introduction of fire-arms. One person, who is able to repair these instruments of destruction, is supposed to be detained by force, but he is not considered in any *personal danger*. Authentic information is of course anxiously expected.





J. G. Schmitt del.

H. Meyer sculp.

LUTHER.

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THE
CHRISTIAN GUARDIAN,
AND
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FEBRUARY 1, 1823.

MEMOIRS OF THE REFORMERS.

LUTHER.

THE providence of God was conspicuous in the work of reformation, in making use of instruments suited to their respective circumstances. In Switzerland, where republican feeling and popular government prevailed, and where public measures were discussed in deliberative assemblies, Zuinglius, Ocolampadius, and their associates, proceeded with that cautious and measured advance, which characterized innovators addressing their propositions to liberal authorities, who would be guided in their determinations by a majority of votes. In Germany, the case was different. The Saxon Reformer had to contend with despotic princes and powerful ecclesiastics, to whom he was bound to oppose an undaunted front. He found himself not unfrequently placed in situations, in which positive assertion would do more than submissive reference; and had to deal with persons, to whom, humanly speaking, concession would have been fatal to his cause. That firmness and decision which marked the character of Luther contributed mainly to his success; for it had this advantage, that it brought matters at once to a crisis, and tended to give him the immediate benefit of any aid to be derived from such patrons as God might see fit to raise up in his support, and

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who would find in the intrepidity of their client a great moral check to vacillating policy. The heroes of Zurich and Basle, with a calm courage, went round the hill to meet their enemy; the Wittenberg leader seized a standard, dashed up the ascent, and called on all brave men to follow him till they gained the summit.

Consistent with this boldness of personal character was the sharp and nervous manner in which he conducted theological controversy. He occasionally seasoned his argument with so much Roman wormwood as well as Attic salt, that it is no wonder his enemies should have called him bitter and intemperate. But it was easier to censure his warmth, than to equal his zeal or his talent. Erasmus did him justice, when he declared, that "God sent that latter age a severe physician on account of its inveterate maladies." If he had neither the polish of Erasmus nor the gentleness of Melancthon, it was because he saw the barrenness of the former, and the inefficiency of the latter; and men do not look for the grace of the Apollo in the muscle of the Hercules. Milton defended the occasional severity of this great polemic. After alluding to the strength of prophetic denunciation in Holy Writ, he observes, "But ye will say, these had immediate warrant from God

to be thus bitter; and I say, so much the plainlier it is proved, that there may be a sanctified bitterness against the enemies of Truth. Yet that ye may not think inspiration only the warrant thereof, but that it is, as any other virtue, of moral and general observation, the example of Luther may stand for all; whom God made choice of before others, to be of highest eminence and power in reforming the church; who, not of revelation, but of judgment, writ so vehemently against the chief defenders of old untruths in the Romish church, that his own friends and favourers were many times offended with the fierceness of his spirit. Yet he being cited before Charles V. to answer for his books, and having divided them into three sorts, whereof one was of those which he had sharply written, refused, though upon deliberation given him, to retract or unsay any word therein, as we may read in Sleidan. Yea, he defends his eagerness, as being of an ardent spirit, and one who could not write in a dull style; and affirmed, he thought it God's will to have the inventions of men thus laid open, seeing that matters *quietly handled*, were *quickly forgot*. And here withal, how useful and available God had made this tart rhetoric in the church's cause, he often found by his own experience. For when he betook himself to lenity and moderation, as they call it, he reaped nothing but contempt, both from Cajetan and Erasmus, from Cochläus, from Eccius, and others; insomuch, that blaming his friends who had so counselled him, he resolved never to run into the like error*." Claude also, in excuse for his intemperance, pleaded that "perhaps there was some particular necessity, at the time of the Reformation, to employ the strongest expressions to awaken men from that profound slumber, in

which they had lain so long." To this, however, Bayle replied, that, "because God is pleased sometimes to make use of such instruments, it will not follow that passion and violence are commendable, upon pretence that the corruption of the world needs the harshest treatment*."

Nor is it pretended to exculpate in any character that wrath of man, which worketh not the righteousness of God. And Luther, who had the example of an apostle for sharp rebuke, was yet not free in its exercise from the admixture of human passion. But the greatness of the work that he accomplished inclines us to overlook the roughness of the handling. If, in conducting the processes of his moral chemistry, he sometimes neglected the due preparation of his vessel, when about to be exposed to unusual heat, we readily exchange regret at the passing inconvenience, for admiration of the adventurous skill which conferred so much benefit on the world. It ought to be added, that while some allowance is made for his controversial warmth from constitution or provocation, the fashion of the time should be taken into consideration, which sanctioned in the mildest disputants language, which in a more refined age would be accounted scurrilous; and that by prayer and watchfulness he not only became guarded against acrimonious feeling, but even discovered placability on very trying occasions. When Melancthon once came to him much moved with passion, he addressed him with this conciliating admonition: "Command thy wrath, as thou canst all beside†." Then smiling said, "Let us dispute no more of this matter," and immediately turned the conversation to other topics.

This extraordinary individual

* Bayle's Dict. art. Luther.

† Vince animos iramque tuam, qui cætera vincis.

* Milton's Prose Works, fol. ed. 1697, p. 340.

first drew the vital air at Isleben in the county of Mansfeld, and in the circle of Upper Saxony; but his parents resided at Mæra, a village near Eisenach. His birth occurring on the eve of St. Martin, 1483, he received at his baptism the name of that saint. His surname of Luther he derived from the circumstances of his father's property and vocation, the former consisting in mines, and the latter in metallurgy. That respectable man was a magistrate of great integrity at Mansfeld, and known among his fellow-citizens by the appellation of John Luder or Luther, signifying the refiner. His mother was an amiable and pious matron, called Margaret Lindemann, whose father was a citizen of Neustadt, and of a good Franconian house. She was not aware of her near approach to child-birth, and had gone to a fair at Isleben, where at night she was delivered of a son, and whither with her husband she afterwards removed*.

His parents were careful to bring him up in the nurture and admonition of the Lord; and when instructed in his catechism and the first rudiments of learning, he was sent at fourteen years of age to Magdeburg, with John of Reineck; a neighbouring nobleman's son, between whom and Luther there always remained a mutual esteem in after-life. Here he passed a year, living on the bounty of others, though the son of a substantial parent, which in those days was no uncommon case. He was then sent to Eisenach, in which town were some of his mother's connexions, and where was a Franciscan seminary. He lodged in the house of Conrad Cotta, a gentleman of senatorial rank, and attended the lectures of John Trebo-nius, under whom he studied grammar for nearly four years. This venerable lecturer was distin-

guished for humility as well as for literary attainments: when he entered the school, he took off his cap, and made a low bow to the pupils, before he assumed the chair; and when some of his colleagues chid him for that mark of condescension, the more polite monk replied, "I consider that we are sitting here among lads, many of whom, in God's good time, will become consuls, chancellors, doctors, and magistrates; and therefore, though I cannot tell for whom among them these honours are designed, yet I think them all entitled to be treated with respect."

In 1502, he went to Erfurt, where he studied logic, and read Cicero, Virgil, Livy, and other classics, not, as the generality of the scholars, for the mere sake of becoming a good Latinist, but with the further view of gaining a knowledge of the human character, through the instances brought before him by these writers. He was admitted Master of Arts in the following year, at the age of twenty; and having finished a course of philosophy, and made great proficiency in his studies, he was advised by his friends to devote himself to the study of the civil law, in the practice of which profession it was hoped that he would be distinguished by his great abilities.

One day, however, as he was taking a walk in the fields with a particular intimate and brother-student, a flash of lightning struck his companion dead at his side. So distinguishing a mercy, by which one was left, while the other was taken, was calculated to affect the mind of a serious and thoughtful young man. He was so much impressed by the event, that he resolved to give up the study of the law, and entering into the Augustine convent at Erfurt, devote himself to that of theology. According to some accounts, he was so much alarmed at the thunder-storm,

* Melchior Adam, p. 47.—Seckendorf, Hist. Lutheran. p. 18—20.

that he threw himself prostrate on the ground, and vowed, if his life were spared, to take the cowl. He invited his fellow collegians to a farewell dinner, having previously sent them a letter of resignation of his degree, with the gown and ring of a Master. When they had partaken of his cheer, he took his musical instrument, and with his accustomed skill played and sung an air, telling them to take the present opportunity of being merry with him, for it was the last time in which they should meet in that festive manner. He at the same time wrote to his friends, giving them an account of his determination. They were much vexed at a plan, which threatened to disappoint their hope of his eminence in the practice of the law; and his father advised him to beware, that while he obeyed what he thought a call from heaven, he was not in fact yielding to a delusion of the devil. The remonstrance was ineffectual, and he became a monk.

He continued for some time in a melancholy state, and would admit no one to converse with him for a whole month. As he was looking over the books of the college-library he met with a Latin Bible, which to his great joy he found to contain much more than was usually read to congregations in the churches. He perused with avidity several passages, particularly the story of Samuel and his mother Hannah, and laying down the volume exclaimed, in the fulness of his heart, "O that I could possess such a book as this!" On entering the monastery he had parted with his classical and other works, except Plautus and Virgil, which he retained for occasional recreation. The brothers, perceiving his desire to be in possession of the sacred volume, which was a fair manuscript bound in red leather, presented him with it. The ardour of his mind was so great, that he wished to read all at once. He

committed many parts to memory, but found that he could not recollect the substance so well as he desired, because he frequently could not comprehend the meaning. He would sometimes spend a whole day, meditating on a single passage.

His studies, however, were much interrupted by sickness, and that uneasiness which still hung over his spirit. At one period he apprehended that he should soon die, but an aged monk came to his bedside, and consoled him. "Be of good courage, my young friend. This sickness is not unto death; for God intends you for a man who shall be a comfort to many others." During his noviciate he was harshly treated by the unfeeling friars, who made him clean out their apartments, and go about the town with a bag to solicit alms; but at the intercession of the college of which he had been a member, he was excused from an office which was not only a degradation of his rank, but an interruption to his studies. He became very dear to John Staupicius, vicar-general of the order, an exemplary and pious character, who ordered the prior to let him have time for reading and the cultivation of his mind. He also told Luther himself diligently to study the Scripture; and when the young cenobite opened to him his mental anxiety, and complained of the distressing thoughts to which he was subject, he observed, "You do not know, Martin, how useful and necessary this trial may be to you. God does not exercise you without reason. You will see by and by that he has some great purpose to execute by your means."

The death of a friend named Alexius, who had been cruelly slain, added to his suffering. Every afflictive dispensation produced deeper views of the evil of sin, the wrath of God against unrighteousness, and the punishment awaiting the wicked in another state of ex-

istence. He would think on these subjects, till he was ready to faint. "If these latter circumstances," says a French Protestant authority, speaking of his distress of mind, resolution of monasticism, &c. "do not indicate an enlightened piety, they yet serve to show that apprehension of the divine power, and that lively conviction of our responsibility, which form one of the most characteristic traits of a pious man." And Milner remarks: "The fear of God predominated to a very high degree in Luther's mind; and a nice sensibility of conscience, attended with an uncommon insight into the depth of our natural depravity, allowed him no rest. As yet he understood not the Scriptures; nor felt that peace of God which passeth understanding. He had too much light to sit down in slothful content and indifference, and too little to discern the rich treasures of the Gospel, and apply its healing promises to deep convictions of sin and misery*."

"I wish I knew," said he one day to his friend the old monk, "what is the full meaning of that article in the Creed, *I believe in the forgiveness of sins*."—"It means," answered he, "not merely that we are to believe that God forgives sins in a general way, as the transgression of David or Peter was remitted, which faith devils themselves have; but that it is the command of God, that each one for himself should believe in his particular pardon." He added, that this interpretation was confirmed by the testimony of Bernard, and pointed out a passage in his sermon on the Annunciation to this effect: "Thou must believe further, that thine own sins are forgiven by him. This is the record which the Holy Spirit witnesseth in thine heart, saying, 'Thy sins be forgiven thee.' For thus de-

clares the Apostle, that man is freely justified by faith." Luther was much comforted by this remark, and reflected how often Paul has said, "We are justified by faith." He then perused every exposition upon which he could lay his hand, and studied attentively the writings of the Prophets and Apostles. He also much delighted in the works of Augustine, as exhibiting more of the pure spirit of the Gospel, than any of the divines and schoolmen which were then in fashion. He read and wrote with so much assiduity, that he omitted the repetition of the canonical hours, to which service as a monk he was obliged every day; and then, when his conscience smote him, he would shut himself up in his chamber, and go over as much as served for two or three weeks, abstaining from meat and drink, and punishing himself with such rigour, that for five weeks together he was a stranger to sound sleep, while through inanition and wakefulness he became light-headed. He found, however, much relief in his favourite music, and in the composition of *hymns* and chaunts.

In 1507 he was ordained, and celebrated his first mass on the second of May. As he received holy orders with a deep sense of his own unworthiness, so it has been allowed by his Popish adversaries, that he was very diligent in the performance of the clerical office. "From the time that he entered the sacred function," says one of the most bigoted, "he was accustomed to offer the most holy sacrifice of the mass almost every day; till he suffered himself to be persuaded by certain suggestions of Satan, that in the New Testament there was neither priesthood nor outward sacrifice*."

The next year he was invited by his friend Staupicius to teach philosophy in the Augustine seminary at Wittenberg, where also he

* Musée des Protestans célèbres, T. p. prem. part. p. 125.—Milner's Hist. of the Church, vol. iv. p. 324.

* Ulenberg, Vita Lutheri, p. 8.

would have an opportunity of exercising his talent for preaching. Here he soon attracted universal admiration by his ingeniousness of instruction, originality of thought, profoundness of attainment, and eloquence of manner. Melrichstadt, a man of great penetration, prognosticated an alteration by his means both in learning and divinity. "This monk," said he, "will disturb all the doctors, introduce new doctrine, and reform the whole Romish church; for he is intent on reading the writings of the Prophets and Apostles, and he takes his stand on the word of Jesus Christ: this, neither philosophers, sophists, Scotists, Albertists, nor Thomists, can overturn *." He disliked the office to which he was called as Professor of instructing the students in the Aristotelian subtleties, and corruptions of theology; and longed to introduce a plainer method of study, and a divinity more agreeable to Scripture.

In 1510 he was sent to Rome to obtain the settlement of some disputes between seven convents of Augustines with their vicar-general. While discharging his embassy, he was shocked at the irreverence and laxity of the Italian priests. He heard some of them, while engaged to all appearance in celebrating mass, turn the service into raillery, and mutter to themselves over the elements of bread and wine, "Bread thou art, and bread thou wilt remain! wine thou art, and wine thou wilt remain!" And because he was slow and distinct in repeating his religious exercises, which they hurried over as rapidly as possible, they would ridicule him for his devotion, or curse him, and bid him proceed with more celerity. This journey gave him such insight into the existing superstition and hypocrisy, that he used to say, he would not but have taken it for a thousand florins. He gave such

satisfaction to his employers, that on his return he was strongly urged by the vicar-general to accept the doctorate, the Elector of Saxony offering to defray the expense. As he had before renounced the degree of Master, so he would now have willingly been excused accepting that of Doctor, alleging his infirm health and other reasons; but Staupicius told him, in a pleasant and significant manner, that "he was well convinced God had some great undertakings in design, for which he would require the agency of some young and active doctors." He was admitted to this dignity on the 18th of October 1512, the festival of St. Luke, Dr. Carlostadt, Archdeacon of All Saints, presiding, and Dr. Forster preaching on the occasion; and the next day solemnly invested in the presence of a great concourse of academics, much to the satisfaction of Duke Frederick, who held him in high esteem and veneration.

Sanctioned thus as professor and teacher in divinity, he felt the additional responsibility, and resolved, by the blessing of God to endeavour to promote the knowledge of true religion. He began by expounding the Epistle to the Romans, and afterwards the Psalms. He was particularly anxious that his auditors should be brought to a right understanding of the doctrine of justification by faith. He desired that they should be led to a scriptural view of the evil of sin, that they might apprehend the necessity of salvation by grace. Melancthon says, that he had witnessed the agony of his mind on this subject, when in a certain dispute on justification, he threw himself on a couch, and repeated again and again, "*He hath concluded all under sin, that he might have mercy upon all,*" mingling his repetition with earnest prayer. The same writer informs us with respect to his lectures: "He showed

* Seckendorf, p. 19.

the difference between the Law and the Gospel; he refuted the old pharisaical error, which so much prevailed both in the schools and the pulpit, that men might merit forgiveness by their own works, and thus be reckoned righteous before God." He wrote, in 1516, to a brother Augustinian at Memmingen, "I desire to know what your soul is doing; whether weary at length of its own righteousness, it learns to refresh itself, and to rest in the righteousness of Christ. The temptation to presumption is strong in many in our day, and especially in those who strive hard to be just and good, being ignorant of the righteousness of God, which is abundantly and freely given us in Christ. They continue to labour in their own strength, till they can gain confidence of standing before God adorned with virtues and merits, which is an impossibility. You, my friend, used to be of this opinion, or rather error; so was I: but now I am fighting against this error, though I have not yet prevailed*."

An opportunity was now afforded him of publishing his sentiments more generally among those of his own order, as Staupicius appointed him his deputy in Misnia and Thuringia, giving him a right to visit about forty of the monasteries. Returning to Wittenberg in June, he wrote with much freedom to Spalatinus, secretary and chaplain to the Elector, concerning the state of religion. "Many things please your prince, and look great in his eyes, which are displeasing to God. In worldly matters, I grant, his prudence is distinguished; but in those which pertain to God, and the salvation of souls, he is in sevenfold darkness." Neither the Elector nor his chaplain was offended at this faithfulness, both of whom were subsequently much benefited by his ministry and correspondence.

* L. I. Ep. 2, p. 11.

He used all his influence with Spalatinus, who had consulted him respecting the translation of some minor Latin works into German, of which he had a high opinion, to neglect these comparatively trifling studies, and apply to sound and scriptural divinity. And he wrote exultingly to Langus, another of his friends, about this time: "Our theology and St. Augustine go on prosperously, and gain the ascendant in this university, by the help of God. Aristotle is sinking by degrees, and will, I trust, be soon completely overthrown. The students are disgusted with the old mode of lecturing; nor can any one hope to obtain hearers, unless he profess to expound the Bible, or Augustine, or some doctor of ecclesiastical credit*."

To Spalatinus he also delivered his sentiments concerning certain of the fathers, as well as on the method of studying and interpreting Scripture, as pursued by Erasmus; with whose learning and satirical attack on monastic follies and vices he was much pleased, though he lamented his Erastian habits and Pelagian notions. "Those things in Erasmus, a most erudite character, which affect me, are as follow: in interpreting the Apostle's account of legal righteousness, he understands him to mean ceremonial observances alone. In the next place, though he admits the doctrine of original sin, he does not perceive that the Apostle is speaking of it in the fifth chapter of the Romans. Now, if he had read Augustine in those works which he composed against the Pelagians, especially concerning the spirit and the letter, as well as the guilt and remission of sin; and his tracts against two Epistles of the Pelagians, and against Julian, which for the most part may be found in the eighth division of his writings; and had

* L. I. Ep. 27.

seen, that he does not speak of his own mind, but agreeably to the sentiments of the best fathers, Cyprian, Nazianzen, Rethicius, Irenæus, Hilary, Olympius, Innocent, and Ambrose; he would, perhaps, not only have rightly understood the Apostle, but have deemed more highly of Augustine than he has hitherto." Then, showing how much more valuable the commentaries of Augustine were than those of Jerome, which were preferred by Erasmus, he adds: "The righteousness of the law is by no means confined to ceremonies; it respects also obedience to the whole decalogue. Such obedience, indeed, without faith, may produce such characters as a Fabricius or a Regulus, or other very upright moralists, according to man's judgment; but is no more like true righteousness, than a service berry is like a fig. For we do not become righteous, as Aristotle supposes, by doing certain good actions, however sincerely; but we do righteously in becoming righteous, so to speak; the man must first be changed, and then his work. God first respects Abel's person, and afterwards his offering. But this is far otherwise. I entreat you, then, to perform the office of a friend and a Christian, in reminding Erasmus of these things; whose authority, as I hope and trust it will be very extensive, so I fear lest it should lead many others to patronize that lifeless mode of interpretation, into which almost all commentators have fallen since Augustine *."

George, Duke of Saxony, desiring Staupicius to send him a preacher of integrity and learning, the Vicar-general despatched Luther to Dresden, with a letter to the Prince, who gave him an order to preach before the court. The sum of his discourse was, "that no man should cast off the hope of salvation; that those who heard

the word of God with attention, were true disciples of Christ, elected and predestinated unto eternal life." He enlarged on that subject, and showed, that the whole doctrine of predestination, if the foundation be laid in Christ, was of singular efficacy to remove that dread, by which men trembling under a sense of their own unworthiness fled from God, who should be their only refuge. At dinner, the Duke asked Barbara Salona, first lady of the household, how she liked the discourse? "Sir," she answered, "could I but hear such another, I should depart in peace!"—"Would you?" replied his Highness in a passion: "I can only say, I would rather have paid down a large sum of money than have heard such a sermon, which is calculated to make men presumptuous." This he repeated several times. It is remarkable, however, that in less than a month, the lady was confined to her bed by sickness, and gave a powerful commentary on the discourse by a triumphant departure. But the preacher was unacceptable to the Prince, who took care never more to invite him to occupy a pulpit in his capital. "Like pharisaic formalists in all ages," remarks Milner, "he perversely misconstrued the doctrine of free salvation by Jesus Christ, which Luther preached, and which is intended to enable humble and repenting souls to serve God with lively faith and cheerful hope. The Duke of Saxony, I observe, perversely misconstrued this doctrine, as though it had a tendency to persuade men to live in sin; but the good matron above mentioned, who resided at his court, appears to have tasted of that bitterness of true conviction of sin, which only can render the doctrine of grace delightful and salutary to the mind *."

* Sect. p. 28. Milner, vol. iv. p. 332.

* L. I. Ep. 80.

[To be continued.]

THE SABBATH DAY.

My spirit, 'mid the hum, the jar,
Of this world, as it hastes away,
As exile for his home afar,
Sighs for thee, peaceful Sabbath Day!

Come in thy more than magic power,
To calm, to sooth my fever'd mind!
And I will bless each passing hour,
From earthly coil and care refin'd!

Thrice welcome visitant! I hail
With joy thy first young dawning light:
Sounds float upon thy morning gale
That breathe a holy, pure delight!

What sounds of loveliness are these,
Thy whispering gale brings to my ear?
Like music o'er the waveless seas,
They charm the mourning soul to hear.

Hush! "Glory be to God on high,
Melodious swell the holy strain;
To Him who reigns in earth and sky,
And peace among the sons of men!"

Delightful morn! the rising sun
Seems as it shed a holier ray!
O! what a hallow'd course to run,
Arose *that better, brighter day!*

Sun of the firmament! full soon
In darkness sinks thy living light:
But thou *, great Orb! *thy* blaze of noon
Shall never, never, know a night!

Nature seems pausing—there is given
A silent voice of peace and praise,
From the green earth and azure heaven:
And shall *I* not an anthem raise?

O yes; into the place I'll hie,
That's wont to be the house of prayer;
When holy sounds ascend on high,
My heart,—be thou not silent there!

Distant, when chimes the village bell,
May every thought that's earthly be;
And thou I love so dear, so well,
In sweet communion go with me!

Together we will raise the song
They sung, who have been long at rest;
And join the voice remember'd long,
In prayers that Heaven so oft hath blest!

Sweet Sabbath Day! thy lingering beam
Passes, like dying saint, in peace!
Farewell! and not in vain I deem,
A sabbath comes that ne'er shall cease!

* Luke, i. 78.

LETTERS FROM A DEPARTED SAINT, No. III.

B—, 13th Dec. 1816.

MY DEAR FRIEND,

YOU know the great Apostle examined what effects his letters produced on the conduct of his friends, and on one occasion he says, "What carefulness it wrought in you." I have been earnest at a throne of grace, that, with the divine blessing, your last letter may be made useful in producing a similar effect in me.

If I have told you many flattering things of yourself, in the strength of Christ I will henceforth endeavour to avoid this, because the word of God tells me this is wrong. O the deceitfulness of sin! "Who can understand his errors?" O Lord, my strength and my Redeemer, cleanse thou me from secret faults.

I believe you have found out one of my besetting sins; "I am verily guilty, and have much need to watch and pray." My only apology you will find in your Prayer Book, Psalm xv. last clause of the fourth verse*.

When shall that praise begin which ne'er shall end? When we think what our Redeemer did, and taught, and suffered for our redemption, are you not ready to join in the elevated language of Dr. Watts, when he says, "O for the wings of love to bear my spirit upward in holy breathings! Methinks I would long to be near him, to be with him, to give him my highest praises and thanks for my share in his dying love."

What will be our joy when we shall be admitted into his presence, and can say, This is the glorious Person, the Lamb of God who washed me from my sins in his own blood! Blessing, honour, and salvation to his holy name for ever and ever. Amen.

Is it not strange that we need so

frequently to be reminded of our mortality, and stranger still, that it is often remembered with indifference? We fail in self-application. About a fortnight since I went to inquire for Mr. R—'s only daughter, a few miles from this. I did not expect to see her, she is so very weak, but it pleased the Lord to incline her to invite me into her room. I was much affected to see her feeble frame, the hectic flush, and animated eye. I never expect to meet her again in this lower world. She indeed feels a desire to depart, and to be with Christ, which is far better, and is delighted at the thoughts of going home. She has from her youth lived a life of close and constant communion with a reconciled God. I felt as if I had been conversing with one almost in heaven, and hope the impressive scene will be sanctified to me. When I got home I could have wept all the evening, yet I know I should rejoice. She is the mother of seven children, and has an affectionate husband: may her prayers for them be answered!

I am every other day with a cousin of my mother's, who suffers great pain; but faith triumphs over the sufferings of nature, and she rejoices in hope of the glory of God. O my friend, these are scenes of great responsibility to me. Could I tell you what I have witnessed the last fortnight of poverty and wretchedness, you would feel surprised that my hard and obdurate heart is not now humble and contrite. When I see human depravity, and think how largely I share in it, and that grace has made me to differ, what humility and gratitude should appear, not merely in words, but in my life!

I often think what a striking evidence we have of the value of religion in the abodes of poverty. How delightful to see it in all its inviting simplicity and holy charms, cheering the soul, and ennobling the

* "He that—maketh much of them that fear the Lord."

character; but when, on the contrary, we find the miseries of human life, and no reconciled Father to cheer and support, how painful the thought!

The — gentlemen are doing much to relieve our suffering poor; the noblemen have given liberally. The temporal wants have excited a deep interest. O that we were all as anxious about the immortal part, and deeply impressed with eternal realities! This is the work of the Holy Spirit.

I am very happy to hear of your mercies with respect to outward circumstances, and trust you are also full, and abound with inward consolations and holy delights. I am thankful that you have been blessed with bodily health, as I think it will be one means of enabling you to accomplish your very important studies with ease and comfort. Be careful of the blessing, endeavour to preserve it, while you wisely improve it. May you be taught of God, and made wise to win souls! O, it is a desirable attainment to increase in the knowledge and love of Jesus. May you be favoured with a large portion of the spirit which animated St. Paul, when he said, "Yea, doubtless and I count all things but loss, for the excellency of Christ Jesus my Lord."

I can easily suppose you must be very much occupied till —. The enlightening influences of the Holy Spirit will assist you; and if filled with the spirit of wisdom, you will be fitted, consecrated, and sanctified for the honourable work assigned you.

* * * When I think you will have to inform the ignorant, correct the mistaken, rouse the secure in sin, comfort the dejected, establish the upright in heart, promote true holiness, and that you desire, by divine aid, to make sound believers and real converts; surely I ought to pray for a double portion of the Spirit to rest upon you.

You are well aware that the

Gospel must be preached with purity, plainness, fulness, faithfulness and affection, and a good example. "The Gospel must be preached with *affection*. Our Lord and his Apostles, even when they used the greatest faithfulness and zeal, never once forgot or trespassed on the law of kindness, and therefore their doctrine dropped as the dew—as the small rain upon the tender herb. Ten thousand hard and obdurate hearts have softened and dissolved at the recollection, that Jesus wept over Jerusalem, and prayed on the cross for those bitter enemies, who were tormenting him and embruving their hands in his blood." And again, with *plainness*. "To be able to deliver the pure and unadulterated word with unaffected simplicity and plainness—to exhibit a thought with precision—to clothe it in words which will convey it warm to the understanding of the hearers without altering its character or intended effect—to combine and arrange many thoughts in such a manner as to give each its proper situation and weight: this is a duty which requires no ordinary portion of learning, genius, judgment, penetration, and attention*." But you have exceeding great and precious promises to animate, support, and cheer you; "Lo, I am with you alway;" and, "My grace is sufficient for you." This is the sure word of promise on which the Lord has caused you to hope.

Old Mr. S— has been ill, but is again recovering. When the doctor smiled, and said, "Your pulse is better, Sir," he replied, "That is to say, I may still be a

* The passages marked by inverted commas, are acknowledged as extracts by the pious transcriber, who with her accustomed humility apologizes for introducing them with the observation, "You may have read this before, but I only stir you up by way of remembrance." She laments also the evil consequences which she herself had witnessed to result from a want of attention to the instructions contained in them.

prisoner a little longer." I saw him yesterday. He complains now, that his mind cannot be long fixed on any subject. He still reads a great deal; is always in bed. He was much pleased when I told him that there is a revival of religion in G——n. I have been thinking that Lady ——'s sainted spirit will rejoice at this. She resided near G——; and it was her ardent wish, and earnest prayer to God, that those inhabitants of the —— mountains should hear of a Saviour. "The wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose." Mrs. —— is sitting by me at present, and sends her best wishes to you, and desires an interest in your prayers. Accept our united kind remembrances. May the Lord bless you abundantly with all spiritual blessings; strengthen you with might by his Spirit in the inner man, and make you to increase in the love of Christ, which passeth knowledge.

Continue to pray for me. I greatly need your prayers; and be-

lieve me, though very unworthy, your affectionate friend,

JESSIE ——.

I feel an interest in Mrs. W—. I stood with her on a solemn occasion. O that we may stand together on the right hand of God! The promise that comforts me in all my petitions for her is this: "Thy people shall be willing in the day of thy power." I trust you will yet see her adorned in the beauties of holiness. Matt. xviii. 19. How is W—? I trust his soul prospers, and that the afflictive blow * has been sanctified to all the relatives. When I look to Jesus, I feel he is all-sufficient for all my wants: "My people shall be satisfied with my goodness, saith the Lord." The events of the year that draws to a close, have been calculated to *humble* me, to *exalt* the Saviour, and to make heaven more desirable.

* The dispensation alluded to was the death of the child mentioned in a former letter, and the two friends in whom so deep an interest is expressed were his parents.

THE FOURTEENTH ANNUAL ADDRESS OF THE MINISTER OF IVER TO HIS PARISHIONERS.

DEARLY BELOVED,

It is the duty, and ought to be the delight, of the Christian minister, to bear on his heart at all times the spiritual interests of his people; and, when not engaged in public ministrations, to be yet laying up something in store, which may profit their souls and tend to their edification. It is under the influence of these feelings, that I desire to impart to you the observations I made not long ago, during a visit to the Continent, upon the religion prevailing there; in the hope, that they may lead you to clasp the Bible more closely to your bosom, and to bless a gracious God, who has caused the light of the Gospel to shine with

so much purity on the land you live in.

1. The professed religion of the greater part of Europe is now, as it was formerly in England, *Roman Catholic*; that is, they regard the Pope of Rome as the supreme head of the church, as the successor of St. Peter, and Christ's vicar-general upon earth. In times past the Pope assumed the prerogative of granting pardon for sins committed however enormous, and even of selling indulgences for sins in contemplation; and so far was this monstrous usurpation carried at one period, that a scale of prices was annexed to crimes of different dye; and he who could comply with the Pope's terms, might pur-

~~absolve~~ absolution even for adultery and murder; an absolution, which the people were taught to believe was the same as a pardon pronounced by God himself, and would equally exempt the offender from all punishment hereafter.

These abominations, which prevailed in this country before the Reformation, no less than on the Continent, are indeed, in these days of light and knowledge, in a great measure done away: but the spirit of the religion is still the same: the priest enforces his spiritual authority wherever he can; insists upon confession of sins to himself as a necessary condition to absolution, and makes pardon to depend on the penances imposed.

You will easily perceive how unscriptural is this proceeding; for, who can forgive sins save God only,—and what is penance without penitence in his sight? Such a system is indeed too well suited to the corrupt nature of fallen man: for he would gladly perform the most rigorous penance and undergo any painful privation, rather than “crucify the flesh with the affections and lusts.” Far easier is it to confess your sins to a priest, than to offer the sacrifice of a broken heart to God: far easier to change your food—to abstain from meat—to fast for a time—than to strive against your besetting sin, to pluck out the right eye and cut off the right hand that causes you to offend: far easier, in short, to practise any bodily austerities, than to keep the heart pure within, and to bring every thought thereof in captivity to the obedience of Christ.

3. Their churches are noble structures; and when you enter them, the lofty roofs, the massy pillars, and the long-drawn aisles, impress the mind with reverential awe; and you are led involuntarily to say, “Surely this is the house of God!” But this solemn feeling is soon painfully disturbed, when

you look around, and see so many paintings and statues, and images and reliques. Sure I am, that St. Paul’s spirit would be stirred within him, were he now alive, and to witness what passes in a Roman Catholic place of worship: here he would see one poor suppliant kneeling before a crucifix and gazing intently upon it, as if it were animated and able to help him: there he would see another bending before the statue of some favourite saint, repeating his prayers, presenting his offerings, and purchasing, as it were, by the trinkets that he leaves and the candles that he lights, the saint’s intercession: he would see different services going on at different altars, with distinct congregations around them, just as the inclinations of the people lead to the worship of this or that particular saint.

It is in vain to say they worship the Saviour through the saint, and the invisible God through the visible image. A few reflecting minds may do this. But, as human beings, we are strongly influenced by what is before our eyes; and the habit of bowing down before the sign, will lead us in time to venerate the sign itself, and to give to the saint those affections which are due to the Saviour only. And I could not but observe, that the offerings to the Virgin, or some tutelary saint, for benefits received or evils averted, often exceeded those that were presented to the Son of God himself.

In our pure profession of religion, we are invited to carry our sins and our sorrows at once to the Saviour’s bosom; to approach the throne of grace in humble confidence, with penitent and believing hearts; to plead the atoning blood of JESUS as our only propitiation; and without the intervention of saint or angel, to rely on him alone as our advocate with the Father, assured, that “whosoever cometh

unto him he will in no wise cast out."

3. But there is another feature of their public worship, that will affect you with still greater surprise. Contrary to reason and to common sense, and in despite of the express command of Scripture, the service is performed in a tongue unknown to the congregation. The people understand one language, and the priest prays in another. He stands before the altar, which is covered with images, and candlesticks, and crucifixes—arrayed in gorgeous vestments of gold and silver—bowing the head—bending the knee—waving the hands—saluting the cup—raising the Host—and repeating the prayers in *Latin*. Meanwhile the people kneel and look on; they hear, but they understand not; no intelligible word of devout supplication reaches their ear; nothing to humble the sinner and exalt the Saviour: he that prayeth, is to them that hear, "as sounding brass or a tinkling cymbal."

Now, then, be more than ever thankful, that *you* have a form of prayer, in your own tongue wherein you were born; so judiciously composed, it has been said, that the wisest may at once exercise their knowledge and devotion, and so plain, that the most ignorant may pray with understanding; so full, that nothing is omitted, which is fit to be asked in public; and so particular, that it comprises most things which we would ask in private; its language simple and significant, most of the words and phrases being taken out of the Holy Scripture, or borrowed from the first and purest ages: so that, whoever takes exception at these, must quarrel with the language of the Holy Ghost, and fall out with the church in its greatest purity.

4. I am next to speak of the awful profanation of the blessed Sabbath on the Continent. And

here we witness another fatal feature of the Roman Catholic religion in its tendency to rest on the outward act of worship, rather than to cherish those holy and heavenly affections excited in the bosom; I mean, that contrition of spirit—that renouncing of sin and self—that love to the Saviour—that spiritual joy—that deadness to the world—and that communion with God. No sooner is the mass ended, and the forms of religion complied with, than all the world is mad for gaiety and pleasure. The shops are opened, the theatres are filled, the gambling-houses resorted to, and fêtes and fireworks, and cards and dancing, and music and mountebanks, and all that can turn the mind from seriousness, and the heart from God to the world, abound in every quarter: as if the people were eager to redeem the time which they considered to have been lost at church, and were determined, in return for their devotion, to have a double share of diversion.

What devout man can behold this, or hear of this, without great sorrow of heart? Alas! that in England, in this enlightened age, the day of the Lord is still so sadly profaned! Alas! that our public roads, and public gardens, and public houses, are so thronged on that holy day with lovers of pleasure rather than lovers of God! But yet, blessed be his name, there are wholesome laws amongst us, which in a measure preserve, and which, if duly enforced, would mainly ensure the due observance of that sacred day; and there is too a goodly and a daily increasing company of Christians, who in their heart love the Sabbath; who call it their delight—holy of the Lord, and honourable; who regard it as a type and sweet foretaste of the rest prepared for them above. To them the church-going bell is indeed a grateful sound; they hasten with joyful feet to the courts of the

sanctuary; there they pour out their hearts in prayer and praise; there they wait to be fed and nourished by the good word of God. And when they return from the temple, it is not to mix with the world—to dissipate the serious impressions excited in the house of God: no, they hasten home to commune with their own hearts in secret, to search the Scriptures, and to pray over what they have heard: and then they repair perhaps to the house of mourning to bind up the broken-hearted; or they seek to guide the steps of the infant to the Saviour; or they converse with those who fear the Lord, on their common salvation: and thus they pass from one holy duty to another, and find the Sabbath not only the holiest, but the happiest day of the week.

5. But I pass by other painful errors and abuses in the Roman church, and close these remarks with one lamentable fact, which I conceive to be at the root of all that is wrong in their religion: it is, *that the holy word of God, the Bible, is kept from the eyes and ears of the people.* You, who have the Scriptures in every house, and are constantly exhorted to read and meditate upon them; you will scarcely believe, that in Roman Catholic countries the people are discouraged, and oftentimes positively forbidden, to look into that blessed book. Many of them have never seen it, and some are utterly ignorant of its existence. But what will you say, when I tell you that the Pope, not more than six years ago, in speaking of that benign institution the Bible Society—that blessing to the world and glory of our land—called it a *crafty device*, an *impious machination*, and a *pestilence to be abolished*? And why is the Roman Pontiff so hostile to the Bible Society? Well does he know, that if the Bible be circulated and read, all the cumbersome superstition of Popery will fall before it: well does he know,

it would be fatal to his usurped authority as Bishop over all the Christian world: that it would not support the secular power and splendour of the priesthood: that it would give no countenance to the Latin masses, and unmeaning ceremonies, and unauthorized invocations of the Roman Church; and therefore he would still seal up that blessed book, which God intends to be as widely diffused as the air and light of heaven; that book, which contains all that is sublime in doctrine, all that is holy in tendency, all that is consolatory to the human heart, all that is wanted to make us wise unto salvation.

Remember, our forefathers were Roman Catholics, even as others, and involved in the like superstitions. And what wrought the blessed Reformation in our church?—*The Bible.* What has relieved us from penances, and pilgrimages, and Popish impositions?—*The Bible.* What gave us a Liturgy in our mother tongue, and a simple and scriptural form of worship?—*The Bible.* What reinstated the Saviour in that homage and adoration, which the saints and the Virgin Mary had usurped?—*The Bible.* What has led to better hallowing the sabbath?—*The Bible.* What is with us the poor man's riches, the sick man's medicine, the dying man's support?—*The Bible.* Yes, “the Bible, the Bible alone is the religion of Protestants.”

O then rejoice and be thankful for the possession of this sacred volume, and all the blessings it has brought with it! Read it more frequently; study it more devoutly; pray more fervently for the help of the Holy Spirit to understand it. Above all, let your own life be a daily comment on the Bible; and while the Bible is dearer to you than life, lend your aid to spread it universally, that darkness, and error, and superstition may be dispelled from the earth. Pity and

pray for those who have not your own hearts the searching question,
 high privileges—and for yourselves “What do we more than others?”
 remember, “that to whom much I remain, dearly beloved, your
 has been given, of them will much affectionate minister and servant in
 be required!” Often ask your Christ,

EDWARD WARD.

ON THE BRITISH AND FOREIGN BIBLE SOCIETY.

HAIL! holy, heav'n-born, sacred cause;
 Be thine the praise above this earth's applause.
 May the same influence o'er thy toils divine,
 Pure as at first it shone, for ever shine!
 May angels minist'ring in circles stand,
 To guard in ev'ry clime the sacred band.
 Now dawns the long-expected, wish'd-for day,
 When forth the mighty seraph wings his way.
 He waves the heav'nly ensign far and wide,
 Crown'd with His name, who for the nations died.
 His Gospel banner streams with light unfurl'd,
 To bless with truth and peace a long-lost world!
 Behold his flight! Lo, through Siberian snows
 The Bible travels, and its doctrine glows.
 Now round the Pole he skims the arctic main,
 And smiles on cold Kamschatka's dreary plain;
 Then southward travels down the torrid zone,
 And hails each tribe and nation for his own—
 Now round the world from east to west he flies,
 And many a scatter'd island meets his eyes;
 Now swift o'er Asia's rich but idol groves,
 Or where Caffraria's tawny savage roves,
 Illuming earth's dark places from above,
 And hailing Britain in her toil of love.
 Unhappy men, whom prejudice beguiles,
 Or coldness robs of charity's sweet smiles;
 Ye sons of Britain, whose proud hearts disclaim
 This hallow'd work with all its glorious aim,
 Or pass it by with cold sarcastic sneer,
 Or sigh to crush it in its full career:
 When Gabriel's voice proclaims to saints on high
 Those triumphs of divine philanthropy;
 When borne on angel banners ye shall view
 The mitred names of the illustrious few;
 When ransom'd souls from earth's remotest coast
 Shall swell the strain, and join the heav'nly host,
 Where will ye turn to hide your conscious head,
 Dreading th' abyss where ev'ry hope is fled?
 O my lov'd country! should the day appear
 When Heav'n contends again in wrath severe;
 Should famine, sword, sedition wing their flight
 Along thy stormy, starless, hopeless night,
 Amidst those sins that call such vengeance down,
 Amidst those crimes which bid thy Maker frown,
 This, this shall stand conspicuous on the roll,
 And sound through earth, from north to southern pole,
 That English clergy dar'd t' oppose the way
 Which cheers the world with Scripture's heavenly ray!

RYMMA.

SERMON*.—THE FIGHT OF FAITH.

1 Timothy, vi. 12. — *Fight the good fight of faith.*

How mistaken are those, who imagine, that in the religion of Christ they have nothing to do but to rest for security on a dead faith or barren profession! How many, that are called Christians, "sit all the day *idle*," only "folding their hands," and enjoying, in false confidence, the hope of the glorious Gospel, without once considering the *work* that God hath called them to perform, the duties which they have to discharge, the race that they have to run, or the conflict which they will have to maintain to the end of life, with all the enemies of God and man. From the commencement to the close of his life, the Christian hath *enemies* to contend with, to resist, and to conquer. Every expression that is used to describe his state, his character, and his duty, implies that he is called to labour and diligence, to holy vigilance and activity, and to "fight the good fight of faith," under the banners of the cross, all the way to Zion. The real Christian finds, through all his earthly pilgrimage, trials, temptations, and difficulties at every step of his journey. He knows, by bitter experience, the craft and malice of the enemy, the deceitfulness and power of sin, and the corruption of his own heart; and is made to feel and to confess, that if he but relax his efforts, remit his vigilance, or neglect his duty, his soul is in danger, and he is sure to fall. He will acknowledge the necessity of daily watchfulness and prayer for the "supply of the Spirit of Christ" to resist the various and alluring temptations by which he is assailed, to overcome the wiles of Satan, of a deceitful world, and of his own corrupt

heart, and to become "holy in all manner of conversation."

But, there are some, who even profess the Gospel of Christ, who know nothing of the soul's conflict with the "power of the prince of darkness," its internal struggles with corruption, and its spiritual warfare with outward temptation. They even ridicule the idea of such a conflict, and consider it as a mark of enthusiastic folly, and as a proof of religious extravagance. They never knew any thing of such a conflict, and therefore they conclude that no one else ever did. They never experienced any thing of the corruption and deceitfulness of the heart, and therefore they imagine that no one else did. They never feelingly knew the power of the enemy; and therefore they believe that there is no danger to be apprehended from his power; though they are only proving, by their reasoning and conduct, that they are themselves under the influence of the great deceiver, and that they are "led captive by him at his will." Without now attending to such false notions, which at once contradict the whole tenour of the Gospel, and the experience of the wisest and best men in all ages; I shall rather call your most earnest attention to the subject of the Christian's conflict, and engage your hearts in fervent prayer, that the Spirit of that mighty God who alone can give us the victory, may now be with us, and render the word effectual to make each of us more diligent, more watchful, more successful in all our spiritual warfare, that we may so "fight the good fight of faith," as to gain the "victory through our Lord Jesus Christ."

I. It is an arduous fight. "We wrestle not only against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world,

* Abridged from Davy's Cottage Sermons, Vol. II.

against spiritual wickedness in high places." All the powers of earth and hell are leagued against the believer in Christ Jesus. Every effort and stratagem will be used during the whole warfare to entrap, to surprise, and to overcome the soul. We shall need all our vigilance and care, all our strength and fortitude, to stand against the mighty host of foes that will oppose our progress in the ways of heaven. Our enemies are many, mighty, and malicious. At one time power will be employed; at another, craft will be tried; at another, malice will exert all its wiles; sometimes, the whole will be united to crush the soul, to destroy its hope, and to "draw it back unto perdition." Human nature, with all its powers, must fall before such powerful opposition. Reason, with all its attainments, must prove insufficient for the conflict. "Flesh and blood" alone could not "stand in the evil day." Man alone, with all his boasted might and excellence, must fall as a prey to "the devouring lion." The conflict is, indeed, great and difficult; and, if we were left to ourselves, we must despair of success. When we consider the power and malice of the enemy, and the many and great advantages that he hath over us from a fallen world in friendship and alliance with him, from our own natural corruption, and from our own "wicked and deceitful hearts," so ready to listen to, and to yield to the suggestions of the deceiver; we must surely tremble for ourselves, and be alarmed for our own safety. Where so much is at stake, the risk so great and the loss so irreparable, it must be confessed, that to fear is reasonable. Blessed is the man who so feareth as to flee to the refuge that is in Christ Jesus for safety, and to resort to the armoury of God for the only sure weapons of defence in this arduous conflict. "Our sufficiency is of God." It is "Christ

that strengtheneth" us. It is the Spirit of the Lord alone, that prepares the soul for the combat, gives courage for the conflict, and secures "us the victory through our Lord Jesus Christ." In this sufficiency the Christian stands prepared for every assault. In this aid of the Spirit, the humble follower of Jesus goes forward, rejoicing as he follows the "Captain of his salvation;" knowing that under his guidance and protection he shall finally triumph over all the malice and power of the enemy, and over all opposition in his way to glory.

II. It is a "good fight." Some earthly contests are only evil both in their object, their means, and in their end. They are often begun from motives of wicked ambition, are carried on to the destruction of all peace and happiness, and end in the misery and distress of conquered nations. These contests are only to be traced by carnage and blood, and are discovered by the tears and lamentations of the widow and the orphan. But the Christian's conflict is a "good fight." It is begun for the good of the soul; it produces and ensures peace of mind; it ends in eternal salvation. This fight begins from a holy ambition of escaping from the cruel bondage of sin, and of serving God in sincerity and truth. It is carried on to destroy the kingdom of Satan in the soul, and to enthrone the God of glory in the heart. Its object is to conquer all sin and every evil propensity, and to give the whole possession of the soul to its rightful owner. The present effect of this conflict to the humble penitent is peace in the conscience and peace with God; and its future consequences are peace and glory in heaven. This contest leads the soul of the faithful servant of God to the acquisition and the enjoyment of true earthly happiness, and prepares it for that which is everlasting. By

it the believer in Jesus obtains "durable and unsearchable riches," "more than eye hath seen, or heart conceived;" honours and titles more distinguished than the world can bestow; even a kingdom that is unfading, undefiled, everlasting, and reserved in "heaven for all" the followers of the Lamb, who have "fought the good fight of faith," and have gained the victory over sin and Satan, death and hell, through the precious blood of the cross. The fight may be arduous, the danger may be great, the enemies may be many and mighty; but, the consideration that it is a "good fight," for the glory of our God, and for the good of our souls, should arm us with fortitude and resolution to fight manfully under the banner of the cross. We are assured, that by victory alone, we can obtain the prize of our high calling. We are faithfully told, that, if we "resist the devil, steadfast in the faith," the battle must be won. For, though his power is mighty, yet our strength in Christ is almighty; and in that strength we shall be "more than conquerors through Christ that loveth us." We are warned, that if we yield, we must perish, and that we must either conquer or die. In this warfare with the "powers of darkness," the more ardent and zealous we are, the more peace and happiness we shall experience, the more successful we shall prove over all our spiritual enemies, the more good we shall secure and enjoy in our own souls, the more blessing we shall receive from the "God of all consolation," the more we shall feelingly know of the love of Christ by the communion of the Spirit, and the more ready we shall be for that "rest that yet remaineth to the people of God." This one grand and peculiar advantage attends this holy warfare: the more we fight in the strength of the Lord, the better we shall become, the more holy we shall

grow, we shall "wax stronger and stronger," the happier and more heavenly-minded we shall be. Our very enemies thus become, however unintentionally, our friends. Our temptations only increase our watchfulness. The powers of hell combined against us only drive us nearer to heaven. The daily assaults of the enemy only compel us to "live daily more by faith in the Son of God." The knowledge of our danger only quickens the soul to prayer. The very sight of an enemy only makes the believer to live in his armour, not to sleep at his post; but, every moment to stand prepared, that he may neither wound his own conscience, dishonour his Master, nor disgrace his profession. Whatever we feel, or suffer, or lose, in this conflict, is not "worthy to be compared with the joy that shall be revealed to us." But it is also,

III. A *continued* fight. In the contests for power in this world one battle sometimes decides the fate of a kingdom. In this world, war may be arrested by a truce; peace may follow; and a league of alliance may be lasting. But, in the contest for heaven no kind of intermission can be given to the conflict—no truce can be made with the enemy—no alliance can be formed, nor compromise can be admitted. Every day we must fight or fall—every hour we must be ready, in "the whole armour of God" to meet the enemy—every moment that we are off our guard, we are exposed to danger. There is no rest from this toil, till we rest in heaven. There is no sleeping in safety, till we "sleep in Jesus." The Christian must consider nothing as done effectually, while there remaineth any thing undone." "Forgetting all that is past, he must still be pressing forward." Every day must he go forth to meet the enemy. He must watch over his "deceitful heart," his evil tempers, and his evil habits. One conflict

is no sooner ended, than he must expect another. One victory only prepares the way for a second. At one time an open attack may be resisted with ease; at another, a secret snare may be successful. At one time, an outward assault may be of no moment; at another, an inward temptation may prevail. The enemy will be restless and indefatigable, like "a roaring lion, seeking whom he may devour." He will try every art and method to discover some weak and vulnerable part. He will suit his snares to our dispositions, circumstances, and habits. In all our ways, and in all our works, we must ever watch against the wiles of the great deceiver, and every "besetting sin." Every where, and in all possible conditions of life, we must be on our guard against his cunning devices, lest he "get an advantage over us." "Let him that now thinketh he standeth, take heed lest he fall." We are never safe, unless in walking humbly with our God. We must not consider the warfare ended, till we are safe in the realms of glory. "This is not our rest." The conflict, however difficult, must be continued till we die. While we carry about us a "body of sin," the warfare will be uninterrupted. While we have one lust or evil temper left, the struggle will not cease. While we breathe, and there is a possibility of temptation, the victory will not be won. But, beloved, be not discouraged—fear not—remember your high calling—behold the prize—view the crown of glory—redouble your efforts—fight manfully as the "heirs of salvation." The victory cannot be doubtful. Success will crown your fidelity. Glory will be your reward and inheritance. For, never forget, that it is,

IV. "*The fight of faith.*" If in this arduous conflict man had alone to encounter the hosts of hell, he might well shrink from the contest, and in despair of success

give up all for lost. But, he is not alone; for, more mighty are they that are for us, than they are or can be that are against us. Nature, indeed, trembles at the power of the enemy, and reason declines the conflict. But, faith goes forth to combat and to victory, in the strength of Him who is almighty. Faith engages all the hosts of heaven on its side, and in its defence. Faith girds the Christian for the war, and secures him success in the conflict with the powers of darkness. The true Christian is armed, in this holy warfare, with armour proof against "all the fiery darts of the wicked," able to repel every attack of the enemy, and to preserve the soul safe in the midst of danger. The believer in Christ hath "the helmet of salvation, the shield of faith, the sword of the Spirit," for his perfect security. Faith unites the soul to God in a bond that cannot be broken. Faith sees the "horses and chariots of fire" that compass "the servants of God, and fears not." It beholds "the Angel of the Lord encamping around those that fear him," and stands unalarmed. It relies on the faithfulness and power of God, and thus triumphs over every enemy. By faith, the Christian "sees Him who is invisible," sending daily supplies of grace for his various infirmities and trials, his conflicts and temptations. By faith he apprehends and enjoys the preciousness of the promise, that the Lord of mercy will not leave his people to perish; that Christ is "able to succour them that are tempted," and that he will give all "grace to help in every time of need." He knows the power and the privilege of prayer; and "by prayer and supplication makes his request known to Him" who hath promised, "Call upon me in the time of trouble, I will deliver thee; and thou shalt glorify me." Faith can remove mountains of difficulties; surmount all dangers; face

all enemies; resist all temptations; conquer all sin; triumph over all opposition; and gain the victory over all the malice, and craft, and power of the devil, "through our Lord and Saviour Jesus Christ." Faith fights with an arm that is almighty. Its power is, therefore, irresistible; and its conquests are sure and eternal. If, therefore, we "fight the good fight of faith," in the "armour of God," and in humble dependence on the power of the Spirit of Christ, it will be,

V. Finally successful. If we are "fighting under the banners of the cross" against the world, the flesh, and the devil, we are not fighting "as those that beat the air," or as uncertain of the issue of the conflict. If we fight the Lord's battles in the strength of the Spirit of God, we know beforehand that the victory is ours. "Our sufficiency is of God." "The Lord of hosts is with us: the God of Jacob is our refuge." The Christian may have, and will have, his daily trials, and daily conflicts; but he is only following the great "Captain of his salvation" to a successful termination of his spiritual warfare. If he "follow the Lamb whithersoever he goeth," he must partake of his success, and share his triumphs. If, in the struggle, we are in faith "looking to Jesus," we shall be "kept by his mighty power through faith unto salvation." If we hold fast "the shield of faith," and only use in faith "the sword of the Spirit, nothing shall separate us from the love of God that is in Christ Jesus." The "lion may roar;" Satan may rage; trials may abound; temptations may allure; the world may frown; the prospect may be dark; providences may be mysterious; the soul may sometimes doubt, or fear, or almost disbelieve; but the promise, the power, and the faithfulness of God in Christ Jesus, remain unalterably and for ever the same. "I give unto my sheep

eternal life, and they shall never perish, neither shall any pluck them out of my Father's hand." To confirm your souls in this blessed and most glorious truth; see that trembling, doubting, fearful believer in Christ Jesus, "going on his way weeping," amidst dangers, and trials, and opposition. Is such a soul safe? See his face Zion-ward; witness the devotion of heart, with which he cleaves to God; hear his fervent prayers; observe his holy hatred to sin; notice his groans from the burden of indwelling corruption; notice his distress of mind, lest he fall under the power of the enemy, disgrace his profession, and "become a castaway." Do you ask, Is such a soul safe? I would rather ask, Can such a soul perish? No: behold, he goes forward; though, at times, halting, doubting, trembling. He makes progress, though he perhaps himself is unconscious of any advancement. One difficulty after another falls before him. Assailed on every side, "without by fightings, within by fears," still he goes forward. He is a miracle to himself; he wonders at his success and progress. Behold him at last "coming up out of the wilderness, leaning on his Beloved." See him just entering the "dark valley, supported by the rod and staff" of God's presence; see him entering the gates of glory "with everlasting joy upon his head." Do you now ask, Is such a soul safe? Why, "the everlasting arms" of mercy were beneath him all the way. The God of grace was his guide and sure defence. The Spirit of Christ supported him in every contest; carried him safe through all dangers; and thus proved to all, to us, the most glorious truth, that "no sinner ever perished, who lived or died cleaving to the cross of Christ;" that the weakest believer is safe in Christ Jesus; that He who hath begun a good work in the soul will also

finish it; and, that the weak and the strong "are kept by the mighty power of God through faith unto everlasting salvation." Are you "fighting the good fight of faith?" or, are you shrinking from the difficulty of this holy warfare? are you yielding to temptation, or opposing it? are you living in sin, or above it? are you expecting the wages without "the work of faith?" are you resting on a "dead faith," or a barren profession? are you expecting heaven from Christ without obeying his commands, or fighting under him for the conquest of all your sins, and of all the enemies of your salvation? are you "weary in well-doing," and of the hard and continued struggle against the powers of darkness? You must finish as well as begin the race, or do not expect to obtain "the prize of your high calling." You must

not only be "rooted and grounded in Christ," but also "built up in Christ," or you will never reach heaven. "Sit down now, and deliberately count the cost." Life and death are set before you. "Choose you this day, whom ye will serve." Think how much will depend on your choice; you cannot serve two masters. God give you grace to "choose that good part which can never be taken away from you;" that you may so faithfully "fight the good fight of faith," as to "lay hold on eternal life." "Live by faith in the Son of God;" pray for his grace; believe his promises; live to his glory, that you may experience his mercy conducting your souls safe through this wilderness of trials and temptations, and preserving you to his heavenly kingdom.—Amen.

A JOURNAL OF THE SIX LAST DAYS OF THE ILLNESS OF MISS EMMA E—,

WHO DIED SEPTEMBER 26, 1822, IN THE SIXTEENTH YEAR
OF HER AGE.—WRITTEN BY HER MOTHER.

SEPTEMBER 21, 1822.—Perceiving a most sudden and alarming change in my beloved Emma's disease, and being also apprized by her medical attendant of her extreme danger, I felt it my most imperious duty, however arduous and truly painful the task, to inform her of the truth of her situation, and the hopeless state of her recovery.

This was, indeed, a time of solemnity and grief. Well knowing the tender affection that truly subsisted between us, I dreaded exceedingly to tell her that her days on earth were fast drawing to a close; and my heart felt as if it must burst with agonizing sorrow. But what was my surprise, and I may add comfort, when, instead of its being a message of alarm or terror to her, she met it with the

utmost fortitude and resignation! It seemed, indeed, to administer consolation to her dying mind; for, through the tears of sorrow and regret, at parting with her earthly parents, which trickled down her interesting face, the smile of pious acquiescence in her heavenly Father's will beamed upon every feature. After some preliminary conversation, in which I had intimated her extreme danger, she inquired,

"What, you think I shall die, do you, my dearest mamma?"

"Yes, my dearest Emma, I must part with you—I must."

"Well, do not fret. O my dear mamma, pray do not weep so for me; we must all die some time, and it is of no consequence when, if we do but die well. But, dear mamma, I may live with you months yet."

Here I had to declare, "That is impossible."

"But I may live some time longer to come."

"O my blessed child, that is highly improbable."

"How long, then? for, telling me when you think I shall die will not hasten my death one moment."

"My dearest Emma, you may be spared a fortnight—a week—and perhaps but a few days."

"But tell me, my dear mamma, shall I go to heaven? that is what I want to know. Shall I go?"

"Yes, my dear, I trust, and have every reason to hope, upon scriptural ground, that you are a lamb of Christ's flock."

"But are you sure? This is a point I want to feel certain."

Upon my reassuring her, that I felt completely satisfied myself, that after death her soul would be at rest, she exclaimed,

"But I am a very great sinner, my dear mamma."

"My beloved child, blessed be God! there is a *greater* Saviour, who died for our sins."

"O mamma, what a precious Saviour he is to a dying worm! Yes, blessed Redeemer, thy blood cleanseth from all sin! My dear mamma, I am happy, resigned, and contented to die."

I shall never forget what a smile of serenity and peace shone upon her interesting countenance, when she uttered these last words. They were expressed with such holy resignation, fortitude, and even cheerfulness, as quite astonished me. Her papa entered the room.

"Papa, I am very ill; and mamma says I am going to die very soon. She says I shall go to heaven. Do you think I shall?"

"Yes, my dear, that you will."

"In my Father's house are many mansions," and if," she exclaimed, "if the least is but prepared for me, how delightful! O what cause for gratitude and praise through all eternity! I long to be

with my heavenly Father; but my poor dear mamma says, she shall lose a comforter and companion in me. O pray, my dear papa, do you be a double husband to her. I know you will."

Her feelings here quite overpowered her, and she fainted. I rubbed her temples with lavender-water, and she revived. As soon as she was able to speak, she said, "My dear mamma, I give you my Bible and Prayer Book. I leave you my work-boxes, &c.; use them every day; handle them. You know it is the way with a great number, as soon as their relations die, immediately to lock up all belonging to them. But this I call false affection, as well as not exercising the proper feeling towards those they once tenderly loved. Do not you mind what others do in this respect. It will make me so happy, if you assure me, that you will daily accustom yourself to use those things in which your poor dear Emma delighted." She then disposed of her clothes to her different relatives with great collectedness and judgment; and literally, like good Hezekiah, began to set her house in order. From the appearance, as well as the exact neatness of her wardrobe, her latter end must have been contemplated by herself for some time past. Upon her favourite servant coming into the room, she said, "Mary, I am going to die." Seeing the poor girl much affected, "Pray, what do you cry for? I am very happy. You have been faithful unto me, my true and faithful Mary. Yes, my good Mary, I love you; you have been a great comfort through many a sleepless night: you have read to me, and repeated many a beautiful hymn, so appropriate to my situation and affliction. Pray, my dear mamma, be a friend to her as long as you live; and you, Mary, continue with my dear mamma whilst you remain in service. Pray, be very

kind to her; wait upon her: you know she is often indisposed; be very attentive to her, and to my dear papa also; but never, O never be impertinent to them. You have always been a good girl. I never caught you in a lie in my life; nor do I ever recollect your committing an action that was sinful. Go on in the path of duty—live more closely to God—and never let the ungodly world turn you aside. Never, Mary, mix with worldly company, nor partake of any of its vain amusements. Keep yourself out of the way of temptation; nothing, I assure you, will do for the support of a death-bed but true religion: it is then that the power of it is felt and wanted. Remember what I say to you, on my dying bed, Mary, never forget me: I hope, I pray that I may see you again in a brighter and better world. I give you my cloak and my bonnet; but take out the feathers, they are very unbecoming to servants. Never dress fine, or what is called smart, but always neat. Mamma, have the kindness to present Mary with respectable mourning for me; talking about death will not hasten it one moment. I love Mary as my second sister. She has been, I repeat it with gratitude and thankfulness to her, very kind and attentive to me throughout the whole of my illness."

She then wished her brothers to be called, and after affectionately asking them each how they were, she said, "You are now, my dears, summoned to witness your sister on her dying bed." She then exhorted them in the most affecting manner, to be obedient and dutiful to their parents. "O never grieve them, never fret them by any improper conduct. Always speak the truth; keep close to it. Never be tempted to hide a fault by an untruth. Nothing is so detestable as a liar. Read your Bible daily to yourselves; pray also daily; and

pray for divine grace to assist you to persevere in all that is good. Fear God above every thing. Dread to offend him by any single action that is wrong. We are all, my dears, great sinners by nature. It is the power of God only that changes the heart. Reverence the sabbath; keep it holy. Only think of your privileges; how exceedingly thankful you ought to be for your early instruction. Remember our superior advantages, and what faithful ministers we have*. Look also at our example, as well as the best of advice instilled into our minds. My affectionate little brothers, I pray that God will enable you so to live, that when you come to die, you may follow me to heaven. O that is where I want to go to! where I hope to go to! where I pray to go to! I trust I shall; I feel as if I should. Lord grant I may! This world is a very poor place; so much sin, so much pride and wickedness, I feel quite tired of it. What a large proportion of trifling characters are in it! As you grow older, my dears, shun evil company; avoid worldly companions; and tremble at the swearer and profane, whatever their situation or circumstances in this life may be. The more prosperous a wicked man is, the more dangerous, in general, is his society. There are but two roads, my dears; the broad and the narrow. Choose the latter; it is that, and that alone, that can lead you to heaven. My dears, you have this day to witness a dying sister. Look at her! She is very young; only fifteen years of age. She might have expected to look forward to many years to come. But my heavenly Father sees fit to take me from you all very early in life. I have not a wish to live. God knows what is best for us. But how has he blessed me whilst on earth! I have

* The family attend St. John's Chapel, Bedford Row.

had every comfort, every enjoyment; kind and indulgent parents; affectionate brothers and relatives; thousands of mercies that many, many of my poor fellow-creatures have never experienced. Nay, I can say that every wish of my heart has been gratified; and yet, by choice, I would not live any longer here; it is far better to depart and be with Christ. I never thought I should or could be so happy on my death-bed. I still feel myself a great sinner; but there is a plenteous redemption. My dear mamma used to tell me frequently, that when I came to die, I should experience that peace of mind which passeth all understanding; and so I find it. I cannot express what I feel. Once more, my dears, let me assure you, if you would die well you must live well. O never, never forget your dying sister's admonition. O be affectionate and dutiful to dear papa and mamma. A wicked child will never prosper. God has declared this; and he cannot lie. Think of poor Emma when she is gone, and talk of her often one to another." She then presented each of them with a book to keep for her sake; and most tenderly and affectionately embraced them.

I requested her to rest herself for a short time, fearing that she might be again exhausted. "I am not tired, my dear mamma, although I am so weak—so very weak—no outward strength left. I could say much more, but I must think and pray now. I am very wicked, I fear." After a short pause, she said, "Can you think for me, whether I have not committed any bad actions? I have been trying to bring whatever I can possibly recollect of my past life; and, through mercy, I have been kept from leading a sinful life. And yet, I feel and know I am a great sinner: but, O my blessed Saviour! There is my hope. He is my pardoning Sa-

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viour! What a mercy, I repeat it, that I have been kept all the days of my youth! What is there that I have not to be thankful for? So many mercies, so many comforts! My soul shall declare the loving kindness of the Lord, and what he has done for my soul. My dearest mamma and papa, I love you very much. Yes, most dearly you entwine around me; and each is one half of me—you are both near my heart. How can I, how shall I, ever give up my fond parents? They are all and every thing to me in this world. There is nothing I wish to live for but to do my duty to them; and, as much as a daughter can, to add to their comfort and happiness. Come, my dear mamma, and repose yourself by me. O how I love you! But do not fret or weep on my account; you will be very wicked if you do. Mamma, are departed spirits allowed to pray?" On my answering, that prayer ended on earth, and praise commenced in heaven; "O," she said, "because, if it were, your dear Emma would never cease to pray for you: but, if permitted, I should wish to be your guardian angel; and my spirit will always hover around you both. Do not think and dwell upon me as I used to be on earth, your darling Emma. O no, no! then, I am sure you will mourn and grieve for me. But follow me up whither I am going. I shall be far happier with my God and Saviour! I would not exchange my situation for all the riches in the world. I hope, and it is my earnest desire and prayer, that my death may be a warning to all my relatives and friends; and more particularly to my young ones. I trust it will teach them the great uncertainty of all creature comforts; and show them the necessity of preparing to meet their God—to remember their Creator in the days of their youth."

[To be concluded.]

REVIEW OF BOOKS.

A Charge delivered at his primary Visitation, by William Magee, D. D. Archbishop of Dublin.—Second Edit. Pp. 54. Cadell. 1822.

OF the few and faint glimmerings of hope with respect to unhappy Ireland, one of the brightest rays arises from the recent promotions on the episcopal bench. Without entering into particulars, or attaching undue importance to the changes which have lately taken place, we may at least express our confidence, that the Irish episcopate contains several individuals who add to the ordinary qualifications of talent and learning, the still more valuable endowments of unfeigned piety and conscientious devotion to their important trust.

Of these distinguished qualities, this primary Charge of the Archbishop of Dublin affords a striking instance. The eminent talents, the elevated character, and the theological productions of Dr. Magee have already attracted considerable attention; and the delivery of this Charge has been followed by one of those violent attacks upon His Grace, which mark the intolerant character and the ever virulent disposition of the Romish hierarchy, and may well afford to British statesmen a salutary warning not to tamper with what is commonly, but absurdly, called Catholic emancipation.

His Grace commences the Charge by noticing the difficulties under which the Established Clergy of Ireland at present labour. He then adverts to his own responsibility, and calls upon his brethren to consider their character, duties, and obligations, as described in the Ordination Service: after introducing a great part of the admirable Exhortation to Priests, His Grace proceeds to remark;

It will, surely, be admitted by all, that the person who has engaged himself by

such solemn obligations, should have something to distinguish him, in his life and conversation, from those who live after the ordinary habits and manners of the world. And yet, is this always found to be the case in fact? Let us ask ourselves honestly the question, Are there not some among us, who present no such distinctive appearances? Are there not some, who manifest no anxiety for the salvation of those who are committed to their spiritual charge? some, who seem to view the church, merely as the means of livelihood; who appear to consider the promises made by them at their ordination, but as words of form; and who, provided they discharge, with tolerable regularity, such external acts as are indispensably required for the tenure of their office and its emoluments, afford but little reason to suppose, that they concern themselves about its weightier duties; or rather, indeed, seem desirous to escape from every appearance of sanctity or piety, which might bear the stamp of their sacred profession, deeming it a higher honour to mix upon equal terms with the general mass of society, and to merge the minister of the Gospel in the gentleman and the man of the world?

It were a lamentable thing, if such cases were numerous. I trust in God they are not. In the diocese from which I have been lately removed, they were rare indeed. My very recent introduction into this diocese does not enable me to pronounce with the like certainty upon it. But, from what I have seen, there seems reason to form the most favourable anticipations. Yet, it is to be feared, we have, all of us, too much cause to apprehend, that, even with our best exertions, we have fallen far short of the demands of duty; and that, by a deficiency of zeal and devotedness in the one great cause, we and those who have gone before us in the ministry of the Established Church, have to answer for no small portion of that irreligion, which now too fatally prevails among our people; and which, whatever be our share in its production, repays it by the severe retaliation of obloquy and ill will, which it heaps unsparingly upon our Order.—Pp. 11—13.

His Grace then adverts to the designs of those whose avowed object is to overturn the established religion of the country, and who, the better to effect their purpose, labour to enlist the rapacity of the unprincipled in their unholy warfare; and in the immediate view of these dangers adds,

Upon the whole, our course is a plain one. Whatever be the obloquy or the dangers which we have to encounter, we have one single line to pursue. We have to preserve our allegiance to our heavenly Master. We have bound ourselves by the most solemn vows to his service. We have bound ourselves to advance his glory, and the interests of his kingdom amongst men, by all the powers which we possess. And we have, therefore, to pass onward, *through good report and evil report*, fulfilling his holy will, and labouring, in the true spirit of self-devotedness, by every means that can be employed, by instruction, by example, by the very expenditure of life itself, if necessary, to promote the cause of God, and the well-being of our fellow men.

Without such exertions, it is plain that we neither can nor ought to stand. *If the salt has lost its savour it is good for nothing, but to be cast out, and to be trodden under foot.* Common exertions, it is manifest, will not now suffice. Irreligion, and false religion, abound. We have fallen on evil days and evil tongues. And there is no slumbering on our post. We may rest assured, that if we join lukewarmness from within, to the unceasing hostility which assails us from without, and assails us in every form and degree, from the false and hypocritical pretence of a desire for the improvement of our Order, to the open violence which avows the purpose of its extinction—the triumph of those who labour for the downfall of our church will soon be completed.

It will not do, to boast of our orthodoxy, and show no fruit of right opinions in our practice; to content ourselves with exclaiming against what is called *new light*, without endeavouring to extend to our *flocks* the benefit of the *old*; to be fearful of an excess of zeal, without any alarm as to the consequence of indifference; and to reserve for the appearance of sanctity and separation from the world amongst our brethren, the indignation and censure which should be bestowed upon levity of demeanor and habitual carelessness about spiritual concerns.—Pp. 16—18.

He then adverts to the apostolical origin and succession of the Christian ministry; to the peculiar situation of the Irish clergy, which, as it has been the ground of an attack upon His Grace, we shall advert to shortly; to the importance of residence; of not appointing curates without the consent and examination of the diocesan; and to the necessity of repairing old, or

erecting new churches and chapels, where such are requisite.

On some of these points we cannot entirely coincide with His Grace; though the general train of his reasoning meets with our most decided approbation. Great care has indeed been taken, as he intimates, that there shall be no *idle* clergyman, that is, none without some church or fixed station to which he shall be appointed; but we are by no means sure that this is a salutary provision. The present law, with respect to titles and curates in general, appears to us to proceed on very questionable grounds. Of *idle* clergymen, strictly speaking, we have more than we want; but we conceive, a few more supernumeraries, a few more unemployed clergymen, would in many cases afford a desirable relief to those whose stated labours exceed their strength. We have felt some little jealousy also, lest an inference should be deduced from one or two expressions in this Charge, in favour of the late attempt of the Bishop of Peterborough to re-examine every clergyman about to remove into his diocese. We cannot, indeed, for one moment suppose, that His Grace's enlarged mind should in the least countenance so absurd an idea as the introduction of the eighty-seven Questions, than which a more impolitic and dangerous measure has seldom of late years been attempted*; but little men, and weak men, often justify their mistaken and dangerous measures by distorted views of the unguarded

* It was a common remark, at the late election for the University of Cambridge, in discussing the merits of the rival candidates, "Better have a Pope at Rome than at Peterborough." So strong was this feeling, that the votes of many persons, decided against the Roman Catholic question, remained in suspense until Mr. Banks declared his disapprobation of the Peterborough Questions.

expressions of great and distinguished characters.

From this general view of His Grace's Charge, we proceed to notice the passage which has excited such lively indignation in the Papists of Ireland, and called forth the most violent and intemperate language. It is as follows:

We, my Reverend brethren, are placed in a station, in which we are hemmed in by two opposite descriptions of professing Christians: the one, possessing a Church, without what we can properly call a Religion; and the other, possessing a Religion, without what we can properly call a Church: the one so blindly enslaved to a supposed infallible ecclesiastical authority, as not to seek in the Word of God a reason for the faith they profess; the other, so confident in the infallibility of their individual judgment as to the reasons of their faith, that they deem it their duty to resist all authority in matters of religion. We, my brethren, are to keep clear of both extremes; and holding the Scriptures as our great charter, whilst we maintain the liberty with which Christ has made us free, we are to submit ourselves to the authority to which he has made us subject.—Pp. 25, 26.

The Archbishop adds, in a note,

Protestants, whose first principle it is, to hold the free use of Scripture to be essential to true religion, can never admit that to be true religion, which forbids the free use of Scripture: nor can they who build the entire profession of the Christian faith upon the Word of God, concede the attribute of Christianity, in its vital character and in its proper sense, to a form of belief, which subjects the Word of God to the authority of man. The sentence in the Charge, which is referred to in this note, has given offence. But as it only speaks the language of the REFORMATION, and merely gives in few words that which every sincere Protestant must maintain, it can offend only so far as Protestantism is itself an offence. It is painful to hurt the feelings of individuals. But it is impossible to compromise vital principles. And, that would be a severe state of things indeed, in which a Protestant Bishop should not dare to utter a Protestant sentiment.—P. 45.

Now, in all this we observe nothing but an old principle couched in a new form of expression. Our forefathers did not leave the Church of Rome on the same slight

and fanciful grounds which are pleaded in justification of dissent from our Protestant Establishment. They did not object to a surplice, an organ, or a few insulated expressions in any of the offices; expressions liable perhaps to be misunderstood, but capable of fair and consistent explanation. They pleaded absolute necessity. They considered, that the Scriptures themselves, and the principles contained in them, had been laid aside and departed from; and that penances, pilgrimages, image-worship, and purchased indulgences, had become the religion of Christendom. And this they justly regarded as sinful superstition, a form of religion without the power; or, in the Archbishop's words, "a Church without any thing which could properly be called a Religion."

This being the case, it might have been expected, that the mere expression in an episcopal charge of a well-known Protestant sentiment would not have excited any particular surprise or indignation among the Papists. Such an anticipation, however, would have been most erroneous. So violent is their resentment, that we might almost conclude they were ignorant that any individual entertained a doubt of the purity and genuineness of their principles. The Roman Catholic Archbishop, Dr. Curtis, asserts, that Dr. Magee "must have been aware of the revolting falsehood of his whole accusation:" while a Friar Hayes advertises a pamphlet in reply to "the insolent Charge of His Grace the Most Reverend Dr. W. Magee, not by the Grace of God, or by the Mission, ordinary or extraordinary, of Jesus Christ; but by royal Commission derived in legitimate Succession from Harry of bloodless Memory and Bess of virgin Fame, Lord Archbishop of Dublin, and Primate of Ireland."

It may be gathered from these

expressions, that those who use them no longer consider it worth their while to assume the tone of suppliants; and it may fairly be inferred, that if the power was granted, the will to suppress by force the utterance of a Protestant sentiment would not be deficient.

These advertisements, however, afford redoubled proof of the justice of the Archbishop's expression. This said Friar Hayes, who might and would be instantly silenced if his language was considered by his superiors as at all improper, in another of his newspaper effusions, has the following words: "Then the Tract and *Bible Societies* might chaunt *Victory*; then our holy Religion *might be insulted* with impunity." So that *victory* to the Bible is to bring *insult* to the Popish religion. The one is placed in exact opposition to the other. Where is the wonder, then, that a person resting his hopes upon the Bible should utterly reject the creed of Rome? Protestants have long been aware, that such must be the result; a consequence which the Papists have uniformly affected to deny, but which Friar Hayes is at length excited to confess.

But there is another point of view in which the complaints of the Papists ought to be considered. What has been their uniform conduct towards Protestants? When have the Romanists ever treated the Protestant Church as "possessing a religion?" And what right have they to be so excessively indignant at *their own language* being retorted upon them? They constantly assume, that there is but *one Church*, that *one Church* their *own*, and that there is no salvation out of its pale. *The Church*, the Catholic Church, is the title they adopt; and they authoritatively pronounce and declare, that all Protestants, without exception, are out of *the Church*—out of Christ's fold—are the children of

the devil, and both ought to perish and will perish everlastingly. Now, Protestants never retorted this or any similar language. They contend, and contend justly, that the Church of Rome is corrupt, inasmuch as it lays aside the word of God, and makes the Scriptures of none effect through its traditions; but they are ever ready to acknowledge, that many members of the church of Christ may be found in the Romish communion; and console themselves with the pleasing hope, that amidst all the mummery, and folly, and absurd and bewildering superstition which has for so many ages overspread so large a part of the western empire, there are many whose hearts are better than their heads, and who are enabled on the wings of faith and love to pierce the dark clouds with which they are surrounded, and to contemplate with joyful and well-founded hope that Saviour whom yet, in various respects, they so ignorantly and erroneously worship. No intimation of this nature is ever to be met with in a Popish writer concerning a Protestant.

And what is the argument of a Papist? The Protestant asserts, Here are the Scriptures, and here are arguments drawn from them against image-worship, against Papal infallibility, against indulgences, against works of supererogation, and various other positions which you maintain. The Romanist replies (we quote the Right Rev. Dr. Milner, the present Vicar-apostolic of the midland district), "Close your Bible and cease your argument, for this is my position, the Church is infallible—the Church has decreed that point; and the Church, *being* infallible, has decided in favour of all which you question. The dispute is, therefore, at an end. Submit, or else you come under the curse of the Church, and are accounted heretics, who ought by public authori-

ty, either spiritual or temporal, to be *chastised* or EXECUTED *1” And not only do the Romanists assert that heretics ought to be *chastised* or EXECUTED, but they venture to denounce *judgments* upon those who transgress their unscriptural requisitions, and announce to the world the afflictive dispensations of divine Providence, not as the chastisements of a heavenly Father, but as examples of divine vengeance. We insert the following extract from the last month’s Catholic Miscellany, as illustrating our position.

At the beginning of the present month (December) died at Nottingham, the Rev. J. Trochet, a priest, who having confessed the faith in his own country (France), by degrees lost the vivifying principle of it in this, so far as to enter into a sacrilegious contract of matrimony with a woman of the above-mentioned town. He did not, however, renounce the Catholic religion, but attended its worship, and listened to the reproaches that were made to him by his pious brethren and the pastor of the place, with seeming compunction. He was particularly moved to this by a letter which his prelate sent to him, on his visitation of Nottinghamshire, the summer before last; but his unfortunate connubial ties still kept him fast in the mire of sin. The prelate denounced to him, in particular, the untimely end of other apostate priests: he wept, but he wept in vain. At length, God struck him with a mortal paralysis; he acknowledged to his pastor, who had one opportunity of seeing him, his sorrow for his crime, and promised to do what might be required of him; but, before he could receive the rites of the church, stupor overcame him, and his wretched partner took effectual care that his spiritual physician should not again see him!—P. 571.

The question of Roman Catholic emancipation, as it respects *Ireland*, becomes every day more perplexing. In England, the submission of a small minority to restrictions necessary to the safety and welfare of the general body of the people, is scarcely a hardship; but in the sister country, the immense majority of the population

are compressed and kept down by the ascendancy of not more perhaps than about one eighth of their number. Yet every attempt to relieve them is accompanied with the utmost peril. At this very moment, the Papists openly express their wishes, and their *hopes also*, speedily to banish every Protestant from Ireland. The Romish clergy have lately circulated immense numbers of a pretended prophecy, that “in 1825 not a Protestant shall be left in the country;” and the deluded people, presuming upon these predictions, are already in many places giving warning to the Protestants to quit. Admit, then, their leaders to power and authority, and the same spirit will at once excite them, according to the suggestion of their own *authorized New Testaments*, to the *extirpation of heresy*.

And what must be done in this dilemma? Must Ireland still be governed by force? or must we at length submit to see our brethren driven from their habitations, and the fairest jewel of the British Crown, and one of the firmest supports of the British empire, be forever dismembered and torn from her? There appears to us but one remedy. Enlighten the people of Ireland. Remove, as speedily as possible, from their warm and generous minds, the inhuman, blinding, and destructive dogmas of Popery. For this purpose, teach them to read the Scriptures in their own tongue, whether Irish or English. Supply them with copies of the word of God, encourage the national system of education, establish Irish readers, and let no means be lost sight of which may, under the divine blessing, be effectual to pour a flood of light on their benighted minds. An awful crisis is rapidly approaching; the population of Ireland is increasing with overwhelming rapidity. If true Protestantism does not make corresponding advances—if some-

* See Dr. Troy’s Bible; Notes on Matt. xlii. 29.

thing is not done effectually to convince the Irish nation of their real interests, both temporal and spiritual, a day will come which will be marked with the most appalling and distressing events. For our own parts, we are free to confess, that amidst all the urgent claims for relief, and assistance, and unwearied exertion, none appears to us so strong as the claim of Ireland; and we therefore call upon all our readers to exert themselves to the utmost, and above all, to strive earnestly with God in prayer on behalf of that delightful but distracted land.

The Village Lecturer, a Series of original Discourses, adapted for Village Congregations and Families.—Pp. viii. and 232. Ogle, 1822.

Eleven Village Sermons on the chief Articles of Faith, and the Means of Grace. By the Rev. Edward Berens, M. A.—Pp. 206. 1822.

THE present age is unquestionably distinguished by the numerous attempts which are made to benefit the lower classes of the community. We have been especially struck with the various productions of a religious and moral nature which, in almost every conceivable shape, are continually issuing from the press, peculiarly calculated for their instruction.

We notice these volumes together, because they are expressly written for that large class of our readers who reside in villages. Each of them contains much that is valuable; though the former merits a far higher degree of approbation than the latter.

The Village Lecturer contains thirteen Sermons, on Death—the Gospel preached to the Poor—Winter—Sacilege—the Advent of Christ—the Christian's Adversary—the Difficulty of Salvation—Faith—God grieved by Sin—the great Harvest—the End of Time,

the End of Change, and the Redemption of the Body.

These Discourses abound in most important instruction, delivered in plain and intelligible language. We were rather disappointed at not meeting with any definition or description of the Gospel in the second Sermon, though the author has well pointed out that distinguishing feature of the Christian system, its being preached to the poor; all other systems having been, generally speaking, calculated for the higher classes of society.

The Sermon on Winter is so appropriate to the present season, that we insert the following extract, both as a specimen of the author's style, and as affording instructive suggestions.

We may learn from this—

I. *That the weather is God's:* it is "his cold." How much atheism there is in the heart of man, is too plain from our common language. What do those expressions mean,—good weather, bad weather, shocking weather,—good luck and bad luck? Do not they, at least for the most part, imply an utter forgetfulness of God, if not a murmuring against his providence, as though it left these things to what we call chance? Is it not taking a strange liberty with the Divine government, to sit in judgment, as it were, upon any of the appointments of his providence? And the weather, whatever we may think of it, is one of the Divine appointments. "*He causeth it to come, whether for correction on the land, or in mercy.*" So that these things not only are brought about by the power of God, but are governed by the wisdom of God: they take place according to his designs, whether for correction or in mercy. If it were not so, there would be no meaning in our prayers for suitable weather.

II. *That it is of the Lord's mercies that we are not consumed.* It is owing to the constant superintendence of Divine Providence, that the course of the seasons is undisturbed; that the elements keep their bounds; that the sun does not smite us by day, or the frost by night. It is he who says to the sea, "Hitherto shalt thou come and no further, and here shall thy proud waves be stayed." (Job, xxxviii. 11.) "Thou hast set a bound," says the Psalmist, "that they may not pass over, that they turn not again to cover the earth." And

it is he who says to the wind also, Hitherto shalt thou come; who "maketh the storm a calm" (Psal. cvii, 29); who "rebuketh the winds and the sea" (Matt. viii. 26); and who sets hounds to the cold. For who could stand before his cold? We read in Judges, v. 20, that "the stars in their courses fought against Sisera;" and when Bonaparte invaded Russia, the heavens in like manner fought against him. His overthrow there was not the work of man, but of God, who employed the frost and the snow as his dreadful artillery; and then it was seen indeed, that nothing could stand before God's cold. Out of three hundred thousand men, who composed the French army when Bonaparte entered Russia, only a few thousand returned. The greater part fell not in battle, but whole troops, horses and all, fell benumbed and stupified by the cold, and perished in the snow.

III. *That the anger of God must be terrible.* "Who," says the Psalmist, "knoweth the power of thine anger?" All that we see, or suffer, or hear of in this world, that is most terrible in the visitations of his power—floods, or storms, or earthquakes—these convey but a hint, as it were, a faint emblem of the dreadful nature of the wrath of God. O if sinners did but believe and consider this, who are going on in sin, not only under his eye, but with his terrors suspended over them, with the elements of his vengeance, as it were, chained up around them! "If thou, Lord, shouldst mark iniquity, O Lord, who could stand?"

IV. *That God in his works, not less than in his ways, is unsearchable.*

V. *Lastly, the greatness and almighty power of God should teach us to magnify the riches of his condescension.*—Pp. 38—45.

The Sermon on Sacrilege is from Mal. iii. 6. The term sacrilege is commonly used among us in a narrow and limited sense, and many would be indignant at the charge of so atrocious a crime. When, however, remarks like the following are seriously contemplated, O how few can say, I am free!

Let us inquire against whom this charge may be brought. *Wherein* are men guilty of robbing their Maker?

We answer with the Prophet, "*In tithes and in offerings.*" Now, these Jews did not, we find, wholly neglect to offer up the tithes and sacrifices which the law of Moses commanded. Nay, in some things they were superstitiously or hypocritically precise and minute, such as in paying a tithe of mint and other herbs which cost little or nothing. But, instead of offering

the first and best of their flock, they thought that any thing was good enough for sacrifice, and were for putting off the worst upon God. (See ch. i. ver. 7, 8, 13, 14.) Human nature is the same in every age. Is not this the very conduct of those persons who, if they profess to serve or worship God at all, put him off with the refuse of their time, that which they know not what else to do with—with the meanest pittance of their substance, a shilling or a sixpence to God's cause now and then—or with the dross of their existence, thinking the last few years or days of life, in sickness or old age, when all the faculties are weakened, time enough to offer to God? Is not this to offer the blind and the lame for sacrifice? Some who have done nothing for God all their life, when they come to die, offer him their money, which they would never part with while they could make any use of it themselves; and think, by leaving legacies to this or the other charity, to purchase admission to heaven. But whose money are they offering? It is no longer their own: it belongs to their heirs.

God demands a portion of our time as his own. "Remember the Sabbath-day, to keep it holy. Six days shalt thou labour and do all thy work; but the seventh day is the Sabbath of the Lord thy God." In the New Testament, the first day of the week, on which our Lord rose from the dead, and which is the Christian Sabbath, is called "the Lord's Day." Now, it is a common saying, when a servant or workman is seen idling away his time, that he is robbing his master. His time, for which he is paid, is not his own, but his master's; and in wasting it, therefore, he is robbing his master. For all wilful waste is robbery. How truly may it be said of the sabbath-breaker, that, besides robbing his own soul, he is stealing God's time, and so robbing his heavenly Master! For what is he doing but making a dishonest use of God's day of holy rest? How comes he to have that day of leisure—to be set at liberty from worldly employments one day in seven? Is it by man's law merely? Did this merciful appointment originate with man? No, it is the appointment of God. He owes this very leisure which he abuses for the purpose of sinful pleasure, to the very commandment which he thus sets at naught. And why did God appoint a sabbath, but that it might be kept holy, and that those who are occupied on the other six days with providing for their bodily wants, might, on the seventh, attend more especially to the wants of their souls? "My time is my own on the Sunday," say they. No, it is less your own on that day than on any other: it is the sabbath of the

Lord your God. It is God's time, with which he has intrusted you for holy and merciful purposes: that you should on that day think of Him, and seek his face, and read his word, and attend on the means of grace, and so keep it holy. In abusing this trust by wasting the day in idleness or sinful pleasure, you are guilty of sacrilege, that is, of robbing God.—Pp. 53.

It were easy to multiply important and interesting extracts; but we trust these specimens will induce many to procure the work for themselves, which will well repay their careful perusal.

Mr. Berens's volume exhibits clear views on various topics. The importance of religion, the evil of sin, the necessity of an atonement, the fruits and effects of living faith, &c. are ably stated and illustrated. There are, however, some subjects which the writer treats in a way we cannot wholly approve. His definition of faith is by no means clear. He insists on the necessity of believing the great and important doctrine, that when we were in a lost and ruined state, the eternal Son of God died upon the cross to save us; and he states that the mean by which salvation "is applied to our own souls as we are taught by the Scriptures, and from the authority of the Scriptures by our church, is faith. In other words, it is by faith, by a firm belief in these truths—a belief which disposes us to keep God's commandments, that our souls reap the benefit of Christ's death upon the cross." This statement is liable to be mistaken. The faith by which we are interested in the merits of Jesus Christ is, indeed, proved to be true and living by the production of good works, but it is also distinguished by impartially receiving all the promises and declarations of God's word; it is a faith of dependence and reliance on the merits of Jesus Christ as the only ground of acceptance with God; and it leads those who possess it habitually, to renounce all expectations on the ground of their

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own works, either past or future. So many attempts have in various ways been made to induce persons to depend on their future obedience, instead of the sacrifice of Jesus Christ;—to unite a reliance on their own merits with a dependence on those of the Saviour, and thus practically to reject the only foundation; that we cannot refrain from expressing some jealousy on so important a topic.

Abaddon the Destroyer, or the Progress of Infidelity. No. I.
—Knight. 1823.

WE agree with the writer of this tract, that fine and imprisonment are found insufficient to restrain the sale of vile publications; but instead of recommending a repeal of the existing laws, we earnestly hope, that the Legislature may be induced to revise and amend them, and increase their powers. We are not disposed, as the writer seems to be, to believe all those statements which Messrs. Carlile and Co. have published concerning their vast success; we know whose children these infidels are, and we suspect they resemble their first parent. Nor are we sure, that an Anti-infidel Society, or a series of sermons in defence of revealed religion, can effect much. Infidels seldom hear sermons; and so long as those tracts which are written in defence of religion abound with quotations from the infidel writers, they are more likely, to do harm than good. On this ground especially we object to the pamphlet before us. We think it not safe to put such statements into the hands of the young and the ignorant. At the same time we must remark, that it is a great farce to talk of persecution for *religious* opinion, in cases where the evident object is to overturn and destroy *all religion*. Intimations of this nature assist that cause which the writers evidently desire to oppose.

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RELIGIOUS INTELLIGENCE.

PROCEEDINGS OF THE CHURCH MISSIONARY SOCIETY.

THIS Society's annual volume has just reached us; and, as far as we have been able to examine its contents, we feel highly interested and gratified. The Report and nineteen Appendices occupy about *three hundred and fifty* pages. It is, therefore, utterly impossible that we should communicate to our readers any thing like a detailed account. The intelligence from Africa, Calcutta, Agra, Tranquebar, Tinnavelly, Travancore, Ceylon, and especially from the Syrian College and Schools at Cotym, excite the most pleasing anticipations. Some fruits already appear; but the experienced Christian will regard what has hitherto been done chiefly as preparing the ground, and sowing that seed which, under the blessing of the great Lord of the harvest, shall assuredly issue in an abundant increase. The accounts from New Zealand afford intimations of the melancholy reverses which that mission is supposed to have undergone. The information so anxiously desired concerning the missionaries has not yet arrived, the only intelligence possessed by the Society being derived from the Sydney Gazette. We have before intimated, that no apprehension is entertained for the personal safety of the missionaries; and though driven from one district, there is no doubt they will, after a temporary suspense, be either invited to return to their former posts, or permitted to settle in some other part of the island. The following extracts from the Report, on this subject, will be read with interest.

"That Shunghee should carry back with him to New Zealand a mind exasperated against the Society, will occasion much surprise to those who witnessed the pains taken to gratify him: but that he did return in this temper, after all the kindness shown to him, has been painfully felt by the settlers who remained in the bay during his absence.

"The manner in which Shunghee evinced his altered temper was very distressing. Hearing, on his arrival, that the barter in muskets and powder, on the part of the settlers, was put an end to; and attributing his not being received in England with a full and ready gratification of all his wishes, to letters not having been written to the Society in his favour; he kept at a distance, for several days, from the settlement at Kiddeekiddee. The native sawyers, who had before worked quietly and diligently, caught his spirit, and struck work; insisting on being paid, either in the favourite articles of powder and fire-arms, or

in money with which they might procure them from the whalers: as this demand could not be complied with, all left work except two; and it became necessary to teach new hands. One of the settlers writes, in October—

"For many months previous to Shunghee's return, they did not request any such thing; but since that time, he having brought out a number of fire-arms with him, the natives, one and all, have treated us with contempt: they were almost past bearing with—coming into our houses when they pleased—demanding food—and thieving whatever they could lay their hands on—breaking down our garden fences, and stripping the ships' boats that came up of every thing that they could. They seemed, in short, ripe for any mischief, and I had my fears that they would have seized on the whole of our property; but the Lord, who is a *very present help in trouble*, heard our prayers. Had Mr. Marsden himself been among us, much as he deserves their esteem for what he has done for them, I believe he would not have escaped without insult."

"Every thing was now to bend to war. Mr. Kemp says of the natives—

"Many times, when I have refused to mend their arms, they have demanded my tools to repair them themselves, and have taken out of my shop what they pleased. I have always endeavoured to show them the impropriety of their conduct towards us, but without any effect. Thanks be to the Lord for his grace, which has enabled me hitherto to bear with their insults; but, I am sorry to say, they are getting worse; and we can now scarcely induce a native to work for us."

"The great object of Shunghee's voyage now appears to have been to increase his means of conquest over his countrymen. When he arrived in Port Jackson on his return, he found there four chiefs from the River Thames, who were brought thither in the Coromandel, in their way to this country. Mr. Marsden took measures to prevent them from prosecuting their voyage; and Shunghee, doubtless with a view to his own objects, strongly dissuaded them from going to England on account of the injurious effects of the climate on himself and their countrymen. But he was now meditating a formidable expedition against the districts with which these very chiefs were connected. Of this expedition one of the settlers writes—

"The expedition lately fitted out from the Bay of Islands, with Shunghee at its

head, is a very formidable one indeed. I suppose there are at least 50 canoes, 2000 men and upwards, a great number of muskets, and plenty of ammunition. They intend to sweep with the besom of destruction, if not prevented by our God. The heart sickens to think of the desolation which they meditate.

"A missionary belonging to a kindred society was, soon after, at the Bay; and thus writes, in reference to this subject:—

"It would grieve your soul to hear how these people talk. I can converse a little with them, as their language is, in some respects, similar to the Tahitian. I talk with them frequently on what the almighty power of God has effected at Tahiti; and state to them the evil and wickedness of war, of murder, and of eating human flesh, and that the Tahitians do not do these things, but worship the true God and live in peace: but nothing now is accounted good with them, but war, and murder, and plunder.

"O may the time hasten on, when the hearts of these lion-like New Zealanders shall be sprinkled with the peace-speaking blood of the Lamb!"

"Mr. Francis Hall writes further on this melancholy state of things:—

"Shunghee is highly esteemed among his people, as a great and successful warrior; nay, they look upon him as a "god:" but he has not always power to restrain their violence, as we found in the late commotions. Their success in war, and the advantages which they have derived through the mission, and their intercourse with the shipping, have injured them. From what I have lately seen of the native mind, I am led to believe, that, had Shunghee died in England, not only all our property, but most likely all our lives, would have fallen a sacrifice to the dire superstition by which these people are held as in iron-bondage."

We can only at present advert to one other field of the Society's labours—the North-west American mission. Our readers may not be generally aware, that the Hudson's Bay Company possess a number of forts and trading establishments, extending over a territory of many thousand miles; viz. from Canada to the Pacific Ocean, and as far to the north as has hitherto been explored. This immense region is thinly peopled by numerous Indian tribes, who are chiefly supported by hunting, and by bartering the furs and skins of the animals they procure at some or other of these trading settlements. Meanwhile, no man careth for their souls; and not only are they perishing in ignorance and in sin, but many of our fellow-subjects, English, Scotch, Irish, Canadians, &c. with a numerous illegitimate offspring, are gradu-

ally losing the little knowledge of religion they possessed, and sinking into an almost barbarous state. To remedy these evils, the Hudson's Bay Company have recently sent out a chaplain, and the statements he has forwarded have determined the Church Missionary Society to assist in the establishing of schools, the erection of a church, and various other measures for the benefit both of nominal Christians and Heathens. The principal port is at the Red River, where about seven hundred settlers are assembled, besides a numerous concourse of Canadians and half-breeds. It is worthy of remark, and may well excite in us a spirit of godly jealousy, that, so zealous were the Catholics of Montreal, that, no sooner was the settlement contemplated, than they procured the means, and have actually completed the building of a church, and have provided for and established a minister. A great proportion of the European population, for the want of religious instruction, may be considered as Heathen! The women for the most part, and children, are certainly such. These, together with the children educated in the Indian school, unless a church be provided, will form part of the Catholic congregation. It may be proper to state, that, with some assistance toward erecting the church, all the other buildings requisite will be provided from other funds; and land will be allotted for the church, the missionaries, schoolmaster and assistant, &c.

The facts of the Report are summed up in the following paragraph, with which we close our extracts.

"In the nine missions of the Society there are about forty stations, with a number of schools dependent on them. These stations are occupied by about ninety Europeans, who have been sent forth from this country to the different missions; of these, thirty-two are ordained missionaries; twenty-four are wives of missionaries; and the rest are teachers and settlers, male and female: of native labourers, there are about one hundred and sixty; two of whom are ordained missionaries, and the others readers, catechists, teachers, and assistants. The number of scholars, adults and children, cannot be exactly ascertained; but it appears, from the last returns, to be about ten thousand five hundred. In various places, churches have been built; and, every year, converts are added to the Lord. The work is, in truth, as yet, still but a work of preparation—except, indeed, in a few favoured spots, where the gracious out-pouring of the Holy Spirit has most strikingly shown what blessed effects will follow, wherever the arm of the Lord shall be revealed."

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

THIS valuable Society, originally incorporated by Royal Charter in 1701, and principally confined to our North American colonies, has recently been enabled to extend the sphere of its usefulness to the Cape of Good Hope and the East Indies. The Report lately published states, that eighty-six missionaries are now actually engaged in the service of the Society, and that a very large body of schoolmasters are partially supported from its funds. The following extract may communicate some idea of the almost total want of religious instruction under which many of our fellow-subjects labour.

"On reaching the river De Verd, about nine miles from the St. Lawrence, he (the Rev. G. Wiggins) found a small settlement of eight or nine families, consisting of disbanded soldiers, who had received from the provisional government grants of the lands they occupied, and had been encouraged to cultivate them by an allowance of provisions to assist them at the commencement of their labours. Upon inquiry, he found, with much concern, that there was only one person among them who could read; this was a female. He immediately went to see her, and was highly pleased to discover in her not only a sound understanding, but apparently a mind piously disposed. She informed him, that she took as much pains as the little time she could afford would allow (for they were extremely poor, and she was obliged to work very hard with her husband on the farm), in educating her children, and instilling into their minds principles of religion. She professed a firm attachment to the Church of England. Her library consisted of a Bible and Prayer-book. As he could not but deplore the wretched state of those families ignorant of religion, and with nothing to distinguish the holy sabbath of the Lord from any other day, he requested this poor woman to assemble as many of her neighbours as would attend at her tent on Sundays, to read to them the Holy Scriptures, and to offer up some of the prayers in the Liturgy. He also gave her a volume of Sermons, and asked her to read one of them at the same time. She seemed much pleased with the proposal, which was most acceptable to many others in the settlement. He conceives that this simple mode of instruction, where no other way could be provided for their spiritual improvement, might, through the blessing of God, be productive of good effect, and the means of leading some of those ignorant beings to the knowledge of divine truth, and that the Father of mercies might, even by the instrumen-

talities of this solitary individual, raise up children to himself in the wilderness."

A letter from the Rev. Principal Mill, announcing his arrival at Calcutta, contains the following information:

"The impulse given to the public mind here, with respect to the obligation of improving the state of the native population, is indeed remarkable; and the conviction among the more reflecting and religious part of the European society, seems to be gaining ground, that this improvement must involve in it the introduction of Christianity, and should be conducted according to the sober principles, the apostolical doctrine, and discipline of our church. The great difficulty with which we have to contend, is the prejudice which associates every endeavour of this nature, with hostility to the Establishment; a prejudice, which though contradicted by innumerable testimonies, both in former times and the present, exists in the minds of many very different classes of persons, and is confirmed in them by much that they see and hear around them. The good which the missionaries of the dissenting communions, the Baptists especially, are actually effecting among the heathens, is strongly counterbalanced by the evil of this false opinion, which many of them avowedly, and all indirectly, are the means of propagating with it. Excepting this obstacle, arising naturally out of the original evil of their separation, which threatens more at future times than at the present, the planting of the Church in India, there seems no reason for discouragement. Apprehensions of danger from the native prejudices, are, in the judgment of almost every observer here, without foundation. The experience of the diocesan schools, and others where the children of Pagans are instructed, proves that they will admit any thing, provided their errors be not the direct objects of attack; and that while the indolence and sensuality of their native habits bind them most to their superstitions, the hopes of their children's advancement are sufficient to make them consent to the method, which more effectually than any other, tends to undermine the same superstitions in them. From the very limited experience I have myself acquired in this country, I can speak with confidence to the fact, that the Scriptures, and other Christian books, even in places the most contradictory to the whole system of idolatry, may be read in Heathen schools, where Brahmin pundits are the hearers and teachers, without exciting any alarm or offence whatsoever."

CHURCH OF ENGLAND TRACT SOCIETY.

We have been favoured, by the kindness of a friend, with a copy of the yet unpublished Eleventh Annual Report of this valuable institution, delivered at their Anniversary Meeting, in Bristol, Jan. 9, 1828, to a very large and respectable assembly; the Right Worshipful James George, Esq. Mayor, in the chair.

The Committee thankfully observe, that this Institution is rising in the scale of usefulness, meets with increased support as its importance becomes more generally felt and acknowledged throughout the kingdom, and is attended with very beneficial results and very encouraging prospects. They particularly rejoice at the elevated station which it now occupies, under the patronage of some who are among the brightest ornaments of the episcopal bench of the United Church of England and Ireland; and more than all, in the smiles of Heaven, which, they trust, they may humbly infer from the concurrent testimony of facts that have occurred in the last and in former years.

In presenting to their constituents the Eleventh Report, they recall to mind the wonderful events which have occurred in the course of Divine Providence, during somewhat more than half a century past, and which have conduced to the results which it is their privilege this day to record. The events to which they allude are connected with the subject of general education. Within our memory, the faculty of reading was confined to a comparatively small proportion of the population of the country, and the great majority of our countrymen, not to say our fellow-creatures, throughout the world, were therefore excluded from reading the Holy Scriptures themselves, or such subordinate vehicles of instruction as it is our object to furnish. But by the exertion and example of Mr. Raikes, Sunday schools were instituted; and at length the new plan of education, now so successfully and generally adopted, was discovered and applied, by which thousands and tens of thousands are daily instructed in the art of reading. The plan is widely spreading its influence, and affords a prospect of becoming a blessing to every nation under heaven.

How partial, how diminutive, must have been the benefit arising from the distribution of the Scriptures, of the Common Prayer Book, and of religious tracts, by the several Societies formed for the purpose of making that distribution, had not Divine Providence prepared the way for their exertions, by the provision previously made for the education of the poor? Can any one contemplate these institutions in their order of existence, their magnitude,

and extent of influence, without conviction that all had been produced by the influence, and under the superintendence of prescient and beneficent agents?

The Committee then state, that in addition to the support they had previously been honoured with from His Grace the Archbishop of Tuam, the Right Rev. the Lord Bishop of the diocese, and the Very Rev. the Dean of Bristol, they have now the pleasure of announcing the accession of two other dignitaries of the church—the Archdeacon of Cleveland and the Archdeacon of Ely:—they feel peculiar pleasure in stating, that the resources of the Society have been considerably augmented; but at the same time the demands which have been made upon them, the loss sustained on the sale of tracts at the reduced prices, and the necessity of keeping up an undiminished stock at the Depository, have nearly consumed the whole of the year's income. During the past year, two Branch Associations, the one at Wolverhampton, and the other at Derby, have been formed exactly upon the model of the Rules prescribed by the Society, identifying themselves in one common cause, and throwing the balance of their funds into its treasury. Nor have the beneficial effects of the Society been confined to our own shores. Its silent messengers of peace have been borne across the Atlantic; they have made their way (either by grant or purchase) to Newfoundland, Nova Scotia, and Canada, in British America; and even to the United States, where they are employed in recommending the doctrine and discipline of our church to our Transatlantic fellow Christians, who use our own language. In addition to the Religious Tract Societies at Baltimore and at Boston, which were noticed in former Reports as having reprinted some of the Society's tracts, the Committee have announced the recent formation of another Episcopalian American institution, which seems to regard the Society as a model for its own imitation, and to identify itself with it in the promotion of the same good and great cause. The designation of the Institution to which the Society alludes, is, "the Homily Society of St. Paul's Church, in Philadelphia;" to which the Committee have forwarded *three complete sets* of the Society's tracts, with the Reports of its ten years' labours, and have pledged themselves cordially to co-operate with their Transatlantic friends, by an interchange of publications, and by endeavouring to promote "the unity of the spirit in the bond of peace," in the fullest sense of the words.

The total number of tracts published

during the year amounts to ONE HUNDRED AND FORTY-SIX THOUSAND; and the total issue of tracts in the year has amounted to TWO HUNDRED AND THREE THOUSAND TWO HUNDRED AND FORTY: the nett proceeds of which have been 360*l.* 18*s.* 10*d.*

The following extract of a letter from the Secretary of the Cork Religious Tract Society, dated April 1822, points out the importance of circulating the Society's tracts in Roman Catholic neighbourhoods.

"I rejoice to be able to bear testimony to the utility of the publications of the Church of England Tract Society. They are peculiarly calculated for this country, that is, for circulation amongst the poorer members of the Established Church. The arguments which they furnish in support of our excellent establishment, enable the poor man to resist successfully the subtle attempts which are continually made by his Popish neighbours to undermine his attachment to the church. They are particularly adapted for circulation in schools. The lives of the martyrs and some of your other tracts, are given as rewards in the school which I myself more immediately superintend; and the children are so anxious to procure them, that every penny which they can obtain is laid out in the purchase of them. They are encouraged to this by the practice which we adopt of having their tracts bound, when they shall be enabled to procure a sufficient number to form a volume."

The Rev. J. T. Twining, Garrison Chaplain at Halifax, Nova Scotia, writes thus:

"My last letter will have informed you of the safe arrival of the large parcel of tracts so generously placed at my disposal by your Society, and also of the grateful manner in which they have been received by the soldiers, and also the people in general. And, blessed be God, there are several instances in which they have been instrumental in leading sinners to the saving knowledge of Him, whom to know is life eternal.

"In particular, more than one poor fellow's pillow has been soothed by them in the hospital under my care; many also, I trust, who had before rested in the external forms of religion, have been, by their means, directed to the Spirit, which breathes through our inimitable Liturgy, and have been made wise unto salvation through faith which is in Christ Jesus.

"With earnest prayers that the Giver of every good and perfect gift will shed down the blessed influences of his Holy Spirit to guide your exertions in his cause, and sanctify them to his glory,

"Believe me, Rev. and dear Sir,

"Yours faithfully, &c."

One of the Secretaries of the Glouc Society states "as a plain matter of fact that a poor woman, whom neither I nor any of his religious friends could prevail upon to clean herself on the Sabbath and attend church, has ever since she received the tract* (about six months upwards) regularly and constantly attended the house of God; and that a great change for the better has been produced in her general habits."

The review of this Society's transactions for the year 1822, will doubtless afford satisfaction and excite gratitude in the bosom of every true patriot—of every churchman—of every sincere Christian. For it will be seen that the humble efforts of this Society are employed for the purpose of enlarging the triumphs of divine truth, that Christian zeal is opening additional and more extensive channels for exertion in different directions; and that the tracts which are communicated through these channels are deepening and widening the flow, fertilizing the land, and making it to abound with those "fruits of righteousness, which are by Jesus Christ, the praise and glory of God. THIS GOD WROUGHT!" "NOT UNTO US, LORD, NOT UNTO US, BUT UNTO THY NAME GIVE GLORY, FOR THY MERCY FOR THY TRUTH'S SAKE."

The Committee then advert to the loss sustained by the death of the late James Olive, who had taken an honorable part in the Society's labours, and close their Report by remarking: "Within the last seven years your Committee has been bereaved of five other valued and efficient clerical members. And now a voice from the lately enclosed tomb of a sixth is raised to them. 'Time is short—improve the present moment—work while it is day, for the night cometh when no man can be seen. Let us then attend to this solemn call, us, wherever our influence extends, zealously affected in this good cause, us warmly advocate this Institution only because its efforts are calculated to reflect honour upon that church in the name of which they are made, and to commend the dignified purity of her doctrine and discipline; but also and chiefly because it takes a higher and nobler aim—evangelical deliverance of the immortal soul of man from death and misery, and its elevation to a crown of endless life and glory;—O soul, 'to redeem which the heaven opens was bowed, and God himself stooped down to dwell in dust.'"

* No. 2. A Clergyman's Address to Parishioners on Public Worship.

REGISTER OF EVENTS.

HOME.

His Majesty has been lately attacked with gout in the knee, and although recovering, it is not expected that he will be able to open the Session of Parliament in person.—The Houses meet on Tuesday next.

The Right Hon. Nicholas Vansittart retires from the Exchequer, and is to be made Chancellor of the Duchy of Lancaster, with a Peerage. He is succeeded by the Right Hon. Frederick Robinson, late President of the Board of Trade, to which office Mr. Huskisson is appointed. Some changes in the minor departments have necessarily followed. It is also reported that Lord Colchester will take Lord Bathurst's post, as Secretary of State for the Colonies.

The quarterly account of the Revenue, made up to the 5th of January, is most encouraging. It appears, that after the remission of between four and five millions of taxes, the total amount collected is scarcely diminished. We trust, and expect, that this proof of the increase of consumption caused by the reduction of imposts, will induce the Administration to proceed further in lightening the public burdens.

We are happy to believe, that it is now tolerably certain, that the Rev. R. Heber accepts the Bishopric of Calcutta. We confidently trust, that this appointment will go far to repair the loss which had been sustained by the cause of Christianity in India, by the removal of the late Bishop.

FOREIGN.

It appeared, at the commencement of the last month, that the Royalists in France were divided into two parties, those anxious for, and those opposed to, a war with the Revolutionists of Spain—And it was announced, that the contest between the principal supporters of these different views had been decided by the King of France, in Council, and that the advocates of peace had prevailed. And as a proof of this, it was seen that M. Montmorency, the Minister who had at Verona acceded to the wishes of the three Sovereigns for immediate war, was compelled to resign.

The hopes, however, which were thus raised, have latterly disappeared, warlike preparations of a decided character have lately become notorious; and the general expectation now is, that hostilities will shortly commence.

The Ambassadors of Russia, Prussia, and Austria have demanded passports to leave Spain, and have received them, accompanied with very haughty rejoinders. Spain certainly does not shrink from the contest, however unprepared she may be to meet it.

A decision of some kind may be now immediately expected; and we apprehend, that it will greatly depend upon the declaration of the French Chambers, which met on the 18th of January, but whose feeling cannot be known until some days after.

LITERARY INTELLIGENCE.

Just published.

The Voice of the Vaudois, or the Maniac of the Vallies; a Poem. 8vo.

The Village Churchyard. By the Author of the "Retrospect." 2 Vols. 18mo.

The Triumph of Truth, or Facts displaying the Value and Power of the Word of God. By the Author of "A Word for the Heathen." 18mo.

Brief Memoir of remarkable Children. By a Clergyman of the Church of England. 18mo.

A Mother's Portrait, sketched soon after Death for the Study of her Children, by their surviving Parent. 1 Vol. 12mo. With an elegant Plate.

The Habitations of Cruelty, or a Picture of Heathenism. By the Author of "An Hour in Newgate," &c. &c. 8vo. With a Cut.

In the Press.

The Vanity of Youth; a Sermon, preached in 1818, by the late Rev. Thomas Scott, and taken in Short Hand.

A Catalogue of the Ethiopic Biblical MSS. in the Royal Library of Paris, and in some other Collections, with Remarks and Extracts. To which are added, Specimens of the modern Dialects of Abyssinia. By Thomas Pell Platt, B. A. Fellow of Trinity College, Cambridge.

Universal Stenography, or a practical System of Short Hand, upon the general Principles of the late ingenious Mr. Samuel Taylor, with various Improvements from the best modern Writers on this useful Science. By W. Harding.

Bible History, including the March of Israel from Egypt to the Borders of the promised Land. Revised and enlarged by Mrs. Sherwood.

Sincerity, a Tale. By the Author of "Rachael, a Tale," &c. 1 Vol. 12mo. With an elegant Engraving.

Sacred Fugitives, in Prose and Verse. By E. Dermer. 1 Vol. 18mo.

Notices and Acknowledgments.

We shall be happy to hear farther from Investigator.

Received and under consideration, J. B. C.—J. P. L.—M. X.—Rusticus—Eleanor—*Ngovirus*—J. W. M.—C. D. and Rev. Peter Roe, will be inserted.

The Second Part of the Memoir of Luther has just come to hand.

A note is left for S. S. D. as requested.

We were required, last month, to disavow, on the part of a respectable dissenting minister, any connexion with the publication calling itself the *Congregational Magazine*. And now we observe, in a long and dismal article in the last number of that work, that it is most anxious to disavow, *on its part*, all participation in the politics of Mr. Hall. While, to complete the climax, Mr. Hall himself *disavows* all participation of feeling with his admirer, the Black Dwarf. Thus “in the lowest deep a lower deep, still threatens to devour us.”

We are much obliged to a Constant Reader for the information he has forwarded concerning the projector, manager, &c. of the Porteusian Bible Society: at the same time it is not our intention to resume the subject.

We return most cordial acknowledgments to a Member of the Society of Friends for his kind communications. We had marked an extract from the last Yearly Epistle, and another from the Address on the Slave Trade, for insertion; but have been compelled to postpone them through a press of matter. We are well aware that the highly respectable Society of Friends must dissent from us on the subject of war. We fully, however, agree with them, that war is a tremendous evil; that it is accompanied with horrors and miseries which no tongue can describe, and that the Christian must do every thing in his power to avert it. But we do not think that a Christian governor would be justified in seeing his subjects plundered, ravished, sold for slaves, or assassinated, without drawing a sword in their defence; such defence, it is obvious, may terminate in war; and, therefore, we cannot concede that *all war* is unlawful:—yet we frankly acknowledge, that very few wars either in ancient or modern times, and very few indeed of those in which this country has been engaged, have been either just or necessary. We have seen and read most of the publications of the Peace Society. We are also acquainted with the views of the Friends on missionary subjects; with the inquiries of Mr. Singleton, the exertions of Mrs. Kilham, and the zealous and distinguished services of the Friends in general in the cause of the Bible, the abolition of the slave-trade, the melioration of prisons, &c.; and their zeal has provoked very many. Nor had we lost sight of any of these valuable services when we said, that ‘so long as the Society of Friends neglect to form missionary institutions, they are not doing all in their power to terminate those evils against which they so decidedly protest’—they cannot certainly join other denominations in paying salaries to missionaries; and if the term missionaries were restricted to ministers, they could not perhaps employ any; but they clearly can form establishments for the instruction and the civilization of Indians or Africans, or other heathen; and we rejoice to see that they are at length about to make the attempt, and most earnestly pray that Almighty God may pour out his Holy Spirit upon them, and abundantly own and bless their work of faith and labour of love.

Philomeles, after noticing the hindrance to a minister's usefulness from the anxiety which must often arise in his mind when contemplating a numerous family wholly unprovided for, suggests, that a clergyman's fund should be formed by curates, or the incumbents of small livings, subscribing 5*l.* per annum during their lives; and upon the death of each subscriber, his widow to be entitled to 80*l.* per annum for life, or so long as she continues a widow; each child under twelve years, 20*l.* per annum; and above that age, 25*l.* per annum. When the child is seventeen the annuity to cease.—We cannot but deeply regret the very narrow and distressed circumstances of many valuable and useful ministers, but we entertain strong doubts whether the plan here suggested will materially contribute to their relief. The great difficulty of the poorer clergy is to obtain *present* support: they are usually compelled to leave the provision for their families in His hands who feedeth the young ravens that call upon him. We conceive also that the premium of 5*l.* per annum would be found very inadequate to supply an annuity of 80*l.* to the widow, and 20*l.* or 25*l.* to each of the surviving children. This, however, is a mere matter of calculation, which may soon be determined by any person conversant with the principles of life insurance; but whatever plans may be adopted, so long as professing Christians are content to enjoy the labours of a faithful minister, without ever considering how he is supported, or making any efforts for his relief,—cases of the most distressing nature will arise; and the charge of improvidence so often made against departed ministers, is a cruel mockery when advanced against those whose utmost exertions have been scarcely adequate to a bare and scanty subsistence. Such has been, such is the case, with respect to many most valuable men. No persons have stronger claims to compassion and relief—and those claims are so much the stronger in proportion to the patient submission with which they endure their great and many privations.

THE
CHRISTIAN GUARDIAN,
AND
Church of England Magazine.

MARCH 1, 1823.

MEMOIRS OF THE REFORMERS.

LUTHER.

[Continued from Page 48.]

WHEN Luther was created Doctor in Divinity, he took an oath to this effect: "I swear before God, to teach his word henceforth with constant purity and truth, according to my conscience, and without regard to fear or favour." A man of his conscientious turn of mind would not forget the sacredness of such an obligation, especially when placed in a post of authority, like that of Sub-vicar of the Augustines in Misnia and Thuringia. Nor was it long before an occasion offered of showing his zeal and integrity in the cause of religion, and in the service of his God.

The reigning Pontiff, Leo X. was a man of prodigal expenditure and unbounded gratification; who, while he indulged his classic taste in prosecuting the design of his predecessor, Julius II. in the erection of the magnificent cathedral of St. Peter, found his finances so much embarrassed, that he was fain to give more extensive notoriety to the scheme of a sale of indulgences, which had been devised for the support of this great undertaking. In Germany, the right of disposing of these indulgences was granted to Albert, brother of the Elector of Brandenburg, Archbishop of Mentz and Magdeburg. This prelate employed as his retail agent in those districts,

MARCH 1823.

John Tetzel, a Dominican inquisitor, a crafty, mendacious, impudent character, who was adroit in this kind of merchandise, and had been distinguished by collecting great sums for the Teutonic knights in their war with the Muscovites under a similar grant from the Pope. He scrupled not to make the most extravagant assertions in the disposal of his church wares, his full pardons, and his temporary licenses. If an epicure or an invalid wished to eat cheese and eggs during Lent, he would grant him this favour for a few shillings. If an affectionate child was anxious concerning the state of his departed parent, he would say, "Put some money into my box, and when you hear it chink, the soul of your father will fly out of purgatory:" and when he had collected the doles of the deluded multitude, he would shake his box, and exclaim, "There they go! There they go!" He boasted that he had saved more souls from hell by his indulgences, than St. Peter had converted by his preaching. He assured the purchasers, that their crimes, however enormous, would be forgiven. Nay, he proceeded to such lengths, as not only to grant pardon for past offence, but even for intended transgression. One day, when he was at Leipsic, a nobleman asked him, "Pray, father, can you grant me absolu-

M

tion for a sin that I design to commit?" — "Surely," replied he; "but, on condition that you pay down the required sum." The bargain was immediately struck. Not long after, as Tetzl was journeying from that city, the nobleman attacked him, emptied his chest, beat him soundly with his cudgel, and sent him back, saying, "This is the crime I intended to commit, for which I have already your absolution*!" The person of this papal agent had before been in imminent danger; for the Emperor Maximilian, disgusted at his assurance, and finding him guilty of a capital offence, had ordered him to be tied up in a sack and thrown into the river; but his life was spared through the intercession of Frederick, Elector of Saxony.

It may not be inexpedient, in this place, to advert to the origin and progress of this flagrant superstition. According to the doctrine of the Romish church, all the good works of the saints, over and above those which were necessary to their own justification, were deposited as it were in a treasury, together with the infinite merits of Jesus Christ. The Popes, as successors of St. Peter, might transfer a portion of this superabundant stock to any favoured applicant, whether for his personal advantage, or the benefit of his deceased friends in purgatory. Such indulgences were first granted by Urban II. in the eleventh century, to the crusaders; afterwards to such as provided a soldier to serve in the recovery of the Holy Land; and at length, to those who contributed towards the accomplishment of any pious work enjoined by the see of Rome.

The abuse made of this power in the fifteenth and sixteenth centuries disgusted many devout members of the Romish church, who were far from denying that the power itself was a prerogative of

the keys; while, even in those dark days, there were found some intelligent characters, who perceived that they were instruments in the hands of crafty priests, to minister to their avarice, and took clandestine modes of expressing that disapprobation which they dared not avow in a more open manner: witness those burlesque verses which were found inscribed on the grand altar in the cathedral of Bourges:

"If here thy cash be freely given,
I join thee to the saints in heaven.
Sick souls are cleans'd by paying here:
Come then, ye people, far and near,
Down with the needful: bliss and glory,
I certify ye, lie before ye.
Seize, seize the boon: nay, do not falter;
But bring thy gift, man, to the altar.
Ah! did you know how great the blessing,
You would not stand in need of pressing.
Get absolution while you may;
Open your purse without delay.
His arm to buy, who stretches out,
A seat in heaven is his, no doubt.
When pardons ready stand for sale,
The purchaser must needs prevail.
O haste, and fill the church's coffer,
For Paradise is hers to offer:
E'en a few shillings will secure
A pretty lodging for the poor;
But he that pays down largely, buys
One of the mansions in the skies.
Come, pr'ythee, if thou lov'st thyself,
Part with a little dirty pelf;
And thus by cash, and cash alone,
Inherit a celestial throne*."

When Tetzl entered any town, with intent to dispose of his precious wares, it was with that imposing pomp which could not but attract the notice of all ranks. The papal bull was borne before him in a rich silken or golden wrapper. He was saluted by the regular and secular clergy, magistracy, university, and commonalty, bearing standards and torches, who preceded him to the principal church, where his red cross, which he told them was as efficacious as the cross of Christ himself, was set up amid the playing of organs and the ring-

* Chemnitius, Exam. Concil. Trid. P. IV. p. 861.

* Hæcius, Vita Tetzlii, p. 46, 47.

ing of bells, with the banner of the Holy See.

Although, however, by the terms of his commission, he was only empowered to carry on his traffic in the archbishoprics of Magdeburg and Mentz, the bishopric of Halberstadt, and marquisate of Brandenburg, he yet was bold enough to exceed these boundaries. In Saxony, the rage for purchasing indulgences was so great, that the Elector and his nobles were alarmed and incensed at the manner in which their vassals were drained of their substance, and shocked at the immoralities which were committed under sanction of this abominable delusion. John of Salhausen, Bishop of Misnia, a venerable and enlightened ecclesiastic, who had before forbidden the venders of indulgences from proffering their commodities in his diocese, had blamed his people for suffering themselves to be so easily cheated, and had declared, that from a diligent perusal of Scripture he had discovered true religion to be very different from that which generally prevailed, and saw that the traffic would soon be opposed. He observed, on his dying bed, "This Tetzel will be the last seller of indulgences, his impudence is so intolerable!"

Some persons coming to Luther to confess, in the year 1517, and owning themselves great offenders, refused to comply with the penances which he enjoined them, because they were already possessed of papal indulgences. He very properly replied, that he could not in conscience grant them absolution, while they entertained such notions. They immediately made their complaint to the Dominican inquisitor, who threatened vengeance on all who should dare to despise his authority. The incident, however, sunk deep into the mind of Luther, whose good sense, as well as solid piety, re-

volted against trifling with religion. He protested in the pulpit against the sale of indulgences, which he said was a plan well suited to encourage those who disliked the humbling doctrines of faith and repentance, and would rather seek for redemption in pecuniary compromise than in the cross of the Saviour; while the money which the more wealthy parted with, on the pretence that it was needed for the finishing of St. Peter's, would be much better employed in relieving the wants of their poorer neighbours. As Tetzel was at this time in the neighbouring town of Jutterbock, making use of all the low artifices which would occur to a man of consummate boldness, but of slender education, backed by inquisitorial terrors, the proceeding of the Wittenberg Professor excited considerable emotion.

Luther's next step was to write to the Archbishop of Mentz himself, of whose participation in the gain of this traffic he was not aware, entreating him to put a stop to measures which threatened the existence of common morality, and also enclosing a copy of ninety-five theses, or queries, which discover how much thought he had bestowed on the subject. He also addressed a letter to the Bishop of Brandenburg, his own diocesan, who revered his integrity, and to some other prelates, to the same effect. The Archbishop returned him no answer; his own diocesan advised him to be quiet. As these appeals to the constituted authorities were fruitless, he thought it his duty to publish the propositions. He accordingly fixed them up on the doors of the church, adjoining the castle of Wittenberg, on the eve of All Saints, with this protestation: "I, Martin Luther, Doctor of the order of Eremites at Wittenberg, would have it publicly testified, that I have set forth certain propositions against the Pope's indulgences, so called;

and albeit that neither our learned university, nor the civil or ecclesiastical power, hath condemned me, yet, as is reported, certain persons of violent spirit have presumed to brand me a heretic, as though they had competent knowledge of the whole matter; I beseech every one, as I have oft before, so now by the Christian faith, that they either show me a better way, if it be revealed by God to any of them, or else let them submit their sentence to God, and the judgment of his church: for, neither am I so rash as to require that my opinion be preferred to all other; nor so insensible as to see, without animadversion, the word of God less regarded than cunningly devised fables." He challenged any one to oppose his theses, either by writing or disputation; and at the same time sent out some discourses against the abuses in the reigning superstition, particularly a sermon against indulgences, which he published in German, that the common people might have some notion of the question which was agitating among the learned in Latin. On the day fixed, no person appeared to oppose the Professor. The propositions, meanwhile, spread rapidly over Germany, and in the course of a fortnight were perused by great numbers, who were astonished at the boldness of an Augustine monk. The friars of his own order were gratified at the honour reflected on themselves, and the disgrace which attached to the Dominicans; nor was his sovereign, the Elector of Saxony, displeased to see some check likely to be given by this dispute to the exactions of the court of Rome.

Tetzel, enraged at the reception generally given to the propositions, published some counter theses at Francfort on the Oder, which were understood to be composed by Conrad Wimping, a divine of that city. The Dominican himself was a greater adept in inquisitorial caut-

than theological composition. He thundered out his anathemas against Luther in the pulpit, declaring that such an heretic ought to be burnt alive; and as a specimen of the author's desert, publicly committed his propositions and sermon to the flames. This indignity so much offended the Wittenberg students, that they resolved to retaliate, by burning the counter theses in the market-place. The Reformer was much hurt at this conduct of his friends. He knew that the system of mutual combustion was not the way to settle religious controversy: and as, when he proposed his queries, he avowed, that his sole object was a desire to ascertain the truth, so he deprecated prejudice and courted investigation. He speaks with much feeling on this subject in a letter to John Langus, Prior of the Augustines at Erfurt: "That you may be advertised of the truth, if a certain story should reach your ears about the burning of the Tetzelian propositions, and that others may not add to the tale, as is usually the case, I beg to inform you, that the students, heartily tired of the old sophistical mode of study, but much attached to biblical instruction, and it may be, led by a personal regard to me in abolishing the former; hearing that a man had arrived from Halle, who was an emissary of Tetzel, collected on the instant, and asking the fellow in a menacing tone, how he dared to bring such stuff to their quarter, some of them bought copies for themselves, while others seized on the remainder, which might be about eight hundred; and (giving notice, that if any one wished to be present at a bonfire in the market-place, to be made of Tetzel's theses, he should come thither at two o'clock) burnt their prize; but it was entirely without the knowledge of the Prince, the Senate, the Rector, or, in short, of any of us. Indeed we were all much hurt,

that the injury which had been offered to the man should be imputed to us. For my part, I am altogether innocent; but I am afraid that I shall bear the blame of the whole. A great story has been made of it in every direction, which is exaggerated by the suffering party, who have certainly reason to be offended. What will be the consequence, I cannot say; except, indeed, that I shall stand more in jeopardy than I did before." He also wrote to Jodock of Eisenach, who had been his preceptor, on the same occasion: "I am surprised, that you could believe me to have been the author of this conflagration. Can you imagine, that I have lost all common sense, so as to have inflicted such an outrage on a person in authority; in a manner too, so unbecoming my character as a monk and a divine?" He was also tenacious of the credit of others, as well as his own; and because, among other rumours, it was circulated, that the Elector had secretly instigated him to publish his theses, he wrote to Spalatinus: "One thing I am particularly anxious you should understand. I am much vexed, that certain low tale-bearers should assiduously spread it abroad, that I am only the agent of our illustrious Prince, for the purpose of disgracing the Archbishop of Mentz. What ought I to do in such a case? Should I mention it to the Prince himself? I am extremely concerned, that my sovereign should be suspected on my account; and I am shocked and alarmed to be the cause of difference between characters in such high station. I am very ready to attend any disputation by order of the Elector, provided I have public security; but let them not involve an innocent governor in my fault. See what unreasonable creatures men are; a people loving darkness rather than light!" The report was altogether unfounded; for,

though Frederick revered the character of the Professor, yet he was a prince of remarkable caution, and had not even honoured Luther with a personal interview, but contented himself with such intelligence as was conveyed through the secretary*.

When Luther perceived that his theses, which with honest diffidence he had proposed for academical discussion and ecclesiastical judgment, were entertained by the public in so favourable a manner, that sentence seemed already passed upon them, he wrote to the Bishop of Brandenburg, submitting his writings to his decision, and requesting that he would draw his pen through every passage that displeased him, or throw any obnoxious page into the fire. His diocesan returned for answer, that he had better defer the publication of his arguments, and that he was afraid the question of indulgences would produce too great a stir. "I am content," rejoined the Professor; "I would rather perform an act of obedience, than work a miracle, were it in my power." But as he had sought direction from his diocesan in the character of a priest, so he thought it right to address himself to his superior in that of a monk. Besides, he loved the Vicar-general, as the person who had first led him to right views of some important doctrines. He begged him to transmit his writings to the Pope, to whom he had been defamed, that Leo might judge for himself. "Not," said he, "that I would involve you in my dangers. I desire to stand the issue alone. I would leave it to Christ to determine, whether the cause be mine or his. To my kind advisers who recommend caution, I would reply, He that has nought to lose, has nought to fear. I declare, that riches, popularity, or honours, are

* Opp. L. 1. Epp. 42, 47, 39.—Schenkendorf, p. 25.—Gerdesius, T. i. p. 98.

nothing with me, compared with the defence of the truth. I have only a weak frame to lose, worn too with incessant labour. And should I lose it in the way of duty, through force or cunning, what matters it if life be shortened by a few hours? Sufficient for me is the lovely Redeemer and Advocate, my Lord Jesus Christ, to whose praise I will sing while that life is continued!"

Some regular controversialists now entered the theological arena against him. In the van appeared Sylvester Prierias, a Dominican, Prior-general of the order of preaching Friars, Master of the Palace at Rome, and Censor of Books; attended by Dr. John Eccius, Vice-chancellor of the university of Ingoldstadt; and James Hoogstrat, of Brabant, Dominican Inquisitor, and Divinity-professor in the university of Cologne.

The first published at Rome a Dialogue, composed in a vehement and abusive style, dedicated to the Pope, in which he so much forgets the grace of a divine and the polish of a courtier, that we can easily believe his assertion, in the absence of a proper apology, that he composed it in three days. In his epistle dedicatory he says, "One Martin Luther shows a stiff neck against the truth, and this holy see." He proceeds to denounce him as a heretic, heresiarch, scoundrel, devil, blockhead, blasphemous, &c.; and in a boasting strain declares himself so bold, "that he should not fear Satan himself in the contest, desiring heartily to try, whether this Martin have a nose of iron and a head of brass*." He then begins his tremendous assault, by bringing forward what he calls his *foundations*—1. That the universal church, essentially, is the worshipping as-

* Meaning, whether he was armour-proof, and alluding probably, by a vulgar wit, to his family name.

sembly of all believers in Christ; but virtually, the Romish, the head and ruler of all other. This Romish church, representatively, is the College of Cardinals; but virtually, the Pope, who is the head of the church, yet otherwise than Christ.—2. That as the universal church cannot err in determining on faith or morals; so also a true council, examining into truth, cannot err.—3. That whoever does not depend on the doctrine of the Romish church and pontiff as an infallible rule of faith, from which even holy Scripture derives its force and authority, is a heretic.—4. That the Romish church can decree concerning faith and morals by word or deed; between which the sole difference is, that words are more convenient than deeds. Wherefore custom has the force of law, because the will of the chief is expressed by deeds, permissively or effectively. And consequently, as a heretic is one who impugns the truth of Scripture; so he who opposes the doctrine and acts of the church concerning faith and morals, is a heretic also. He subjoins what he considers a notable corollary, as regarding indulgences in particular; "Whoever affirms, that the Romish church cannot do what she does by her acts, is a heretic:" and then concludes his wretched sophistry by a triumphant challenge; "Come now, Martin, down with your conclusions!"

Luther replied with moderation and caution: "I pass by your foundations, whose meaning I guess rather than comprehend; and, after your own example, find it necessary to lay down some on my part. 1. That of St. Paul (1 Thess. v. 21), Prove all things; hold fast that which is good: and (Gal. i. 8), But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed.—2. That of Augustine to

Jerome: I have learnt to yield to those books alone which are called canonical, such honour, as that I should most firmly believe none of their contents to be erroneous; but I do not consider others, however respectable for doctrine and holiness, as therefore oracular, because they have been so regarded."—"The distinction of the church into essential, representative, and virtual, is all your own, and without Scripture warrant. I do not know the church virtually but in a council. But if we are to esteem the act of the virtual church, which you say is the Pope, as the act of the true church, what monstrosities must we reckon for her good deeds? The effusion of Christian blood by Julius II.? The tyrannical proceedings of Boniface VIII.? You make a monster of a Pope, by attributing to him the chief civil and ecclesiastical authority, so that he is at once Pope and Emperor."—"I am convinced by your reasoning of what I have long suspected, that the scholastic theology is robbing us of true and pure divinity; for you may observe, that I am constantly opposing this scholastic theology, or the false construction of the Word and Sacraments. I should wish neither to teach nor be taught in the church, since you require me to quote St. Thomas as my authority. I am a Christian, not a Pythagorean." On one occasion, Luther assumes a more lofty tone. It is when he repels a low insinuation of his antagonist, that if the Pope had given him a good bishoprick, and had granted him the profit of indulgences for the repair of his church, he would have recommended them as much as now he decried them. "You perhaps judge of my feelings by your own, as I should conjecture by the complacent style in which you speak of a mitre; to which, if indeed I had aspired, it is not probable I should use language which

you cannot hear with common patience. Do you suppose I am ignorant of the way in which dioceses and city livings are obtained, when the very boys in the street know how things are managed at Rome?"

Dr. Eccius composed what he called his "Obelisks," to which Luther replied by his "Asterisks." This writer was not, like the former, a stranger to the Reformer's person. They had been previously acquainted; but when Luther became an opponent of Pelagianism, he conceived a dislike of him, and took the opportunity of the publication of his theses to write against him. Though he was a more respectable adversary, and wrote in a more learned manner, he showed the same enmity in the way of abuse. He called him "a sot, a heretic, an incendiary, and a rash, presumptuous, stupid, ignorant fellow!" Luther declared, that "he bore unjust accusations for the sake of Christ. He was nevertheless a member of a famous academy, of an approved religious order, in the illustrious duchy of Saxony, in a rich diocese, and among Catholics; that he asserted nothing inconsistent with the character of a Catholic; and that if he were a heretic, it must be through obstinacy in error. If disputation made a heretic, Eccius must be one of the greatest which the church had seen, who would have poisoned four universities with his arguments."

Hoogstrat exhorted the pontiff to extirpate the growing heresy by fire and sword, which had become incurable by milder remedies. Luther was content to give this sanguinary opposer a very short answer. He reproves him for his cruelty, and ridicules his ignorance; advising him to proceed with his invectives and malicious counsels, as he considered it an honour to be abused by such characters. "Go on," he says, quoting a proverb

from Cicero, "*to pick up a garland from a bridecake* *!"

Thus did this honest investigator of truth endure reviling and threatening at the commencement of his career; and thus, in self-defence, he hurled at his adversaries some smooth stones from the river of life, or drew from the quiver of human wit some pointed shafts of ridicule and recrimination: little foreseeing, that as he advanced in grace and knowledge, he should obtain greater and brighter victories, and make the name of *Luther*

a praise in all the Protestant churches; while he would be known to posterity not merely as the son of a refiner of metals, but as the happy and honoured instrument of Him, who said to his church, "I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin;" and of whom it was predicted, "He shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."

* "*Laureolam in mustaceo quærere*"—meaning to seek for credit from paltry productions.

[*To be continued.*]

TO AN AFFLICTED FRIEND, ON HER BIRTHDAY.

— belov'd, I ask not why,
As gratulations meet thine ear,
I catch the melancholy sigh,
And trace too well the rising tear.

Alas! 't is busy memory's sting;
And doubts will rise with anguish keen
Of what thy future days may bring,
As judging what the past have been.

I mark upon thy youthful brow,
Sorrow, untimely as severe;
I feel I am no poet now,
For, O! there is no fiction here.

Yet lines of hope I still would write;
Thy heart is pure *, thy conscience clear;
And know, when darkest is the night,
'T is then the morning's dawn is near.

O may thy God a refuge prove,
When storms thy spirit low have bow'd;
O'ershadow thee with wings of love,
And paint a rainbow in the cloud!

Be comforted: hast thou not read
Of blessings to the mourner given?
Thousands the path of sorrows tread,
And find such path the road to heaven.

Ere yet again such day shall add
Another to thy years' increase,
Mayst thou be happy with the glad!
Bright be thy hopes, thy heart at peace!

J. S.

* Matt. v. 8.

CAUSES OF THE WANT OF SUCCESS IN THE MINISTRY.

To the Editor of the Christian Guardian.

DEAR SIR,

READING, in the Christian Guardian for last month, a paper "on the want of Success in the Christian Ministry*," and observing that M. B. as some others before him, takes but *one* side of the question; and as I have always considered that there are faults on *both* sides, I beg leave to send you the inclosed skeletons of two sermons, that I lately composed for the *mutual benefit* of myself and my people. If you think them at all likely to be useful to others, and you have a page to spare in your very valuable Magazine of next month, you will greatly oblige me, and a few other friends of the Christian Guardian, by their insertion. If I had added the leading ideas under each head, with the familiar illustrations of the subject, and the different texts of Scripture, it would have too much lengthened my paper. These will readily occur to every mind at all acquainted with the subject; and if any one who has less active engagements and more leisure than myself, should feel disposed to enlarge on the different ideas here suggested, I shall be happy to see them in some future Number, as it may prove neither unacceptable nor unprofitable to your numerous readers, whether ministers or people. From the experience of twenty years in the ministry, I have every where found the same ignorance, indifference, and the pride of self-righteousness, the same great opposing obstacles to the success of the word, both as to *public* and as to *private* exhortation. By taking only *one* view of this most serious and important subject, I have observed some very zealous and pious ministers "writing bitter things against themselves," and over-

whelmed with grief from the *supposed* defects or unfaithfulness of *their own* labours in the Lord's vineyard, while the blame and want of success might be *justly imputed* to some one of the causes mentioned, as belonging to the people, and over which, "to speak after the manner of men," we can have no control. I would only just remark, for myself, that I have met with *ignorance*, that could not be awakened to any thing like thought or consideration by the most assiduous, repeated, and the *plainest* instructions. I have met with *indifference*, that could not be brought to any thing like *feeling* or *concern* for the soul, by the most awful warnings, importunate entreaty, or the most friendly admonitions; and I have been opposed by the *pride of self-righteousness*, that would not be humbled, nor yield to all the *proofs* of the state of man, as a *fallen, guilty sinner*, that reason and Scripture so abundantly supply. Wishing you success in your "labour of love" for the good of souls,

I am, dear Sir,

Yours faithfully,

C. D.

Heb. iv. 2.—"*The word preached did not profit them.*"

It must have forcibly struck the considerate and reflecting mind, how little effect is really produced, in the present day of light and knowledge, on a congregation or a parish, by the preaching of the word. We often find, that, where the Gospel is preached for many successive years, men are still living in the open violation of all the laws of God, profane the sabbath, neglect public and private duties, daringly and scornfully reject all the kind and merciful offers of the Gospel of Christ, and think, and act, as those who

* See page 16.

never heard the sound of salvation. My brethren, it is but too evident, that this is truly and lamentably the case among us in this populous parish. And it may be, both to my soul and to your souls, a subject of profitable, certainly of seasonable inquiry, to consider, what may be assigned as the *probable causes* of this manifest want of success in the ministry of the word. I pray, that the holy Spirit of God may be with us, to apply the word to our hearts; that each one of us may know his own defect—be humbled for his sins; and that, with singleness of eye and purity of spirit, we may henceforth become the ornaments of our profession, “shine as lights” in the midst of an evil world, be the “helpers of each other’s faith, and furtherers of one another’s joy.”

I shall consider the subject, first, as it regards *ministers*; and, secondly, as it regards the *people*.

I. As it regards *ministers*.—Proper qualifications, and a proper spirit, are not only desirable, but absolutely necessary for the discharge of the duties of the Christian ministry. We may often blame our people, when perhaps the blame may rest wholly with ourselves. It will become us, therefore, carefully to inquire how, and in what respects, we may hinder the success of the Gospel, and, by our own defects in knowledge or in duty, “labour in vain.”

1. From *ignorance* of the way of life, and plan of salvation by Christ Jesus.

2. From want of *fidelity*, from the fear of man and love of the world, in executing our high commission from God.

3. From want of *plainness* of speech in the delivery of the message of mercy.

4. From want of deep *experimental* knowledge of the truths of the Gospel in our own hearts.

5. From too great confidence in

our own strength and abilities to ensure success.

6. From want of *faith* in the power, presence, and promises of Christ to bless his own word.

7. From want of a *spirit of prayer*, especially of *secret prayer*; for the grace of God to bless and prosper our labours.

8. From want of *love* and *affection*, and of deep *concern* for the salvation of the souls committed to our care.

9. From want of *watchfulness* against any besetting sin, infirmity in temper, &c.

10. From *bad example* in our lives before the world, and by *unholy* or *unchristian* conversation in our own families.

Who is sufficient for these things? What a call for deep humility, incessant watchfulness, and persevering prayer! What care must be taken, that we do not hinder the success of the Gospel, nor prove a stumbling-block and an offence to our people! How ought we most diligently to search our hearts and try our ways, to ascertain what are the defects, infirmities, or sins, that tend in any way to prevent the reception of the truth by our people; and how earnestly ought we to pray, that we may both feel and exemplify the power and spirit of the Gospel in our hearts and in our lives, that we may recommend the word to others, and, by “taking heed to our ministry, and to the flock over which the Holy Ghost hath made us overseers, we may, under God’s blessing, save *our own* souls, and the souls of those committed unto us.”

II. As it regards the *people*.—It is also, my beloved, *your* bounden duty to consider what causes, on *your* part, may be assigned, why “the word preached does not profit” you. It is very easy to impute that blame to your minister, which may as justly, if not often more justly, belong to your

own selves. I proceed, therefore, now to show in how many ways you also may oppose or hinder the success of the Gospel.

1. Many are so *ignorant* of the nature of God and of their own souls, that they live without thought or concern, "like the beasts that perish."

2. Many *desire not* the knowledge of God, lest they should lose the gain of the world and the pleasures of sin.

3. Some are wholly *indifferent* to instruction, or too wise in their own opinion to be instructed.

4. Some are *prejudiced* against the truth, and will neither hear it in love, nor receive it with simplicity of affection.

5. Many are so *engaged* in the cares and concerns of this world, that their hearts are too full of the gains and pleasures of this life to admit the entrance and abiding influence of the word.

6. Many *prefer* sin, and the ways and wages of it, to the salvation of God.

7. Many never once think *seriously* of themselves, as to their state and character before God.

8. Some *seldom hear* the word, neglect all opportunity for instruction, profane the sabbath, and despise the worship of God.

9. Many are *hearers only*, and never desire to be *doers* of the word.

10. Many *never pray* for a blessing on the word, or on their own souls.

11. Some never *reflect* or *meditate* on what they hear, that it may become the food and support of the soul.

12. Many *seldom search* the Scriptures to be made wise unto salvation, through faith in Christ Jesus.

13. Some *rest satisfied* with head knowledge and profession, without grace in the heart.

14. Many try, by every pos-

sible way, to *stifle* conviction, and to *silence* the voice of conscience.

15. Some *harden* their hearts against God, and scoff at warnings and the voice of mercy.

16. Some would even rather die in sin, than repent, be converted, and be saved.

With men of such cast of mind, and spirit, and conduct, who can be surprised, that "the word preached does not profit them?" What zeal is necessary for the work of the ministry; what earnestness and unremitting care; what incessant and unwearied prayer; what unconquerable patience and perseverance; what careful and observant watchfulness for opportunities, providences, "in season and out of season," to warn, rebuke, exhort, and teach every man, that we may present every man, by the blessing and grace of God, perfect in Christ Jesus!

What close and strict examination, my brethren, is required of you; what distrust and holy jealousy of yourselves; what attention to the word; what prayer for its success on your souls; what holy resolution, by the grace of God, to live so as to comfort the heart of your minister, adorn the Gospel, honour Christ, and glorify the God of your salvation!

What a loud call have we, beloved, for mutual forbearance, love, and patience with each other! What need have we of mutual prayer for one another! that we may preach and you may hear, with more profit and greater blessing; that both minister and people may become more truly devoted to the glory of God, more humble, more holy; and that, "edifying one another in love," we may be "builded together for a habitation of God through the Spirit," founded on "the Apostles and Prophets, Jesus Christ himself being the chief corner stone."—Amen.

A JOURNAL OF THE SIX LAST DAYS OF THE ILLNESS OF MISS EMMA E—.

[Concluded from Page 65.]

SHE now requested to have her favourite chapter read to her, the fourteenth of St. John's Gospel; she was also desirous of uniting in prayer. "Prayer," she would often say, "is the food of the soul. I could live on prayer. It is every thing. Nothing does me so much good—affords me so much solid comfort. I feel as if I could eat every word of prayer. I am never so happy as when I am praying, or engaged in prayer;

"It makes the Christian's armour bright."

After this, she fell into a gentle slumber. When she awoke, I said to her, "My dearest Emma, I have been thinking your uncle is gone to be married: but you, I trust, are going to be clothed in the wedding garment of your Redeemer's righteousness." She exclaimed, with ecstasy and holy joy, "Mamma, *mine* is the wedding! *mine* is the wedding! O that it is—that it is! Is it not, mamma? O yes; O yes; that it is! I would not exchange situations for the world." She here seemed quite overpowered with delight and joy; and her interesting countenance was unusually animated. Her dear papa now read to her the 103d Psalm, which she was particularly partial to, as also the 26th; "So adapted," she would say, "to my spiritual wants, as well as full of supplication. They exactly suit my situation under all circumstances. I have heard it said, mamma, that there are some people in the world so dreadfully wicked as to dare to say, they do not believe the Bible. But I find it to be a book most precious; and that in an hour which, of all others, is the most important." She had also frequently remarked, when in comparative health, on hearing it read, "How truly drawn is the

character of the unrighteous; which bears sufficient evidence of its divine origin."

As soon as she awoke in the morning, she expressed her unfeigned thankfulness to her heavenly Father, for his great goodness to her in suffering her to pass so quiet and undisturbed a night. After thanking, in her usual manner, those who waited upon her, she said, "What mercies, what innumerable mercies do I receive!" She was then read to, and prayed for. Her whole soul seemed to be engaged in imploring support and strength, only to be derived from above. She repeated our blessed Saviour's prayer with great fervency and devotion. After a short time, she said, she felt herself so great a sinner, that she was sure she did not deserve to enter heaven; and expressed some doubt whether she should ever reach the happy world. Here the great adversary of souls threw in his artful suggestions, and her mind was evidently much distressed about the safety of her soul. Her papa read to her immediately a part of the fifth chapter of St. Matthew's Gospel; and as he read, he remarked to her, "My dearest child, you are convinced, are you not, that I am reading to you?"—"Yes," she said, "certainly."—"Then, my dear, these very words are true in a *more eminent* degree, because they proceeded from the lips of Him who is *truth* itself." After this, she never expressed another doubt; and her mind instantly recovered its former tranquillity. She then requested me to repeat to her that sweet hymn which had often afforded her so much comfort;

"Jesu, lover of my soul," &c.

and also a hymn entitled, "The

Lamentation of a Sinner;" in which she joined with great humility and earnest supplication. Perceiving that her moments were now fast wasting away, the great importance of spending time well, struck her mind with much force; and led her to remark, what gratitude she owed to parental care in guarding her youth from places of public amusement, and particularly those nurseries of vice, the theatres, where the sacred name of God was so awfully profaned. And if her friends, especially those about her own age, were present, she would affectionately warn them, as well as her strength permitted, against such fatal delusions. She seemed desirous to mark the progress of death in changing her countenance, by viewing it in a mirror brought at her request for that purpose; and then, with all the composure imaginable, observed, "What, is this poor Emma that once was! you are altered very much; but what does that signify? Mary, take it away: remember it is not pride that induces me to look at myself." Her medical friend now appeared. She said, "Sir, I am very much obliged to you for all you have done for me; and I am certain, as far as medical and kind attention could prove effectual, you have exerted yourself to the utmost. I feel very, very grateful to you, indeed. Receive, Mr. M. my best and heartfelt thanks. I love you very much, Sir." She then put out her hand to him. "O Mr. M. I love you next to my dear papa. I have frequently called you my *second* father, for such you have uniformly been to me. Nothing has been wanting on your part, as far as means went, to administer to my recovery*; but it pleased God to order it otherwise. I hope I shall be very happy; I

feel as if I should."—"My dear," he said, "there can be no doubt of your happiness. Your life, as well as your death, compels us all to feel satisfied upon this most important point."—"O Sir, but think of my superior advantages. What parents I have been blessed with! Yes, my dear Sir; dear mamma used often to say, we were too happy for earth—though *three* hearts, they were united in *one*: and though this union here must be broken by death, yet I trust we shall meet in another world, where we shall never part: and you, Sir, I hope, will make one of that happy number, where no physician will be needed: for the inhabitants there shall no more say, 'I am sick.'"

After this interview, she seemed to lie as if in deep thought; and the first sentence she uttered was, "Papa, I have been trying to review my past short life; and one action that I fear I have committed against you, is, I fear, very wicked—yes, *very*. When I was about seven years old, you told me to take a halfpenny, and I took a *peeny*; which has often, and does even now, pain my mind. I hope I shall be forgiven this great sin." Here she also most deeply lamented, that she had been so deficient in reading the Scriptures—"I lament it bitterly now; but really I have been so very weak lately, that many and many a time I have had a strong desire and wish to read, but have not been able. O how wicked I am!"

Upon my saying to her, "My dear, what a mercy it is, that God is so full of compassion to us, that he has declared he will accept even the desires of the heart, when they are connected with a view to serve and glorify him: for instance, when David wished to build the temple, though God did not permit him, yet he evidently approved of the desire of his heart;" she said, "How happy am I to be blessed with pa-

* She had been under the daily attendance of her medical friend for eighteen months.

rents that can so suitably apply passages of Scripture so well adapted to allay my fears! Now it is that I feel the real value of religion. You have done your duty to me in every respect. Now you behold the happy effects of your instructions in your dying child. Look at her! Here is *your reward*, and *my unspeakable comfort*; and what will yield you consolation during your pilgrimage on earth*.”

I cannot help here introducing a short remark upon an occurrence on this last sabbath of her life, which marks the reverence in which she held that sacred day. Having a box that contained some of her private papers, she asked me if it would be wicked to look into it on that day; and being assured by me, after *three* urgent inquiries, it would not, under such peculiar circumstances, she took out one of the papers, and wished the servant to destroy it immediately. I was anxious to ascertain the reason of her trying to conceal it from me, being a circumstance so contrary to her uniform and most affectionate deportment. She then gave it to me; and on perusing it, I found it to contain a short account of the exercise of her mind, under my own recent affliction, in the sickness and death of her infant sister, which happened ten months before. And she feared it might awaken in my heart those tender feelings that she had so frequently witnessed.

The evening passed very comfortably until about one in the morning (Monday), when her cough was unusually troublesome. When it became more quiet, she exclaimed; “Dear Lord, am I fit to dwell in thy heavenly courts, those blessed courts above? O my dearest

Saviour, purge away the dross that remains, and make me fit! I long to be gone to my heavenly Father’s mansion! Yes, in his house are many. The work, I trust, is fast finishing; I am quite tired of earth. But I would not be impatient. Is this murmuring? O, I would not say one word to offend my God. I would not repine, but patiently wait his time; yet I long to be gone:

“Jesu, lover of my soul,
Let me to thy bosom fly.”

She repeated the whole hymn, and then said, “O pray for me; pray for me! Nothing like prayer; it is all I want.” Soon after this, she fell into a most calm and gentle sleep, in which she continued six hours.

When she awoke in the morning, she appeared much refreshed, and evidently better. This, however, did not give her the least ground of encouragement; as she was well aware that her mortal powers were fast giving way. She again wished for the glass, that she might observe, day by day, the gradual inroads of the last enemy; and remarked with a smile upon her countenance, “You are looking worse to-day, Emma. Mamma, I am changing very fast; ‘this corruptible will soon put on incorruption. Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God which giveth us the victory through our Lord Jesus Christ.’” After this, she fell into a gentle doze, which continued at intervals till the evening.

The next morning, noticing that I was much distressed, and hearing me say, of all the troubles I had yet passed through—great as the loss of my parents had been, together with four sisters, a brother, and two infant children—yet, none had so deeply touched and

* During the time of her illness, she never would suffer me to keep from the sanctuary on the sabbath. “Go to church, my dear mamma,” she would invariably say, “and pray for me. Remaining at home with me, you would be out of your duty, and making me an idol.”

wounded my heart, as the thought that I must so soon part with my dearest and most beloved Emma; she replied in a moment, with a look which combined half a rebuke with great affection, "How can you, my dear mamma, call this a heavy trouble? It neither is nor ought to be, I am so very happy. I would not exchange my situation for any in the world. What is this world but vanity and wickedness? I had rather die than live. Do not, my dear love, fret or grieve yourself about your poor Emma. It will be very wicked of you if you do. God is doing and has done every thing for me that you can wish or desire. He is going to take me to glory. It is not grievous for me to depart. What I feel, and what I see, my dear mamma, is indescribable. I am so very happy. It is not possible for earthly words to express heavenly joys. My happiness is unutterable." Her countenance seemed filled with holy transport. Truly enviable, indeed, did her state appear to all around her. She again expressed a strong desire that her friends could have witnessed the happiness she now felt as the result of those instructions which they deemed unnecessary, and bordering upon enthusiasm, and then said, "How true is it, that the world will and do love their own! I have lived to experience this."

On the morning of the following day, seeing me weep on account of her cough appearing so much to distress her, she said, "You need not be distressed; my dear mamma; I do not feel the pain you suppose I do;" and expressed her gratitude to her heavenly Father, who dealt so tenderly with her as to suffer her to feel scarcely any pain. "O how good and merciful is my God to me!" After this, she began to grow so feeble as to be unable to converse much, though she expressed a wish to do so.

Still, blessed be God! her mind was perfectly calm and resigned; and frequently she seemed to be much engaged in prayer and communion with her God. A heavenly joy appeared to beam through her countenance. She passed a quiet night.

This morning, the day on which she expired, she evidently anticipated the arrival of the final hour. She said to the servant, "Mary, my mamma will want nothing but black for some time to come." And upon a cap being presented to her to put on, she said, with a placid look, "That will be wanted by and by, not just yet." This morning she preferred washing herself, which she had not done for some days past; and when her hair was going to be put in order, she said, "No, thank you, my head is done with for ever; it will never be touched any more. Take my combs, Mary, and brushes, and put them away as they ought to be;" and gave her directions to whom they were to be presented. Having made this request, she lay with a placid smile, sweetly composed and tranquil, and appeared to feel little or no pain. I said to her, "My dear, I have lived to witness in you, that 'Jesus can,' indeed, 'make a dying bed feel soft as downy pillows are,'" &c. She replied, "Yes, my dear mamma, dying is nothing to what I thought it would be. I have my God and Saviour for my friend, and every thing to make me happy. Blessed be God! he does not suffer me to feel any of the stings of death. I am only longing to be with my God!"

She lay composed after this for a considerable time, in earnest secret prayer. Her countenance was beautiful to behold. She was so calm and collected, that it was difficult to realize the chilling hand of death upon her. It was now about five in the afternoon, and she wished me to repeat to her some

of her favourite hymns. She then asked me if I thought the bell would toll for her that night. And on inquiring what was the hour, and being answered, Near six, "It will not toll out this evening for me." She now intimated her particular desire to see her papa and myself walk together from the bedside and sit at the lower end of the room, where she could have us both in full view, to witness us once more before she departed; saying, as we walked along, "Bless you both; you understand me." When seated, she poured forth an ardent prayer; and after an interval of some minutes, requested us to come back again. "Dear mamma, take your place again by me, and papa will fetch pen and paper." When her papa returned, she exclaimed quickly, "Write! write! Tell them all, every body that I know, that this life is only vanity—nothing else but vanity." Here her articulation be-

came rather indistinct. And when her papa asked her, "What did you say, my dear?" she answered, "I can say no more." She now lay with her hands uplifted, in deep supplication and prayer, for some time, concluding with our blessed Lord's prayer, repeating afterwards the benediction, and most distinctly said, "Amen." In a very short time afterwards, she uttered an involuntary moan; saying, "O dear! O dear! I am so hot—like hot water. What can I do? What must I do?" and then immediately exclaimed, "I am ready to die! Do not wipe my mouth any more." She coughed a little, took her handkerchief to wipe the perspiration from her dear face, and with a *most affectionate* look at us, laid her hands down, and in a moment, without a sigh or a groan, serenely fell asleep in Jesus, September 26, 1822, in the *sixteenth year of her age*.

R. D.

THE BIBLE.

THE following is an attempt to render into more modern verse a little poem, named "The Bible:" it is to be found in a collection, entitled "The Synagogue," in imitation of the Temple of the pious Herbert, and of about the same date. I *believe* it to be the production of Charles Cotton, the friend of Isaac Walton: it is certainly by one of his contemporaries.

THE BIBLE!—yes, THE BOOK—these words define
That sacred page, whose Author is divine;
The Book of books, and if perus'd aright,
The fount of wisdom, and the source of light—
Of light immortal:—he who takes his way
By this, in midnight gloom shall never stray.
"Ho, ye who thirst," here living waters flow;
And he who drinks, no thirst again shall know.
Here, for the hungry is a table spread,
And for his people that immortal bread,
The manna from the skies he shall supply,
Of which who eateth right, shall never die.
And here the healing waters may be found
For every sickness and for every wound.
Come poor and rich, come each afflicted soul,
The "good Physician" here shall make ye whole.
By this all ghostly terrors ye shall quell,
The powers of darkness, and the gates of hell.

And here the eye of faith may realize
The unseen promise and the hidden prize;
While saints on earth may antedate the bliss
Of other worlds, and make a heaven of this;
And in this faithful mirror man may see
The thing he is, and what he ought to be;
If as by nature and by sin subdu'd,
The child of Satan, or by grace renew'd.

The Christian warrior arming for the fight,
May here put on the panoply of light;
Here is the whole artillery of heaven,
From hence each spiritual arm is given;
And thus your feet with holy sandals shod,
Your shield of faith, your sword, the Word of God,
Go forth: and in this heavenly armour, "stand,"
And the great fight shall prosper in your hand.
God hath reveal'd in this most holy page,
His sov'reign law to every distant age.
To all who meekly ask he will bestow
The light to choose the good, to shun the woe.
And blind, O madly blind, are they who stray
With guide so willing, and so plain the way.

The Christian mariner on life's rough sea,
Bound on his voyage to eternity,
This chart possess'd, through storms may safely sail;
This is the pilot that shall never fail.
Thy Cynosure is here—O steer by this,
And gain the haven of eternal bliss.

It is the Book of God! the best of books!
Pedants, be mute—restrain those haughty looks.
It is the transcript of th' eternal mind:
When 'midst your learned, ponderous tomes ye find
One, that with this bright volume can compare,
Then may ye hope this Bible to forswear;
And only then, this character disprove,
"Truth is its matter," and its "Spirit, love."

J. S.

In connexion with the foregoing lines, I beg leave to transcribe the following Prayer, which I met with in a very old Concordance: perhaps it may be new to some of your readers.

A Prayer to be used before we read, meditate, or study the Holy Scriptures.

"Most merciful God and heavenly Father, who of thy great mercy hast caused all Holy Scriptures to be written for our learning, grant unto me that am naturally blind thy good Spirit, by whose light my understanding being illuminated to conceive them, and my memory confirmed and strengthened to retain them, they may (by the blessing of the same thy Spirit) be so deeply rooted in my heart, that in my whole conversation I may bring forth the blessed fruits thereof, to the honour and glory of thy holy name, the edification of those amongst whom I live, and to mine own everlasting peace and comfort, through Jesus Christ my only Redeemer and Advocate. So be it."

If my memory serve, this collect was cited by the late Rev. J. Milner, in his refutation of Mr. Edwards's opinions on the doctrine of spiritual influence.

MARCH 1823.

O

SEVENTH ANNUAL ADDRESS TO THE PARISHIONERS OF ST. MARY'S, KILKENNY.

MY DEAR FRIENDS,

AT no period since the commencement of my ministry among you, have existing circumstances called more loudly for the faithful discharge of ministerial duty than at the present moment. Our "most holy faith" has been systematically and powerfully attacked by infidels, who, uninstructed and uninfluenced by the defeats of their predecessors, and by the repeated triumphs of Christianity, entertain the desperate and delusive hope of overthrowing that beautiful and comforting system of divine truth which the Bible contains: a system originating with the ever-living and almighty God, whose name is *Love*; a system which opens to the view of man his deep depravity and guilt and helplessness, and at the same time presents a Saviour "full of grace and truth," through whom "all that believe are justified from all things from which they could not be justified by the law of Moses," or in any other way; through whom they "have access by one Spirit unto the Father;" through whom they become participators of the "joys which eye hath not seen, nor ear heard, neither have entered into the heart of man to conceive;" through whom they obtain a sure and glorious triumph over death and hell. Great should be our thankfulness to God for his "unspeakable gift," sincere should be our desire to secure an interest in all the blessings which are connected with and flow from it—and firm should be our determination to "contend earnestly for the faith which was once delivered unto the saints," and to evince our reception of it, not merely by the language of our lips, but by the spirituality of our minds, by our crucifixion to the world, by running with patience the race set before us, and by sincerely endeavouring,

with the help of divine grace, "to do our duty in that state of life unto which it shall please God to call us."

Beware of saying, "Lord, Lord," when you have never examined into the grounds of the faith you profess—into the object you had in view, when engaged in religious duties, or into the spirit by which you have been influenced in the discharge of them. It is both a melancholy and an awful thing to have only a name to live, and under the garb of religion to carry a proud, self-willed, passionate, or covetous heart—a heart that has never fully and unreservedly renounced "the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh." God sees not as man sees: he looks to the heart. He is a spirit, and delighteth in spiritual worshippers. Beware, then, of the leaven of hypocrisy; "examine yourselves whether you be in the faith"—"prove your own selves;" make that use of the sacred Scriptures which God intended you should do; hear them reverently—read them diligently—believe them implicitly. They contain the "perfect law" or doctrine of the Lord, which "converts the soul," "makes wise the simple," "rejoices the heart," and "enlightens the eyes." But as every blessing must be possessed before its value can be duly appreciated, so must the word of God be received into the heart by faith; then it becomes an incorruptible seed, bringing forth the fruit of holiness; "a discernment of the thoughts and intents of the heart;" a light shining in a dark place. "Let then the word of Christ dwell in you richly, in all wisdom and spiritual understanding." Bow to its authority, and let your desires, purposes, opinions,

and lives, be directed and regulated by it. You are to obey God rather than men; and therefore, when assailed by sinful temptations of any kind, you are called upon fearlessly and decidedly to hold the truth; and walk in the path of duty to which it leads, recollecting that your Master is in heaven, and that hereafter you will stand before him as your Judge. There is but one atonement by which your guilt can be removed—but one fountain in which you can be washed from your pollutions—but one righteousness in which you can appear acceptable before the holy Lord God—but one “good hope through grace”—but one way to holiness and happiness: all these blessings are to be found in the adorable Redeemer, “who, though he was rich, yet for your sakes became poor, that ye, through his poverty, might be rich;” “who, though he knew no sin, was made sin for us, that we might be made the righteousness of God in him.” We are highly privileged in belonging to a church which instructs all her members in these important truths, and I would strongly and affectionately press upon you the necessity of an increased attention to that “form of sound words” which our Liturgy presents. Let not the frequency with which it is used lessen its value in your eyes. The light of the sun is as valuable and desirable now as it ever was, although it has shined upon the world since its creation; so the Liturgy affords, to this hour, the very best formula of confession, prayer, and thanksgiving, in existence, although succeeding generations have, by its means, worshipped the God of their fathers. Let us, then, hold it fast, for a blessing is in it; and let us pray for the spirit which breathed in the souls of Cranmer, Latimer, Ridley, and Jewell, that, like those holy men, “we may constantly speak the truth, boldly

rebuke vice, and patiently suffer for the truth’s sake.”

Our church, so long under repair, has been again opened, with increased accommodation and comfort. Let me indulge the hope of seeing you there more frequently than ever. “Faith cometh by hearing, and hearing by the word of God;” and I sincerely pray, that you all may be made living witnesses of the truth of that apostolic declaration. Let me seriously and strongly press upon you the necessity of a *regular* attendance. It is very unseemly, if not irreverent, to enter a place of worship after the commencement of divine service. It produces noise and distraction, and the evils of it are deplored by the officiating minister, in common with every serious worshipper. Besides, you should consider, that every part of our Liturgy has its distinct and appropriate use; and that by a late attendance you deprive yourselves of the instruction, or comfort, which the neglected exhortation, or confession, or prayer might be the means of conveying. The act is bad, the example is bad; and I sincerely hope you may not require another hint upon the subject. Punctuality in the discharge of duty, is a duty in itself; and since we are to account for our time, as well as for every other talent, we should carefully attend to its appropriation; especially on the Lord’s day, when the ordinary business of life, which is so apt to produce hurry and distraction, is, by the express command of God, forbidden. Many of you have lately ratified, in the solemn rite of confirmation, the promises made for you in your baptism, and you are loudly called upon, by that very act, to walk consistently with the profession you have made. Your hearts are deceitful; the world abounds with temptations; and Satan is both crafty and powerful. These are your enemies;

and it is only by being clothed with the whole armour of salvation, that you can escape unhurt and unpolled.

May "the grace of the Lord Jesus Christ, and the love of God,

and the communion of the Holy Ghost, be with you all." Amen.
Your very affectionate Pastor,
And faithful Friend,

PETER ROE.
Kilkenny, Jan. 1, 1823.

ESSAYS ON THE FIFTY-THIRD CHAPTER OF ISAIAH.

ESSAY VII.—OUR LORD'S PATIENCE UNDER HIS SUFFERINGS.

Isaiah, liii. 7.—*He was oppressed and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter; and as a sheep before her shearers is dumb, so he openeth not his mouth.*

THE Lord Jesus, the holy and innocent Lamb of God, was an example of suffering affliction and of patience. He willingly undertook to suffer for sin; and God the Father, for the glory of his eternal justice and holiness, was pleased to exact of him that debt which we as sinners could never pay. This, however, was no excuse for the wickedness of those who put the Lord Jesus to death; and though he had no ground of complaint, with regard to what he suffered from his heavenly Father, because it was just and right that he should suffer; yet if ever any persecuted innocent had reason to complain of cruelty and injustice from the hands of men, Jesus had. But he made no complaint even of this: "He was oppressed and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter; and as a sheep before her shearers is dumb, so he openeth not his mouth."

"He was oppressed, and he was afflicted."—He was oppressed as one of whom the payment of a debt is rigorously exacted; for this seems to be the meaning of the Prophet in this place; or as one of whom the punishment due to sin is exacted without the least mitigation. Sin is justly compared in sacred Scripture to a debt, and

particularly by our Lord in that prayer which he condescended to teach us, "and forgive us *our debts* as we forgive our debtors." Matt. vi. 12. Every sin that we commit brings us into debt with God. Our duty to God is to love him with all the heart, and mind, and soul, and strength, and to love our neighbour as ourselves. In short, as the creatures of God, we are bound to keep the whole law; and if we fail in any one point, we become debtors. Our debt is great. There is not an hour, nay a moment of our life, wherein we have not come short of the just demands of God's holy law; and, therefore, every moment brings us in debtors, and the longer we live the more the debt is increased. Moreover, God has an undoubted right to demand payment, or to inflict the penalty of his broken law, otherwise his justice would not be satisfied. But, alas! we are utterly unable to pay the debt, or any part of it; and if the Lord Jesus had not taken our vast debt upon himself, and become answerable for the payment of it, the debt would have stood against us to all eternity, and have confined us in that doleful prison from whence there is no escape. When, therefore, Jesus our great Surety became answerable for our debt, it was exacted of him in its full extent. He was required to pay an unsinning obedience to the divine law, and to suffer the penalty which the law denounced against transgressors. Jesus was oppressed with his people's debt, and bound to make it good, as one who is bound

to answer for another's debt, in case of his failure must take it entirely upon himself. And as the creditor looks to the bondsman for payment of the debt, so God the Father looked to the Lord Jesus, and exacted the payment of that debt which, as the Surety of his people, he was bound to discharge.

For this cause, then, our divine Surety was oppressed and afflicted. The punishment which God the Father exacted, was to satisfy his divine justice, and to honour his holy law which had been dishonoured by the sins of men; and therefore Jesus was afflicted, humbled, and brought very low, to answer it. But, blessed be his name, he did answer it even to the very last farthing! He paid the whole debt; he perfectly obeyed the divine law; he fully satisfied the divine justice; and in the fullest sense of the words of the Psalmist, he "restored that which he took not away."

But great as our debt was, and oppressed and afflicted as Jesus was to answer it, yet he made no complaint; he patiently and silently submitted, "he opened not his mouth." He did, indeed, complain of being forsaken by his heavenly Father, and said, "My God, my God, why hast thou forsaken me?" Matt. xxvii. 46. For he felt what it was to answer for sin; but he did not repent of his engagement to pay the debt. He never said, Why is this debt exacted of me? Why did I undertake to discharge it? No; "he opened not his mouth." Therefore, to all the charges which were brought against him by his accusers, he answered not a word; and his silence seemed most unaccountable to his unjust judges, both ecclesiastical and civil. "The high priest arose and said unto him, Answerest thou nothing? what is it which these witness against thee? But Jesus held his peace." Matt. xxvi. 62, 63. Again, "when he was accused of the chief priests and

elders, he answered nothing. Then saith Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word, insomuch that the governor marvelled greatly." Matt. xxvii. 12—14. Our Lord observed the same silence before Herod: "When Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then questioned he with him in many words; but he answered nothing." Luke, xxiii. 8, 9. And Pilate expressed his astonishment at the silence of Jesus, by saying, "Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee?" John, xix. 10. That one who was tried for his life should make no defence, that he should not attempt to plead in his own behalf, nor make any request for his life, when a few words perhaps spoken to Pilate or Herod might have saved him from death; when they seemed even desirous that he should speak, and gave him opportunities for it: this seemed to them most strange and unaccountable. Moreover, it was different from the conduct of his Apostles afterwards, for they defended themselves when accused, and St. Paul in particular pleaded his rights as a Roman citizen; but Jesus made no attempt to plead his own cause, "he opened not his mouth;" for he stood there to answer for his people's debt; and if he had pleaded his own cause, theirs would have been lost for ever.

Our Lord's meekness and patience upon this trying occasion are described by the Prophet under a well-known and beautiful figure; "He is brought as a lamb to the slaughter; and as a sheep before her shearers is dumb, so he openeth not his mouth." Both these

comparisons hold good with respect to the blessed Jesus. "He is brought as a lamb to the slaughter." He was led as a lamb through the streets of Jerusalem to be slaughtered on Mount Calvary, and this not for any crime which he had done, but that he might be the spiritual food and sustenance of his believing people. John, vi. 54, 55: "Who-so eateth my flesh and drinketh my blood (saith our Lord) hath eternal life, and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drunk indeed." Again, a sheep is shorn for the sake of its wool, that it may be made into clothing for the use of man. Thus the Saviour was deprived for a time of his glory, that naked souls might be clothed with the robe of his righteousness. And "as a sheep before her shearers is dumb," while its fleece is taken from it; so Jesus meekly and quietly submitted to be stripped of his honour, and to be put to shame and contempt, without uttering a word of complaint. Neither the insults which were cast upon him, nor the cruelty with which he was treated, could provoke him to speak unadvisedly with his lips. In all this, he hath left us an example of perfect meekness and patience under the greatest insults and provocations; "For this is thank-worthy, if a man for conscience towards God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? But if when ye do well, and suffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called; because Christ also suffered for us, leaving us an example that ye should follow his steps." 1 Pet. ii. 19—21.

Here also we may learn how great is the sinner's debt to God, and how awful the evil of sin. If sin is a trifle, or if the debt

which we owe as sinners to God could be easily blotted out, why was it exacted of Jesus with such rigour, and why was he afflicted and oppressed when he stood to answer it? Indeed, the subject we have been now considering proves, that sin is a heavy debt; that it is not so easily paid as the careless sinner supposes; nay, that it could never have been paid, had not Jesus himself discharged it. It is calculated, under the teaching of the Holy Spirit, to produce in the heart deep convictions of sin, faith in Christ as the sinner's surety, and an earnest desire to flee from the wrath to come. It says, in the solemn language of our Lord, "Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officers, and thou be cast into prison. Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing." Matt. v. 26, 27. For, if any man goes into the eternal world with his debt of sin unpaid, it will stand against him for ever and ever.

But believers may derive much consolation from this subject. Is their debt heavy? Jesus has answered it, for he was oppressed and afflicted to make satisfaction to God for their sins. When, therefore, they feel the weight of their sins pressing on their minds and weighing down their spirits, let them look to the Saviour, and consider how fully he has satisfied the divine justice; and as it would not be just in man to demand payment of a debt which has been already discharged, we may be sure that God will never require the debt of the penitent sinner who believes in Jesus; but, "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

LITOREUS.

DEATH OF DR. JENNER.

THIS distinguished individual, to whom our country and the world at large are, under divine Providence, so deeply indebted for the discovery of vaccination, departed this life, at Berkeley, in Gloucestershire, on the 26th of January last, after a very short illness, in the seventy-fourth year of his age. The event was so judiciously noticed in the Gloucester Journal, that we cheerfully comply with the wish of a valued correspondent by inserting the following extract. Referring to a brief notice in a former paper, that Journal proceeds :

“The suddenness of this calamitous event rendered it impossible for us to dwell upon it, in our last publication, as the occasion required. We now recur to it, not with the hope of adding honour to the name of Dr. Jenner—a name far beyond our praise—but briefly to recount some few results of his most beneficent exertions in the cause of humanity, and to dwell for a short space on the peculiar and endearing qualities of his domestic life; which, when viewed in conjunction with the vastness of his renown and the magnitude of his influence, form altogether a picture of individual character, unexampled perhaps in the history of any age or nation.

“There is something in the progress of the discovery of vaccination, so indicative of the surpassing genius and sagacity of the author, and, in its final developement and promulgation, so much that betokens the humility, the benevolence, and the disinterestedness of his nature, that we cannot but regard him as one of those highly favoured individuals whom it pleases Providence now and then to select, as the medium through which relief is vouchsafed to the miseries of mankind.

“The plague which he essayed to stay was universal in its ravages. Other scourges are confined to cer-

tain latitudes, or rage only during particular seasons; but time nor place restrained the all-devouring enemy which it was his aim to subdue. There is reason to believe, that small-pox has existed in the East, especially in China and Hindostan, for several thousand years. It did not visit the more western nations till towards the middle of the sixth century: it then broke out near Mecca, immediately before the birth of Mahomet. It was afterwards gradually diffused over the whole of the old world, and was finally transported to the new, shortly after the death of Columbus.

“In the British islands alone, it has been computed that forty thousand individuals perished annually by this disease! It killed one in fourteen of all that were born, and one in six of all that were attacked by it in the natural way. The introduction of inoculation for small-pox was productive of great benefit to all who submitted to the operation; but though it augmented the individual security, it is a well-ascertained fact, that it added to the general mortality, by multiplying the sources of contagion, and thereby increasing the number of those who became affected with the natural distemper.

“All who have not yet duly appreciated the benefits which vaccination has conferred on mankind, may do well to meditate for a while on this picture. Let them look on the loathsomeness and dangers of small-pox in its most mitigated form; let them consider, that this disease has been banished from some countries, and, with due care, might be eradicated from all: let them remember, that, notwithstanding prejudices, carelessness, and ignorance, millions now live who, but for vaccination, would have been in their graves; let them think on these things, and say, what ought to be our feelings

towards him who has been the honoured instrument of so much good.

"To have anticipated such results from human agency, would at no remote period have been considered the most chimerical of all imaginations. We have, nevertheless, seen them realized. The time in which they occurred, will for ever be marked as an epoch in the physical history of man; and England, with all her glories, may well rejoice that she has to number JENNER among her sons.

"The meekness, gentleness, and simplicity of his demeanor, formed a most striking contrast to the self-esteem which might have arisen from the great and splendid consequences of his discovery. He was thankful and grateful for them in his heart; but to pride and vain-glory he seemed to be an utter stranger. On a recent interesting occasion, a short time before his death, the following were among the last words that he ever spoke to the writer of these lines. The nature of his services to his fellow-creatures had been the subject of conversation: 'I do not marvel,' he observed, 'that men are not grateful to me; but I am surprised, that they do not feel gratitude to God for making me a medium of good.' No one could see him without perceiving that this was the habitual frame of his mind. Without it, it never could have been, that in his most retired moments, and in his intercourse with the great and exalted of the earth, he invariably exhibited the same uprightness of conduct, singleness of purpose, and unceasing earnestness to promote the welfare of his species, to the total exclusion of all selfish and personal considerations. These qualities particularly arrested the attention of the many distinguished foreigners who came to visit him; and they were not less the cause of satisfaction and delight to his most intimate friends.

"His condescension, his kind-

ness, his willingness to listen to every tale of distress, and the open-handed munificence with which he administered to the wants and necessities of those around him, can never be forgotten by any who have been guided and consoled by his affectionate counsel, or cherished and relieved by his unbounded charity. His sympathy for suffering worth, or genius lost in obscurity, was ever alive; and no indication of talent or ingenuity, no effort of intellect, ever met his eye without gaining his notice, and calling forth, on numberless occasions, his substantial aid and assistance.

"He was not less generous in pouring forth the treasures of his mind. A long life spent in the constant study of all the subjects of natural history, had stored it with great variety of knowledge.—Here the originality of his views, and the felicity and playfulness of his illustrations, and the acuteness of his remarks, imparted a character of genius to his commonest actions and conversations, which could not escape the most inattentive observer.

"It were a just and gratifying duty to dwell at greater length on these and other kindred qualities; but the present occasion suits not for such a purpose; and we have only now to mention the last public act of his life, which, in a manner particularly interesting, harmonizes with his previous efforts in behalf of his fellow-creatures. He attended a meeting convened on the 19th of December last, at Berkeley, for forming a Bible Society, and moved the first resolution. It was a sight singularly gratifying to behold a venerable individual, whose life had been spent in successfully devising means to extinguish a fatal and pestilential bodily disease, thus putting his hand to the work which has been graciously designed for arresting the moral pestilence that desolates so great a portion of the earth, and for the healing of the nations."

REVIEW OF BOOKS.

Travels in South Africa, undertaken at the Request of the London Missionary Society; being a Narrative of a second Journey in the Interior of that Country. By the Rev. John Campbell. With a Map and coloured Prints. 2 Vols. 8vo. pp. 706. Westley. 1822.

To assert, that a love of foreign travel is an element of the English character in its higher walk, would perhaps be to generalize without sufficient warrant. It may, however, be declared, that the multitude of voyagers and itinerants, who leave the shores of their own happy island at every favourable juncture for emigration, argues a propensity most deeply seated in the national mind, and one that has been increasing from the age of Elizabeth down to that of George the Fourth.

But never was the rein given so freely to this propensity, as during the space which has intervened since the termination of the last conflict with our grand political adversary. Scientific research, commercial speculation, scholastic investigation, economical endeavour, professional rivalry, but, above all, pleasure-taking curiosity, burst forth at the settlement of the treaty of Paris; and, like so many currents which had been long confined, joined in a mighty rush, as soon as the touch of the magic wand of peace opened a sluice for their liberation, and inundated with British visitors the choicest spots of France and Italy. The movement was so great and extensive as to exceed all comparison with former instances. It excited little more surprise to encounter an acquaintance in the gardens of the Thuilleries than in the park of St. James's; in the catacombs of Paris, than in the Peak of Derbyshire; in the apartments of the Louvre, than in the Shakespeare gallery; in the Caffé des

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mille Colonnes, than in a London hotel; by the Lake of Lausanne, than by Ulsmere water; in the aisles of St. Peter's, than in those of St. Paul's; while some of the more adventurous of our countrymen took a sail down the Nile, formed a party in the valley of Tempé, looked down on Athens from the height of the Acropolis, or bargained for a temporary sojourn in an uncomfortable cabin at Jerusalem.

Meanwhile, in this mass of moving intelligence, small indeed was the portion which took a direction conducive to the best interests of man as an immortal being. Of the sums expended, and letters of credit exhausted, few indeed were the pounds devoted to the acquisition of new light on the subject of our common faith, or to the spread of that Gospel on which depends all our hope of salvation. On the contrary, licentious modes of thinking, and infidel notions in religion, not unattended with moral laxity, have been imported, to the grief, it is to be feared, of many sober families. As Christian Guardians, we mourn over the waste of so much talent and power. We have been cheered indeed by the exertions of the accredited agents of our religious societies, and of those independent and benevolent philanthropists who have not merely travelled for the purpose of self-gratification, but have had in view the benefit of their fellow-creatures; of pious characters distributing tracts, or sowing the seed of life, wherever an opportunity presented itself; of the design to erect a Protestant chapel at Nice, and other religious undertakings. We were glad also to see that some thoughtful persons at home were alive to the dangers that existed, and the evils that might result from the abuse of foreign travel; and that such respectable writers as

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Marriott, Hoare, and Cunningham, warned their countrymen of those evils, following in the path which had been trodden by a Bacon, a Clarendon, and a Hurd, at former periods of our history.

In proportion to the smallness of the number of those who have visited other countries with religious views and on Christian principles, is the value we set on such a traveller as Mr. Campbell. This pious and persevering agent of the London Missionary Society has undergone perils by land and by water, and braved the heats, and savages, and monsters of an African continent, once and again; as a pioneer to that army of faithful soldiers, which we trust will soon take the field, and wrest from the rulers of the darkness of this world the ground which forms a part of the inheritance of the King of kings. While some can speculate on a fallen shaft, lament its broken capital, and measure the height from whence it has been precipitated; he has been more disposed to weep over the moral ruin of the human mind, to contrast its present degradation with its primeval dignity; to find out a station for fixing that machinery which is designed to set it up on its base, that "it may be a pillar in the temple of our God, never more to go out." While others are poring over inscriptions, and are content to have their dwelling among the tombs, that they may dig for treasures to gratify an antiquarian fancy; he has been rather anxious to trace, among hordes of barbarians living in the valley of the shadow of death, some of the sympathies of our common nature, some glimmering of traditional light, some feelings which may identify the children of Ham with the sons of Japhet;

"Some glorious fragments of a soul immortal,
With rubbish mix'd, and glittering in the dust."

Mr. Campbell left Cape Town on the 18th of January 1820, with

two friends and some Hottentot servants, in waggons drawn by oxen, and journeyed through the country of the wild Bushmen towards the Orange river. In the neighbourhood of the Tropic of Capricorn, the thermometer rose to above 100 in the shade. It is curious, that the poor natives in this sultry district had no idea of the comfort or refreshment of ablution. Covered with dirt, ochre, and cow-dung, they could not be prevailed on to wash themselves. They prefer greasing their bodies, which causes so unpleasant a smell, that they do not drink of the fountain which may happen to be nearest their kraal, or dwelling-place, lest the odour of their visit should deter animals which they are accustomed to seize for food from coming to water. The party crossed the Orange river and arrived at Griqua Town. Here Mr. C. was refreshed by the sight of a missionary settlement, and a school, conducted according to the British system, of more than one hundred children, who gave fair promise that the labours of their teachers would not be in vain.

Proceeding to New Lattakoo, he was received with kindness by King Mateebe. A missionary station, under the patronage of his sable majesty, was found here also, with a chapel of commodious size. Mateebe is very civil to the missionaries, but expects to receive presents from them. He is very angry, however, if any of his subjects beg of them. In one of the divisions of the Lattakoo territory, Mr. C. was entertained by Malawoo, chief of five hundred Bootshuanas, who had a black beard about an inch long, on his upper lip and the lower part of his chin, while the skin of a long serpent was wrapped round his forehead, its head hanging over his brow. The good offices of this ferocious-looking captain were propitiated by a present of snuff, of which the natives are remarkably fond. Kos-

see, chief of Mashow, was with Mateebe, and it was agreed that Mr. C. should visit his domain. When our traveller mentioned to Mateebe his wish to proceed thither, that no obstacle might arise on his part, he replied, "I will never hinder the progress of the word of God." On his arrival at Mashow, he was entertained in a friendly manner by the chief and *grandeess*, among whom the missionaries divided two buffaloes which they had shot; and a public meeting being held, an old patrician delivered a speech in favour of the designs of the visitors.

Our traveller next entered Kur-rechane, the farthest point of his journey northward. It is the capital of the Marootzees, containing 16,000 inhabitants, and about 900 miles distant, E. N. E. from the settlement of the Cape of Good Hope. The natives beheld the white men with the utmost astonishment. The aged laughed, and the young screamed. There were many circumstances of interest in this part of the journey.

Round the town were many old cattle inclosures, built of stone, some parts as neatly done as if they had been erected by European workmen; and the houses themselves were surrounded by stone walls, of which some were plastered and painted yellow on the outside. Their dwellings are in a circular form; and the neatness, regularity, and embellishment, do great credit to the taste of the Joneses and Wrens of Africa. They discover also much ingenuity in the manufacture of articles of pottery, and in the smelting of iron and copper. They practise inoculation for the small-pox between the eyebrows.

The king was a minor, and his uncle governed as regent. It is the custom, if the sovereign die without issue by his eldest queen, that his brother should marry her, and "raise up seed unto his brother," and the fruit of such an union will succeed to the prejudice of all other. The regent was presented with some bread and cheese, a red worsted night-cap, a kaleidoscope, and a portrait of Prince Leopold, which were graciously received, his Highness remarking, that the white man had "made him quite light to-day." The natives were highly amused at seeing the Hottentots cook the victuals, and seemed much amazed

that any dish should be removed from table before its contents were eaten. They were also delighted at hearing the singing at divine worship. A *peetso*, or general meeting of chiefs, was held during the stay of our traveller, for which they prepared themselves by painting each other's bodies with wet pipe-clay of a French gray colour. Three or four hundred persons attended, who took their stations in regular rows opposite the regent. A grand chorus was sung, and a chief rising gave three howls, and made an oration on the loss of some cattle which he suspected to have been stolen by the Boquains, a neighbouring nation, and proposed to march against them, which was agreed to by the assembly. He also spoke favourably of the visit from the strangers. After the assembly had been addressed by other captains, the regent's brother concluded the meeting by a long speech, during one part of which the regent and young king danced. The whole company afterwards rose with tumultuous noise, and departed with such speed, that in one minute the square was cleared. The meeting lasted about four hours.

But such publications as this of Mr. C. are chiefly interesting as bearing on the subject of religion. At Lattakoo, the natives have been persuaded by the missionaries to leave off their predatory excursions in search of cattle from neighbouring tribes. King Mateebe said, "All are pleased with the word, but we cannot comprehend it." At evening worship, they used to call out, "Come and hear the news of the Son of God." A poor female among the Matchappees, named Manyena, gave the following account of her experience:

She called and told me, that when she first heard of the Bible she did not think it was true; but when she found it describe her heart so exactly, she could not but believe what it said. She was determined, she added, always to live near some place where the word of God was preached, where she might hear about a crucified Saviour, though she should starve. Jesus died for sinners, and she would not leave the Word. She prayed that I might be carried safe back to the Cape and to England.—Vol. ii. p. 170.

Our readers will be pleased with such facts as these. Let us not despise the day of small things. When God gives the word, great will be the company both of preachers

ers and hearers. Mean time, it is no trifling matter that Mr. Campbell should have travelled among these hordes without molestation; and if at the missionary settlements there are some hearers who seem to expect some brandy, or musquetry, or the use of a plough, as the price of their attendance, yet others believe to the saving of the soul. Most unfeignedly do we rejoice in the success of the United Brethren, and the London Missionary Society, in this labour of love; and pray that, if it be the will of our heavenly Father, the agents of these fraternities having extended yet further their course upward, and our friends of the Established Church penetrating latitudinally, they may meet in the centre of that continent, whose miseries have so powerful a demand on our sympathy, and whose wrongs have so long and loudly called for reparation.

A Charge delivered to the Clergy of the Diocese of Gloucester, by Henry Ryder, D. D. Bishop of Gloucester.—Payne. 1822.

THERE are few publications more deeply interesting to the attentive inquirer into the actual state of religion among ourselves, than the charges and sermons delivered at episcopal visitations. The occasion is solemn, and the opportunity most important; yet, in many instances, it is allowed to pass without any correspondent improvement. A mere perfunctory address, a discussion of some political question, some new act of the Legislature, or some recent controversy, is made the basis of a well-written and a well-delivered address; no word of ministerial exhortation is introduced; it is taken for granted, that all the clergy are exactly what they ought to be; and after mutual bows and compliments, the parties often separate in high good humour with themselves and each other.

Widely different, however, is the Charge now before us. In two former instances, his Lordship had adverted to the general duties of the ministerial profession, the performance of the service, the tenour of the sermon, and the various offices which commence, continue, and close the minister's pastoral communications with each member of his flock. He then introduces the subject of his present Charge.

The most important and difficult part remains: I have to explain and to urge upon you the *indirect* teaching by *example*—by the elevating standard, and the attractive influence of a life, consistent with the precepts, and congenial with the doctrine, which you preach.—Pp. 7, 8.

And shortly after adds,

But such is the natural preference of evil, that what our people *hear*, will rarely indeed counterbalance the effect of what they *see*; and the vices, the dissipation, the worldliness, and the lukewarmness of the *mass* will generally render utterly vain the prayers and the preaching of the priest, however duly commissioned, however solemnly set apart for his office. His words must come from the heart, or they will never reach the heart. The precept must be accompanied and recommended by the exemplification: the picture delineated must have its counterpart, in some measure, in the picture embodied. The preacher's doctrine must be confirmed by the daily and hourly lesson of his conduct. He must be able, in his measure, to say with St. Paul*, "Be ye followers of me, even as also I am of Christ," or he will make no "proof of his ministry;" the very seal of his office, the charge he undertook, the title he assumed, the privileges and opportunities he enjoyed, the powers and means of usefulness he possessed, will rise up in judgment against him—not only his own, but his people's "blood will be upon his head," and he will inherit "double condemnation."—Pp. 8, 9.

His Lordship then considers the clerical life; first, in its pursuits of business; secondly, in its relaxations and amusements; and concludes with the motives which can alone dictate, and the means which can alone, under the guidance of the Holy Spirit, secure its right

* 1 Cor. ii. 1.

and profitable regulation. Happy would it be for the church at large, happy for every individual minister, were these suggestions of his Lordship invariably attended to.

Under the pursuits of business, the Charge alludes to agriculture, tuition, and the magistracy; the snares and dangers of each of which are succinctly but admirably pointed out, and at the same time the benefits in some instances resulting are well illustrated.

Of such pursuits, *personal attention* to the sources of our pecuniary support, and especially the superintendence of our assigned portion of land, stands obviously the *first*. That degree of regard to our temporal concerns, which will prevent waste, and enable us to "*owe no man any thing*," which will maintain our families in decent comfort, educate our children, and provide, if possible, some moderate inheritance for those whom we leave behind, cannot, in the present circumstances of the church, be blamed. It is not incompatible with Christian duty, or with the standard of ministerial spirituality. It is even needful to prevent many scandals and offences, which neglect and consequent distress would produce. But all beyond—the devotion of any considerable time to these objects—the indulgence of anxious solicitude—the aim at "*much goods laid up in store*," directly overstep the boundary, and plunge us into sin. Innocent as agricultural pursuits, the primitive business of man, appear, even *they* are found to draw us down and chain us to the earth; and our *personal* occupation of land is, on that very account, justly and wisely restrained by the Legislature within narrow limits. Indeed, the very nature of the property, which was from the earliest period and by Scriptural authority, set apart for the subsistence of the clerical order, clearly proves the intention of secluding us, as much as may be, from worldly cares. The tithe svered, the corn in the sheaf, the hay in the mow, prepared for our use, are so many mementos of the design of the institution, in which we hold a place—endowed with *gratuitous* provision, and therefore consecrated to the *undivided* service of our God and Saviour.—Pp. 12, 13.

In speaking of a clergyman as a tutor, his Lordship observes,

Accustomed in his parochial career to read characters in a spiritual sense, and to suit his advice to each varying shade of disposition, he will be best calculated to develop and to fix the changeful soul of

youth, and to mould it, while tender and pliable, into the frame which will promote its happiness here and hereafter. His people may also be benefited, from time to time, by the introduction of a youthful disciple, who may take delight in treading in the steps, and sharing in his little measure the labours of his revered master, as the reader of the Scripture in the cottage—the subordinate instructor of the Sunday school—the humble but anxious aspirant after admission, in due time, into that blessed office, which he will have learnt, thus early, to understand, to prize, to love, and to desire.

But with these advantages this engagement has its peculiar evils and temptations; it cannot but divert much time from thoroughly clerical studies and occupations—it exhausts the spirits and tries the temper—it has a tendency to habituate the mind to a train of ideas, to a tone of feeling and a moral taste, wholly adverse to vital religion—to make the preacher, in the strong language of Bishop Horsley, "*the ape of Epictetus*," instead of "*the ambassador of Christ*," and to cast a deadening apathy, or a sickly refinement over all his ministrations, especially in the cottage and among the poor.

Thanks be to God, this is only a tendency, and we have examples of its complete counteraction.—Pp. 16, 17.

On entering upon the second part of his subject his Lordship states,

The relaxations and pleasures of the clerical life must be such as become one, who is by profession a guide to eternity—who *points to heaven and leads the way*: they must be consistent with the character of a watchman and steward of the Lord, of one who "*watches for souls that he may give account* *."—P. 23.

To private Christians it has often been recommended, as the test of the lawfulness of a diversion, to consider whether, after a day or an evening thus spent, the devotions will be as heartily and satisfactorily performed; whether the train of ideas and imaginations, which it generates, will be favourable or unfavourable to a religious frame of mind; and whether the individual would be content to be summoned to his account from amid such a scene and such an occupation. To this test, in the case of a clerical diversion, it must surely be added: Will it tend to fit or to unfit you, not only for the punctual but for the cordial discharge of your sacred duties? Will it leave you as disposed and qualified to lead the prayers of the congregation with that lively earnestness, that "*spirit of supplication*," which becomes such matter and such expressions—with the heart obviously

* Heb. xiii. 17.

in the work,—with the whole soul “*drawing nigh unto God?*” Will it leave you as capable and willing to exhort and to supplicate by the bed of sickness, with the Christian sympathy of a soul daily intent upon heavenly things, and inured to the contemplation of death and eternity? And again, how will the sight of the minister engaged in such diversions affect the feelings with which his people view him? Will it produce in any measure on their parts a contagious indifference and lukewarmness in their common devotions, and a want of that, not only mental, but hearty assent, that *realizing reception* of the truths delivered from the pulpit, which can alone give them their full influence and power? Will the sight produce in them any suspicion of their minister’s sincerity,—any mistrust of the efficacy of his ministrations, and, if not a contempt of his person, yet a contemptuous refusal of that reverential regard, with which the ministerial character should always be invested?—Pp. 24, 25.

In touching upon objectionable amusements, his Lordship recommends the perusal of “*Three Dialogues on the Amusements of Clergymen*,” intimating, at the same time, that the author yields too much for personal safety, and for the steady maintenance of the standard of ministerial example. After advertent to the pleasures of literature, society, &c. he proceeds :

The most tempting excursion, however innocent and refreshing, should be gladly sacrificed at the call of duty—the pastor should be readily reassumed by the deeply-interested student—and the man of God should ever shine through the agreeable companion. Alone or in company, in business or in pleasure, in the most sublime and pathetic exercises of our profession, and in the least intellectual occupations of our lives, the predominant quality of the mind should, as much as possible, be *spirituality*—the characteristic feature of our conduct should be consistent *devotedness* to the service of Christ, and of our brethren, for whom Christ died.—Pp. 32, 33.

The last passage we can quote relates to the motives and principles which can alone produce such a character.

It is the *love of Christ* : a love, springing from a heartfelt consciousness of our own guilt and helplessness, from a thorough conviction, that through the blood and intercession alone of Christ we can be

delivered from this state, and from a humble hope that *we* are in some measure thus delivered : a love, abounding in the warmest and liveliest gratitude to this *our own* Deliverer and Redeemer ; a love therefore ready to overflow in the most self-denying sacrifices and the most laborious efforts to promote the glory and kingdom of that Redeemer, and to bring souls, equally lost in themselves and yet equally precious to him, to the same wholesome self-knowledge and to the same blessed hope of salvation.

To a heart animated by *this motive*, what *business* will be fully satisfactory, what pleasure truly acceptable, but the business and the pleasure of Him that sent us—the labours and the joys of the ministry?—P. 36.

We proceed one step further before we close. By what means are these invaluable dispositions to be introduced and established in the heart, a soil naturally averse to such a culture, and barren of such plants? He, who hath the *key of all hearts*, replies, “*Search the Scriptures* *”—“*Learn of me* †”—“*Ask*, (i. e. ask for the Holy Spirit), and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you ‡”—“*Daily read and weigh the Scriptures* §,” not only with commentaries, as a study for your profession, but sometimes alone, as an oracle and a standard for yourselves ; with no comment but that of parallel passages, “*comparing spiritual things with spiritual*.”—Pp. 37, 38.

Long may such sentiments as these be impressed on the attendants of an episcopal visitation! Long may his Lordship be spared thus faithfully to discharge the duties of his high situation ; and may many, yea all of his clergy, and those of other dioceses, partake of his spirit and temper ; and then, whatever may be the fears of some or the wishes of others, our Zion shall most assuredly be established and prosper.

Remarks on the internal Evidence for the Truth of revealed Religion. By Thomas Erskine, Esq. Advocate.—Edinburgh. 1821.

LET no man born on this side the Tweed form any opinion of the

* John, v. 39. † Matth. xi. 29..

‡ Matth. vii. 7.

§ Vide Exhortation to Priests, in the Ordination Service.

present volume from a perusal of the introductory chapter. Unless his mind has been in some degree perverted by the northern metaphysics, or his judgment warped by a deference to one or two distinguished characters, who have unfortunately afforded a precedent for the union of obscure writing and deep thinking, he will be in danger of concluding the work unworthy of his notice, and will be perhaps surprised at not meeting with any thing to justify the high commendations which have, in various quarters, been bestowed on these Remarks. On the first perusal, indeed, we are disposed to recommend a very unusual mode of procedure. We should advise our readers to begin at the 27th page; and then, with a little allowance for one or two Scotticisms, and a few peculiarities in the use of words, they may proceed very comfortably to the end of the volume, when they will certainly discover that it contains so much that is excellent and useful, so much originality, and so many old ideas placed in a new light, that they will as a matter of course turn instinctively to the first page, and re-peruse the whole.

Considering, however, the intrinsic value of the work, its extensive circulation, and its having been already translated and published in the French language, we cannot but deeply regret the repulsive effect of the first chapter. We are, indeed, plain men, and are in the habit of writing for plain men, for whose use such a style is exceedingly inappropriate. Yet when we recollect the state of things in Edinburgh, the peculiar modes of thought and of expression there prevalent, and the general character of the class of society for whom we apprehend the work was especially intended, we conceive the author might say much in his own defence; and as we entertain a very high respect for his ta-

lents and his piety, we beg leave to repeat, that our objections to his style only arise from the circumstances of our own countrymen, and are chiefly intended to remind English authors of the importance of adopting a more intelligible phraseology.

Our readers will excuse our bringing forwards any specimen of the obscurities of which we complain; we have now a more pleasing office to perform; namely, to insert, or rather to adorn our pages with a few extracts, which will, we trust, afford decisive proof that our commendations, such as they are, have not been bestowed on an unworthy object.

It is indeed a striking and yet an undeniable fact, that we are comparatively little affected by abstract truths in morality. The cry of a child will produce a greater movement, in almost any mind, than twenty pages of unanswerable reasoning. An instinctive acquaintance with this fact guides us in our dealings with our fellow-creatures; and He who formed the heart of man, has attested his revealed word, by showing his acquaintance with the channel through which persuasion and instruction might be most effectually communicated. It may therefore be useful to illustrate, at greater length, the analogy which exists between the persuasions of the Gospel, and those which might be fixed on as the most powerful arguments capable of being addressed to any human feelings on the subject of human interests.

Let us, then, present to ourselves a company of men travelling along the seashore. One of them, better acquainted with the ground than the rest, warns them of quicksands, and points out to them a landmark which indicated the position of a dangerous pass. They, however, see no great reason for apprehension; they are anxious to get forwards, and cannot resolve upon making a considerable circuit in order to avoid what appears to them an imaginary evil: they reject his counsel, and proceed onwards. In these circumstances, what argument ought he to use? What mode of persuasion can we imagine fitted to fasten on their minds a strong conviction of the reality of their danger, and the disinterested benevolence of their adviser? His words have been ineffectual; he must try some other method; he must act. And he does so; for, seeing no other way of prevailing on them, he desires them to wait only a single moment, till they see the truth of

his warning confirmed by his fate. He goes before them; he puts his foot on the seemingly firm sand, and sinks to death. This eloquence is irresistible: he was the most active and vigorous amongst them; if any one could have extricated himself from the difficulty, it was he; they are persuaded; they make the necessary circuit, bitterly accusing themselves of the death of their generous companion; and during their progress, as often as these landmarks occur, his nobleness and their own danger rise to their minds, and secure their safety. Rashness is now not perilous merely,—it is ungrateful: it is making void the death of their deliverer.

To walk without God in the world, is to walk in sin; and sin is the way of danger. Men had been told this by their own consciences, and they had even partially and occasionally believed it; but still they walked on. Common arguments had failed; the manifestations of the divine character in creation and providence, and the testimony of conscience, had been in a great measure disregarded: it thus seemed necessary, that a stronger appeal should be made to their understanding and their feelings. The danger of sin must be more strikingly and unequivocally demonstrated; and the alarm excited by this demonstration must be connected with a more kindly and generous principle, which may bind their affections to that God from whom they have wandered. But how is this to be done? What more prevailing appeal can be made? Must the almighty Warner demonstrate the evil of sin, by undergoing its effects? Must he prove the danger, of sin, by exhibiting himself as a sufferer under its consequences? Must He who knew no sin suffer as a sinner, that he might persuade men that sin is indeed an evil? It was even so. God became man, and dwelt amongst us. He himself encountered the terrors of guilt, and bore its punishment; and called on his careless creatures to consider and understand the evil of sin, by contemplating even its undeserved effects on a being of perfect purity, who was over all, God blessed for ever. Could they hope to sustain that weight which had crushed the Son of God? Could they rush into that guilt and that danger against which he had so pathetically warned them? Could they refuse their hearts and their obedience to Him who had proved himself so worthy of their confidence? especially when we consider that this great Benefactor is ever present, and sees the acceptance which this history of his compassion meets with in every breast, rejoicing in those whose spirits are purified by it, and still holding out the warning of his example to the most regardless.—Pp. 63—67.

The love of God is the radical principle

of the Christian character; and to implant this principle, is the grand object and the distinct tendency of the Christian doctrines. And it may be proper here to repeat an observation which has been already much insisted on, that this love is not a vague affection for an ill-defined object, but a sentiment of approbation and attachment to a distinctly defined character. The Bible calls us to the exercise of this affection, by setting before us a history of the unspeakable mercy of God towards man. At first sight, it might seem impossible to conceive any way in which the mercy of God could be very strikingly or affectingly manifested towards his creatures. His omnipotence and unbounded sovereignty make every imaginable gift cheap and easy to him. The pardon of the sins committed by such feeble worms, seems no great stretch of compassion in so great and so unassailable a monarch. God knew the heart of man. He knew that such would be his reasoning; and he prepared a work of mercy, which might in all points meet these conceptions. God so loved the world, that he gave his only-begotten Son for its salvation. His was not the benevolence which gives an unmissed mite out of a boundless store—it was a self-sacrificing benevolence, which is but meagerly shadowed forth by any earthly comparison. We admire Codrus sacrificing his life for his country; we admire the guide plunging into the quicksand to warn and save his companions; we admire the father suffering the sentence of his own law in the stead of his son; we admire Regulus submitting to voluntary torture for the glory of Rome: but the goodness of God, in becoming man, and suffering, the just for the unjust, that he might demonstrate to them the evil of sin, that he might attract their affections to his own character, and thus induce them to follow him in the way of happiness—was a goodness as much superior to any human goodness, as God is above man, or as the eternal happiness of the soul is above this fleeting existence; and, if believed, must excite a proportionate degree of admiration and gratitude.

The active and cordial love of our fellow-creatures is the second Christian duty. And can this sentiment be more powerfully impressed upon us, than by the fact, that Christ's blood was shed for them as well as for ourselves; and by the consideration, that this blood reproaches us with the basest ingratitude, when we feel or act maliciously or even slightly, towards those in whom our heavenly Benefactor took so deep an interest? Under the sense of our Lord's continual presence, we shall endeavour to promote even their temporal welfare; but, above all, we shall be earnest for the good of their souls, which he died to redeem.—Pp. 142—144.

RELIGIOUS INTELLIGENCE.

BIBLE SOCIETIES.

LIMA, SOUTH AMERICA.

AMIDST the darkness and desolation which prevail so extensively in South America, we hear with the utmost satisfaction, that there exists a very earnest desire to obtain Bibles, Testaments, and other books of religious and general information. At Lima recently several hundreds of Spanish Bibles and Testaments were eagerly purchased in two or three days; and the demand was so great, that an eye-witness states, had there been many thousands they would all have been sold. The Bible Society, with its accustomed promptness, are sending out a large consignment of Testaments, which they are enabled to do immediately, in consequence of the distribution of a considerable impression printed at Barcelona for the use of Old Spain, having been impeded by the exertions of the *late* Inquisition. We trust the time shall soon come, when from the east even to the west, and from the north unto the south, the Word of the Lord shall have free course, and be glorified.

CALCUTTA AUXILIARY BIBLE SOCIETY.

Amongst the earliest occurrences of the year, the proceedings record the completion of the Malay Old Testament, revised by the Rev. Mr. Hutchings; and the Committee have the pleasure to add, that nearly the whole of the impression, after the copies had been strongly bound at Serampore, is now on its way to its destination; namely,—

779 Malay Bibles in the Roman character.
1078 do. do. Arabic do.
983 do. Testa. in the Roman do.
1941 do. do. Arabic do.

Of the English Scriptures, 378 Bibles and 488 Testaments are numbered among the deliveries at the depository. This number is small, in comparison with that of some former years, but the reason is obvious. After having once furnished the great stations with books, and supplied the charity-schools and hospitals, a large increasing demand cannot be reasonably expected. Add to this, that by the happy establishment of the Calcutta Diocesan Committee of the Society for promoting Christian Knowledge, an extensive circulation has been given to the English Scriptures throughout the country.

In the last year, the bookseller's accounts exhibit issues of above 18,000 copies of the Scriptures, in the native languages. Of these, about 4000 were copies of the New Testament, and the remainder, single Gospels.

The sum total of the Scriptures, in all the various languages above-mentioned, MARCH 1823.

sent forth during the year, amounts to about 17,155.

The altered version in Hindawee being also taken into consideration, the Society stands pledged for works, the expenses of which are equal to the average subscriptions at 14,000 rupees. In the last year, however, they have scarcely amounted to 12,000. No particular effort has been made; and several of the usual remittances, from a distance, have not yet been received. Under these circumstances, the Committee observe, that the Treasurer's abstract exhibits a balance of above 1490 rupees against the Society. They are far from being discouraged, however, and confidently leave the wants of this interesting charity to the liberal consideration of its friends, and the public at large. Having fully stated their case, they do not anticipate any difficulty in realizing the funds necessary for the works actually undertaken, and ~~also~~ for such new emergencies as may arise."

The Committee then advert to the proceedings of the recently formed Auxiliary Society at Madras, as exhibited in their first printed Report, and remark that they have nobly entered upon their work, and by the judicious appointment of a Sub-Committee from their number, as a Committee for Translations, have invested their proceedings with a character of gravity and prudence, which cannot but secure the public confidence, and excite the liveliest hopes of the permanent utility of their exertions.

When all the details of these proceedings, so diversified and so extensive, and the correspondence from all parts of the world which arise out of them, are seriously considered, no doubt can be entertained, that the Almighty is preparing his own way for the accomplishment of the Scriptures of truth. We see nations very remote and dissimilar, united for the sacred purpose of healing the disorders of the world. Ancient feuds and jealousies are forgotten in the strenuous competition of love. Individuals, distinguished for their rank, learning, and piety, from nearly all the kingdoms of the world, are approximated in a communion of Christian councils and a co-operation of Christian labours. Comparing these things with the sure word of prophecy, remembering that it is written, "All the ends of the world shall remember, and turn unto the Lord; and all the kindreds of the nations shall worship before thee;" who can forbear to acknowledge the finger of God, and to rejoice in hope, that "his glory will be revealed, and that all flesh shall see it together?"

It is an animating and refreshing spec-
Q

tacle, when nations not only beat their swords into ploughshares, and spears into pruning-hooks; but, as it were, call upon each other in the language of the prophet, "O come ye, and let us walk in the light

of the Lord." May the peace be perpetual, and progressively distinguished by such exertions, until the "earth shall be full of the knowledge of the Lord, as the waters cover the sea!"

SOCIETY FOR THE RELIEF OF POOR PIOUS CLERGYMEN.

WE have just received the annual statement of the above valuable institution, which is proceeding with the utmost assiduity in its work of mercy. The numerous distressing applications, in consequence partly of the diminished value of agricultural produce, have induced the Committee to expend no less than TWO THOUSAND and EIGHTY POUNDS in the relief of poor pious clergy and their widows; a larger sum than they have ever before distributed, and far exceeding their subscriptions and donations. It is, therefore, obvious, that they must still look to those who feel a tender attachment to the faithful minister of Christ for the supply of those funds, without which the Society must necessarily contract its efforts.

Twenty-nine cases are appended to the Report, of which the following may serve as a specimen.

"My low circumstances constrain me to apply to your Society once more for a little help in my pilgrimage, which you have before liberally afforded me; by your so doing I have been kept at my post honourably, and been able to bring up my family with some degree of credit, as a minister ought to do if possible. I have now but FOUR of my EIGHT children living; the other four it has pleased my good and gracious God to take to himself, and their godly mother likewise, out of "the miseries of this sinful world." I have, through infinite mercy, been more blessed in my family than many. Before they left the world, their mother and myself were careful to instil into their infant minds the principles of our holy religion which the Lord in mercy did bless to them far beyond our expectations. I wish all Christians were more careful in bringing up their children; I doubt not, but they would reap the fruit of it to their comfort. My salary is about NINETY pounds a year. We have six in family depending on me."

"My incumbent with a large family continues to be very poor, which, unfortunately for me, involves me in difficulties. Out of FORTY pounds, my annual but nominal income, I received no more than HALF the sum for the last twelve months. The parishioners are kind people, but as they are poor, they can afford me but little assistance. They are in general attending my ministry, and the church is pretty full every Sunday. The Sunday school is thriving, and the number of communicants in-

creasing; but as I have a WIFE and FOUR young children dependent upon my stipend solely for livelihood, I find that I must, though much against my will (unless I be helped from some quarter or another), undergo, before long, the very grievous task of being separated from this kind people."

"The necessity of my circumstances excites me to make application to the Society — Like my blessed Lord and Master, I continue, it being his gracious will, in a low estate in this world, tried with the painful incumbrances of debts. I have a family of TEN children to support with a salary of FIFTY pounds per annum. The harvest last year was so bad, that the corn was much damaged and almost spoiled, and I shall be obliged to buy corn till the next harvest. I trust I shall be considered a proper object of your charitable relief; and that the Lord will bless and prosper all my benefactors, is the earnest prayer of, &c."

"Being in very distressed circumstances, and feeling unwilling to make a disclosure of them to any other person, I have at length resolved to lay my case before you, for the information of the benevolent Society for whom you act as Secretary. In reply to the questions contained in your circular, I beg leave to state as follows: THIRTY pounds per annum salary—no private income—number of congregation between three and four hundred—number of communicants when I first came to the parish two years ago were 9, now between 50 and 60—one Sunday school superintended by myself. I have distributed many Bibles, Testaments, and Prayer Books, to nearly all the population. Rooms and board I could not obtain at less than 40*l.* per annum, besides expenses of tea, washing, wearing apparel, &c."

"Yesterday I received your favour inclosing a Bank bill of —. My dear partner and myself were astonished, and overpowered with gratitude, at the bounty of your Committee, and the kindness of a gracious Providence. I trust the mercy will make a deep and lasting impression on my mind, and cause me to be more diligent in the service of so good a Master. Were it not for the generous relief afforded by your Committee I should be in great distress, and the cares and anxieties of my situation would have followed me into my closet and my pulpit; but through their liberality, I now go on my knees with grati-

tude, sit 'down to my study with pleasure, and shall to-morrow go into my pulpit with joy. Often did I endeavour to soothe the dejected spirits of my dear partner by that consolatory passage, 'The Lord will pro-

vide.' Often did I assure her, that we cared for us. Now have we found, by blessed experience, that he doth indeed provide, that he doth indeed care for us."

SLAVE TRADE.

We mentioned in our last having prepared for insertion an extract from the Address of the Society of Friends, on the subject of the Slave Trade; and we have for some time wished to call the attention of our readers to the valuable Report of the African Institution, which is on every account worthy of far more extensive support than it has yet attained; but we have just been favoured with a series of extracts from the Sierra Leone Gazette, which show in a very striking manner the awful extent to which the criminal and detestable traffic in human flesh is at present carried. We are therefore induced to omit the Address and Report before adverted to, and confine our attention to these extracts.

It appears, from official returns, that in about twelve weeks His Majesty's vessels on the coast of Africa captured eleven slave ships, containing 1993 slaves, and during the same period visited sixteen others, prepared to contain 4910, but which either from not having slaves on board (which is necessary to constitute a legal capture), or from some other technical cause, the officers were compelled to relinquish. In the space of eight days, H. M. brig *Thistle*, commanded by Lieut. Hagan, captured two vessels containing 416 slaves, and visited eight others prepared for 2792 more; and H. M. ship *Driver*, Capt. Woolrige, on another occasion visited twelve vessels prepared for 5791 slaves, of which he captured two, having on board 395. Now, when it is recollected, that every precaution is taken by the slave-dealers to guard against being surprised by His Majesty's vessels, that by landing their slaves at the approach of a British ship they can often prevent capture, and by keeping their slaves on shore in the neighbourhood, and not receiving them on board till the British ship is out of the way, the wind fair, and other circumstances convenient, they may with very considerable certainty elude detection; it is perfectly obvious, that the ships visited must bear a very small proportion to those who escape untouched. And when, in addition, it is recollected, that the French will not allow us to visit their ships, and that thus any venal wretch, by assuming a white flag and French papers, may carry on his murderous traffic with almost certain impunity, it will appear that the number exported of our fellow-creatures is most dreadful. There is good reason to conclude, that not

less than ONE HUNDRED THOUSAND AFRICANS have been torn from their native country, and hurried into the most wretched slavery, during the course of the last year.

Many of these victims of inhuman cupidity are released by death from the hands of their merciless masters, as indeed might reasonably be expected from merely considering the way in which they are stowed, which will sufficiently appear from the following cases.

The Case of the Portuguese Schooner San José Hallacca.

"The Portuguese schooner *San José Hallacca*, prize to Lieutenant Hagan of the *Thistle*, and condemned in the Mixed Court, affords a melancholy instance of the unfeeling and atrocious manner in which the slave-trade is carried on to leeward. This schooner, or rather schooner boat, did not measure seven tons burden, was only twenty-eight feet long, and the space over the water-casks, in which the miserable slaves in irons were stowed, was barely seventeen inches in height!

"From the information obtained by Lieutenant Hagan in the river Calabar, and corroborated by the evidence taken in this colony, it appears that thirty negroes were put on board this boat in the Calabar; that they were at sea nearly two months without being able to make Princes, when they put back to Calabar with the loss of ten negroes literally starved and crushed to death. It was at this period the boats of the *Thistle* made the seizure, and rescued the remaining twenty from the grasp of Duke Ephraim, in whose possession they then were. The state to which these poor creatures were reduced when received on board the *Thistle*, Lieutenant Hagan describes as most dreadful; the action of the irons on their arms and ankles, and the sores produced by the small casks on which they were stowed, added to their extreme state of emaciation and debility, presented altogether such a spectacle of horror and suffering humanity, as that officer, long as he had been on this coast, never before witnessed. Six or eight of these victims of slave-dealing cupidity, died on board the *Thistle* on the passage to this port; the remainder were, of course, placed in the hospitals, where we understand they are in a fair way of recovery."

Report of Lieutenant Hagan of the Thistle.

"The *Thistle*, during her last cruise

visited the Bissao river, also the river and settlement of Cacheo. Lieutenant Hagan received in the latter place, a full corroboration of the information he before obtained of the trade in slaves being still carried on in that settlement.

"Lieutenant Hagan describes the town of Cacheo as the most wretched slave-factory he ever witnessed. The low, damp, and confined cells for the slaves, were loathsome in the extreme, many of them being below the high-tide mark of the river. The block-house, or, as it is called, the fort, is in a most wretched state of decay; one gun only is mounted, the others being dismounted with a log of wood under the muzzle. The swamps and stagnant pools immediately in rear of the town, render Cacheo assuredly the most unhealthy place that can be imagined; but this is not sufficient to deter the slave-traders, who generally lose one half of their crews, frequently all their Europeans.

"Lieutenant Hagan was not able to procure any stock, although it was in the town in great abundance: he was even refused a pilot to take him out—the greatest jealousy appearing to prevail from a visit as unexpected as it was unwelcome. The Thistle, however, by keeping the boats ahead and other precautions, found no difficulty in the navigation.

"The officers composing the garrison of this place (Cacheo) are all blacks, and mulattoes, with the exception of the governor, J. Antonio Gomez, and another officer: a creole Portuguese of the Cape de Verd Islands, did not attempt to conceal that a brisk trade in slaves was still carried on there, as well as at Bissao; and *boasted, that had the Thistle found the two vessels already named, she might probably have changed masters; one being armed with sixteen, the other with eleven guns.* The

return of these vessels, as well as others, is spoken of as a matter of course in the present season; and, as far as Lieutenant Hagan could judge from the number of slaves seen in the place, they will not be long in completing their cargoes of unfortunate human victims."

Portuguese Brig the Commercio.

"H. M. S. Driver, Captain Woolrige, returned to this harbour, from a successful cruise to leeward, having captured, in addition to the Spanish schooner described in our last, a Portuguese brig in the river Cameroons, on the 7th ultimo, with one hundred and seventy-nine slaves. An English merchant-ship communicated the information at sea: the Driver anchored off the mouth of the river, and the following morning, as the boats got in sight of the slave-vessel, a great many canoes were seen about her: as the boats approached nearer, it was perceived that they were making every effort in landing the slaves; and when the last load left, the boats were actually within pistol-shot of the vessel. Lieutenant King, who commanded the boats, explained to the chiefs the impropriety of assisting to land the slaves; adding, that as they were removed from the vessel in sight of His Majesty's boats, they must be returned to her. This they complied with most readily; indeed, in half an hour, the same canoes which had been employed in landing them, put the whole on board. Thus *one hundred and seventy-nine slaves, chiefly females, were, under divine Providence, rescued from the galling iron grasp of the unfeeling and merciless slave-dealer.* The slaves were remarkably healthy, and, as soon as they understood the cause of their seizure and liberation, they fell on their faces, approached the feet of the officers of the Driver, making every demonstration of joy and satisfaction."

PROVIDENTIAL ESCAPE OF MR. WOLFF, DURING THE EARTHQUAKE IN SYRIA.

FROM THE JEWISH EXPOSITOR.

For some time past, considerable alarm has been excited for the safety of Mr. Wolff. Those fears, we are thankful to say, have been removed by the receipt of a letter. The account which it contains of his providential deliverance, shows that the apprehensions were not altogether unfounded. We commend it to the perusal of our readers, assured that it cannot fail to excite at once their sympathy and their gratitude.

"I left Aleppo on the 3d of August, and arrived again at Antioch on the 5th, where I stopped till the 11th of August. John Barker, Esq. British Consul-general of Aleppo, who was just there with his amiable family, told me that the Ansari, idolaters, as they are supposed to be, are continuing to read the New Testaments I pre-

sented to them. I distributed again some New Testaments in Persian and Arabic, left Antioch the 12th of August, and arrived in the village Jesia, near Lattachia. The heat induced me to the determination to sleep in the open field rather than accept the kind offer of Mahomed Agha, one of the Shechs of the Ansari, who invited me to sleep in his house, *which was built of stone;* and thus it was thy will, O Lord; blessed be thy name, Jesus Christ! possessed of glory and honour. As I firmly insisted to remain with my servant in the open field, the Shechs and all the other inhabitants of that village came to talk with me in Arabic; I told them that their brethren in Antiochia have accepted copies of the Gospel, and are reading them with anxiety. The Shech Mahomed Agha desired me to give

to him likewise some copies, and I promised to comply with his wish next morning after my arrival in Lattachia; and thus we sat very comfortably together on the ground, drinking milk and smoking the pipe, and conversing; it was a great wind—calm at nine o'clock: and twenty minutes after, that very evening, "the Lord looked upon the earth, and it trembled!" A terrible shock, first horizontal, and thirty-six vertical ones, accompanied by a noise like the thunder of canons, proceeded out from the earth. I prayed, crying to Jesus my Lord, and the Ansari exclaimed, 'Merciful Lord! merciful Lord!' We first stood still upon one place, but we feared to stand still; we leaped about, and we feared to leap about; for the earth threatened every where to open her mouth, and swallow us up. The falling of houses, the shrieks and lamentations of dying women and babes, who were plunged in a time of sixty seconds into an awful eternity, produced in us all the *firm belief*, that the judgment-day of the Lord is now coming! Mahomed Agha exclaimed, 'This is of the Lord!' The observation of that Ansari makes me believe that that sect are not idolaters, for I cannot suppose that such an observation, in such a terrible moment, could be hypocritical. I felt then more than ever the force of the passage in the sacred writ, saying, 'Ye mountains, fall on us; ye hills, cover us!' I can say, that I was the instrument, in the Lord's hand, of saving the lives of many persons; for if I had accepted the offer of the Shech, and had entered their houses, we all were become victims of the terrible earthquake. The earthquake was, after the terrible shocks, felt repeatedly every hour two and three, and often four times, through the whole night! I went the next day to Lattachia, but perceived that all the inhabitants were out of town, in the open field, having left behind their property, which was buried under the ruins of their houses. I saw many naked, they went not back to take their clothes; and I saw sucking children fainting away. 'Woe unto them that were with child, and to them that gave suck in that day!' I went first to see the Franks of that town, and then the Greeks; they were all with pale faces, and with tears in their eyes; and those who received me on my first arrival at Lattachia with kind countenances, have been so taken up with sorrows, heaviness, and terrors, that the mother did not mind the cries of her babes! One hundred and fifty houses have been utterly destroyed, and some hundreds of persons lost their lives. It did not cost me much pain to induce as well Catholics as Greeks, to kneel down with me, and to pray to our Lord Jesus Christ. Even those prayed, who, in the time of peace and ease, almost the Saviour's benefits began unfaithfully to deny;

but earthquakes often interrupted our prayers! I sent immediately several expresses to Antiochia, which cost me together eleven dollars, to learn what had become of Mr. John Barker and his family, for the news was arrived at Lattachia, that Antiochia, Swedia, Scanderoon, and Aleppo, had been utterly destroyed; and this news has been true. I received answer from John Barker, Esq. and at the same time an express arrived which was sent to me by Benjamin Barker, Esq. John Barker, Esq. his wife, and little girl, Benjamin Barker, Esq. and all the European Christians of Aleppo have been saved by the grace of the Lord! John Barker, Esq. was just going to bed when the shock took place; the wall of the room, and the stairs, all gave way in a moment, and John Barker, Esq. and his wife, were precipitated on the ground, and buried under the ruins, and thus carried out safely, only with some trifling scratches. Benjamin Barker, Esq. has been seriously wounded, but is now cured—but all the towns, villages, and cottages, twenty leagues around Aleppo, have been utterly destroyed; 40,000 of our fellow-creatures have lost their lives. The Jew Esdra de Picciotto, the Austrian Consul-general, lost his life, and was buried under his sixteen slain horses. At Aleppo, are 25,000 souls buried under dead horses, cats, and dogs! There have been 3000 Jews at Aleppo; 2500 of them became victims of the earthquake. their ancient synagogues, from the time of the second temple, have been utterly destroyed! Not *one single* house at Aleppo remained whole! Spirits of those rabbies! when I told you that Jesus was the Son of God, you exclaimed, 'We have neither seen nor heard it!' Spirits of those rabbies, it seems to me, that you are now standing before me, and it seems to me that I hear you exclaiming, 'We do now see it—we do now hear it—that Jesus is the Son of God!'—Many of those children who were designed to be sent to that my projected college, are now in another college—in the college of the other world!

"Dear friends, I beseech you weep with me! For many children died after the earthquake. I sat the 20th of August on the ground in the garden of the Greeks, and wrote a letter,—a terrible earthquake took place again! and lamentation of children and women, and young and old men! Thou, O Lord, let us never forget, that thou dost neither slumber nor sleep! Some days before my departure from Lattachia, a caravan of Turks arrived from Aleppo. I met them in the field. They were soldiers, Turkish soldiers. They asked me: 'Are you in peace?'

"I. In peace, praise be unto God, the Lord of the worlds!

"*Think*, Aleppo is gone, Aleppo is no

more!—And saying this, they began to beat their breast, and they lifted up their voice, and cried and wept, and exclaimed, 'This was of the Lord, this was of the Lord!'

"I desired Musa Elias, the British Agent of Lattachia, to furnish me with some copies of the Arabic New Testament, to distribute them among the poor and afflicted,

but the whole stock has been buried under the ruins of his magazine, and nobody yet dares to enter the town to excavate their buried property. Poor Musa Elias, and many of the Europeans, have lost all their property. Shocks have been heard four and five times through forty days. What an awful instance of the power of God!"

SUNDAY SCHOOLS.

THE following extract from a monthly paper of the Irish Sunday School Union is deserving of serious attention from every benevolent supporter of those valuable institutions.

*"Belfast, County of Antrim,
November 1822.*

"Having carefully examined our roll books, and struck off a number which were not attending, still you will perceive by the annexed statement, that we have a great increase of numbers, which we attribute partly to the situation of the school being more public and central, as well as more comfortable, and partly to frequent visiting of the streets and lanes in the neighbourhood of the school, to ascertain if

there were many children who were not attending Sunday schools (which number we found to be far greater than we expected). In consequence of the influx thus occasioned, many of whom were as unaccustomed to restraint as their minds, were to application, a considerable time elapsed without much apparent improvement: but we still laboured on in hope, and we have now cause to be thankful to the Author of every good gift, for the improvement and reformation that have already appeared. There is also a visible revival, we trust, of the true spirit of Sunday school instruction among the teachers, evinced by their increasing regularity and attention to the children."

CHURCH MISSIONARY SOCIETY.

NEW ZEALAND MISSION.

WE are happy to state, that the fears entertained that the missionaries were compelled to quit the island, have proved to be groundless. The information of four arriving at Sidney is, however, substantially true; two of whom left New Zealand on the Society's business, and two on their own concerns. As, however, one of these has left on a voyage of matrimony, with the intention of returning to the Bay of Islands shortly, it is obvious there is no apprehension of personal danger. But, alas! the unholy conduct of one of whom

better things were hoped, has lamentably damped the present prospects of usefulness. We trust, that God will hear the prayers of his servants, and that the generous and expensive efforts, made for the conversion of this noble race will not be in vain. There is, however, need of prayer, of patience, and persevering continuance in well-doing. "The husbandman hath long patience before he receive the precious fruits of the earth; be ye therefore patient; stablish your hearts, for the coming of the Lord draweth nigh."

THE LORD'S DAY.

WE are happy to understand, that several pious and distinguished individuals are using every exertion to promote the hallowing of the Lord's day. Many of the poorer tradesmen in various businesses have been induced to violate the laws of God and of their country under an idea, that if they refused to sell, others would succeed in obtaining their customers; and, on the other hand, many respectable persons, desirous of dealing only with those like-minded with themselves, have been defeated in their efforts by the difficulty of discovering tradesmen who were not guilty of violating the Sunday in selling or sending home articles on that day. To obviate this difficulty, we understand a list is preparing of persons in various trades, who have pledged themselves not to sell, or allow to be sold or sent home from their premises on the Lord's day, any of the articles in which they deal. We trust this measure will be productive of

great effect. It seems at first a trifling thing to allow a laundress to send home clothes, or a shoemaker shoes, on a Lord's day morning; but all sinful practices begin with trifling things. The laundress acquires the habit of finishing her linen on the Sunday morning; the shoemaker's boy is taught, in his early and best days, to neglect the ordinances of God's house; and thus impiety, infidelity, and irreligion prevail. Grave divines, and learned lawyers, and professing Christians, are astonished at the progress of infidelity, and attempt to put that down by a few harsh laws or penny tracts, which they have been countenancing and encouraging by their example, their cowardice, or their supineness for a series of years. Let but individual Christians once act a decided part, and the very persons who object to their measures will soon most cordially approve. We hope shortly to be able to resume this subject.

REGISTER OF EVENTS.

HOME.

His Majesty has been much indisposed during the past month, but was sufficiently recovered on the 21st to be able to leave Brighton, and to hold a Court at Carlton Palace for the transaction of business.

The Session of Parliament was opened on the 6th of February, by Commission. The Royal Speech announced a considerable surplus of revenue, and invited the House of Commons to consider in what branches a remission of taxation might be most advantageously granted. In pursuance of this recommendation, the Chancellor of the Exchequer, Mr. Robinson, brought before the House on the 21st, a proposition for the repeal of about one half of the assessed taxes, by which means upwards of two millions would be remitted to the people. This plan was received with great approbation, although some apprehend that the distress, which is now almost confined to the agricultural classes, will be little alleviated by a boon which must be shared between them and the more prosperous commercial and manufacturing classes.

The topic, however, of the greatest interest in His Majesty's Speech, was that of Continental affairs, and of the views of the British Government respecting the threatened hostilities between France and Spain. To the great satisfaction of the Parliament, and, we may add, of the public, a most decided disapproval of the hostile intentions of France was given. So satisfactory did this prove, even to those who are commonly opposed to the Administration, that not only did the proposed Address pass without a dissenting voice, but nearly a fortnight elapsed without a division in the House of Commons.

There is clearly no intention, at present, in the Government, to take any active part in the war which seems to be impending; but, condemning so decidedly as His Majesty's Ministers do, the measures of the French Government, they do not profess to consider it by any means impossible, that some line of defensive warfare may be forced upon us. Should indeed war actually commence between France and Spain, it seems scarcely possible that we should long remain at peace. Our commercial interests must immediately be endangered; we shall be required on the faith of ancient treaties to interfere in the defence of Portugal; and a numerous party, combining the Opposition in general, a large part of the agricultural interest, and a multitude of those who are discontented and in debt, will endeavour to urge on the Administration to vigorous, or rather to violent measures. From a similar concurrence of circumstances former wars have usually arisen, and we cannot but entertain serious apprehensions at the present crisis. We therefore earnestly call upon all our readers to join in fervent prayer to Almighty God, and entreat him mercifully to give peace in our time upon earth.

FOREIGN.

The councils of France would seem to have been lately given up to a kind of infatuation, and the determinations of the Government have been equally unjust in principle and absurd in policy. The decision of the Congress of Verona was, it appears, for the suppression of the present Constitution of Spain, and that France should be called upon to put this decree into execution. The manner in which this decision was at first received by the French Ministry, and the dismissal of its bearer from office, seemed to betoken the presence of some degree of prudence in that Cabinet. From one cause or other, however, a change in this pacific disposition appears to have taken place, and a Speech was put into the mouth of the French Monarch breathing nothing but hostility.

The Chambers were informed by the King, that "one hundred thousand Frenchmen," commanded by the Duke d'Angoulême, would immediately march to put an end to the disorders existing in Spain.

We have never doubted the violence of the means lately used to establish and sustain the present Constitution of Spain. We fully believe, that a large portion of the people of that country are opposed to the present order of things, and a still larger without attachment to the Government. We grant also, that the Constitution itself is faulty, and ill-calculated to give practical liberty. But we are utterly unable to perceive, in all this, any cause for the march of "one hundred thousand Frenchmen," who can only offer the alternative of submission to their commanders' orders, or fire, sword, and desolation. War is a tremendous evil, and the guilt of it and all its attendant crimes must attach to the unjust authors of it. How either justice or necessity can be pleaded for the projected invasion of Spain, it is very difficult to perceive.

In the midst of these things, however, we are to remember, that *the Lord reigneth, and that he maketh the wrath of man to praise him*. Let us hope, that He who *raiseth up one and putteth down another*, will over-rule these evils to the furtherance of his own glory, and the spread of his own Gospel. And for our own parts, let us seek and pray, that the blessing of the peace-makers may be ours.

Notices and Acknowledgments.

THE continuation of Luther—Aliquis—S. S. D.—Amicus Hibernicus, are come to hand, and will be inserted.

We receive so much Poetry, that it is impossible to insert one half of it.—We apprehend the *effusion* on Easter is somewhat too *hasty* to find a place. We highly approve the sentiments of Minimus, but fear his poetry is scarcely admissible.

The extract from the Carlisle Patriot, though valuable, is not exactly suited to our page.

We are obliged to Elizabeth for her extracts from Mason's Spiritual Treasury; that work is, however, far too generally and extensively read, to allow of their insertion. The same observation applies to the anecdote of St. John, which may be found somewhat abridged in Milner's Church History, i. 120.

Received, and most probably will be inserted, F.—Letter to a younger Brother—History of Dorothea—and C. D.—The communication of W. L. T. will perhaps appear in a somewhat enlarged form; the subject has not entirely escaped us, and we thank him for recalling it to our recollection.—Funeral Sermon from G. K.—another paper on Want of Success in the Ministry—Moradór—and Anna, are still undetermined.

Rusticus is answered agreeably to his direction, as also is Investigator.

If de Louar Kerwalc will favour us with a list of the subjects contained in the MSS. which he mentions, and the probable number of the papers similar to that he has transmitted which they will occupy, we shall be able to form a more decisive opinion. We fear that the series will occupy too much room, and that the style will not exactly meet the approbation of some of our readers.

We regret the accident which occasioned our delay in answering *Προφως*—we shall be happy to receive his communications on the subject alluded to; at the same time we trust he is aware of the exceeding difficulty of producing any effect in such cases by written instructions.

LITERARY INTELLIGENCE.

Just published.

The Vanity of Youth: a Sermon on the Death of Elizabeth Shepherd, who died at Haddenham, May 6, 1818, aged 18 Years. Preached at Aston Sandford, Bucks. By the late Rev. Thomas Scott, Rector.

The Second Number of a new Monthly Publication, entitled, the Religious Instructor; or, Church of England Sunday School Magazine.—The plan of this work embraces original Essays upon the importance of religious Education to the Poor;—the economy of Sunday Schools; the moral, religious, and mental qualifications of Teachers, with directions for their increasing usefulness;—the biography of the early Church, including extracts from Ecclesiastical History;—the annals of the Reformation, with short lives of its promoters, particularly those of our own Church and country;—familiar lectures on the historical Scriptures, Miracles, and Parables;—illustrations of Holy Writ from various authors;—explanation of the Catechism, and other parts of the Liturgy; short and familiar Sermons; forms of Prayer for Morning and Evening, and occasional Psalms and Hymns;—information of the progress of Education at home and abroad;—anecdotes of youthful Piety;—brief Review of Books proper for the perusal of Teachers, and to be given as Rewards to diligent and docile Scholars. To this list of subjects will be added any other matter consistent with the general plan of the publication.

An Appeal to Scripture; the Church; and Facts, in Reply to "Remonstrance addressed to the Supporters of the British and Foreign Bible Society, on the System of Visitation, as introduced by their District Committees," &c. &c. By the Rev. B. S. Clarkson, M.A. late Fellow-Commoner of Worcester College, Oxford; and President of "the St. Michael and St. Mary de Grace Bible Association," Gloucester.

The Teacher's Offering; or, the Sunday School Monthly Visitor. Edited by the Rev. John Campbell, Kingsland. Embellished with a superior Wood Cut, and an ornamental Wrapper.

In the Press.

A Fifth Edition of the Life of the Rev. Thomas Scott.

A new Edition of an Exposition of the Catechism of the Church of England: by Question and Answer. Designed chiefly for the Use of Schools. By the Rev. Thomas Vivian, late Vicar of Cornwood, Devon.

A new Poem, entitled, A Sabbath among the Mountains, is nearly ready for publication.

THE
CHRISTIAN GUARDIAN,
AND
Church of England Magazine.

APRIL 1, 1823.

MEMOIRS OF THE REFORMERS.

LUTHER.

[Continued from Page 88.]

A CHAPTER of his order having been appointed to be held at Heidelberg, in 1518, the Professor determined to attend, contrary to the entreaties of his friends. He performed most part of the journey on foot; and, in passing through Wurzburg, was kindly entertained by Lawrence of Bibra, the pious and exemplary bishop who mourned over the corruptions of the church, and was one of those who earnestly desired a reformation. There is reason to think, that this excellent man would have been a powerful friend to the Protestant church, had he not been removed from earthly cares and dignities in the following year; for he was of a high Franconian family, had been esteemed by the Emperor Maximilian, the Elector Palatine, and the Archbishop of Cologne, and had protested against Romish jubbiles and indulgences; and was known to be so great an enemy to annuities, that if any of his farmers wanted to borrow money of him, upon the security of their crops, to enable them to qualify their daughters to enter into those foundations, he would refuse, unless they engaged to convert the money into a marriage-portion. He saw that Luther was calculated to be a real blessing to the world, but trembled for his safety, and wrote to the

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Electoral Frederick not to suffer him to leave his territory. The Professor was also hospitably welcomed by the Prince Palatine, to whom he carried a letter of recommendation from his own sovereign.

He took an opportunity at this assembly of inviting discussion on the grand article of justification, and offered to defend certain positions, which were opposed by a monk named Beyer. The celebrity of his name attracted a large concourse of hearers, among whom were Martin Bucer, and others, whose exertions were afterwards conspicuous in the reformed cause.

At length the Pope, who, like the rest of his family, was a man of classic taste and convivial habits, and had disregarded the progress of Lutheranism, further than to make it a subject of jest at a leisure hour, was roused to active hostility by a letter from the Emperor Maximilian, the complaints of zealous Romanists, and the representations of Prierias, Master of the Palace. He accordingly directed Jerome, Bishop of Ascoli, Auditor of the Apostolic Chamber, to cite Luther to appear at Rome within sixty days, to give an account of his doctrine to the Auditor and Prierias. He wrote also to Cardinal Cajetan, his legate in Germany, to endeavour to have him brought to Augsburg, by means of the civil authority, and arrest him in the name of the

church; but that if he showed symptoms of penitence he should be released, and restored to the communion of the faithful. To the Elector of Saxony he next addressed himself. After complimenting His Highness with the assurance, that he could not credit the report that so excellent a prince was disposed to favour so impious a wretch as the accused Augustinian monk, he desires that he would assist the Legate in his apprehension, which would be both acceptable service to God, and very honourable to himself and family. A third epistle, sent to the provincial of his order, completed this initial correspondence, exhorting him to prevent a friar who was under his jurisdiction from attempting these innovations in doctrine, and to take the affair in hand instantly, before the evil proceeded to greater and more alarming lengths*.

Maimbourg dates the citation on the seventh of August, but Sekendorf thinks that he either misrepresents or mistakes the fact, and that it was presented to Luther on that day. However this be, he lost no time in despatching an account to Spalatinus, who was then in attendance on the Elector at the Diet of Augsburg, expressing his distrust of the court of Rome, hinting the injustice of appointing his antagonist Prierias to be one of his judges, and requesting that, through the interposition of Frederick, his cause might be tried in Germany. The University of Wittenberg addressed a supplicatory letter to the Pope, on the 25th of September, in which they styled him a faithful and respectable member of their body, and free from all stain of heresy, beseeching His Holiness to excuse his coming to Rome on account of infirm health, and perils of the journey. They wrote at the same time to Charles

Miltitz, his chamberlain, and a German by birth, entreating him to interfere in behalf of his countryman, who was a person of singular erudition and the most unimpeachable morals. Meanwhile Frederick, who was too sagacious a prince not to be aware of the arts of the Romish court, jealous also of its encroachments, and withal assured of the integrity of the Professor, so far prevailed, that it was permitted him to plead his cause at Augsburg.

Luther was supported in this difficult crisis with help from above. He wrote to Staupicius, "Doubt not, reverend father, that I shall use my own liberty in searching and handling the word of God. These citations and menaces move me not." To Spalatinus he said, "You inform me, that some persons are doing all they can to render our illustrious prince odious in every direction. What monstrous conduct! Most ardently do I desire, that this may not happen on my account. As I said before, so I say again, I do not wish our prince, altogether innocent as he is in this matter, to take any step which may amount to a defence of my propositions; but to show himself opposed to all who would either offer me bodily injury or slander me in their writings. And if he cannot do even this conveniently, I wish the danger to be all my own. I trust I shall be able to defend in a becoming manner what I have undertaken to defend, while I glory in Christ as my leader, contrary to all the opinions of the *Thomists**. After all, I will not save myself from violence at the expense of truth."—"If I have hitherto handled the Romanists tenderly, let them not ascribe it either to my moderation or to their deserts, but to my respect for my so-

* This may allude either to the favourers of the divinity of Thomas Aquinas, or to the supporters of Thomas de Vio, Cardinal Cajetan.

* Sleidan, ad ann. 1518.

veraign, and regard for the students of Wittenberg. As for myself, I despise Rome's favour or fury. Let them censure and burn all my books: I will do the same with theirs, and leave off too paying them that humble deference, which only makes them worse and worse." Staupicius addressed a pious letter to him from Saltzburg, on the 14th of September. "The world seems to me enraged against the truth; in the midst of such enmity was Christ of old crucified. And what but the cross awaits thee, I cannot see. I am much mistaken if the sentence of the court is not, 'Let no one search the Scriptures for himself, independent of the pontiff;' which, nevertheless, Christ himself hath commanded to be done. You have a few patrons; and I wish they may not be concealed through fear of the adversaries. It is my desire, that you leave Wittenberg in time, and come to me, that we may live and die together. That also would be agreeable to the prince. But I have done. It is expedient for us, so far as we are deserted, to follow a deserted Lord. Farewell; and God send us a happy meeting!" This excellent man, writing to Spalatinus, expressed his readiness to suffer any thing for the cause of truth, and prays the Elector, "not to regard himself, or Luther, or the Augustinian order; to have nothing in view but the support of the truth, and to endeavour that this may shine bright to the dispersion of error; provided there be but a secure spot, where a decided character may speak fearlessly and freely. I have witnessed the fury of this Babylonish, not to say Romish, pestilence against those who oppose the abuses of the venders of Christ. I have seen a preacher, declaring the truth, violently forced from the pulpit, and in the very midst of a festival dragged by cords before all the people, and thrown into pri-

son." The Vicer-general was resolved, if Luther went to Augsburg, to attend there also, and bear a public testimony in his favour. Luther found much comfort meanwhile in the conversation of Melancthon; and was edified by the Christian conduct of some brethren in Bohemia, who sent him a work of John Huss, encouraging him to constancy and patience, and assuring him, that they believed his doctrine to be sound and right.

The business of the Diet being finished, Frederick left Augsburg, giving his word to the Legate, that the accused should make his appearance in due time. The Prince had not procured a safe-conduct for Luther, which at first disconcerted him; but His Highness gave him to understand, that he might rely for protection on some letters of recommendation with which he would furnish him, and at the same time sent him a sum for the expense of his journey. Nor can it be doubted, that the Prince had taken private measures to provide for his security. He set out on foot, and arriving at Nurnburg, borrowed a hood from a brother Augustinian, and mounted a carriage about three miles from Augsburg, in which he entered the city, driving first to the convent of Augustines, but from some reason afterwards taking up his abode with the Carmelites.

Here he waited three days, by advice of the senators of Augsburg, to whom he carried his letters of recommendation, and who exhorted him not to appear before the Cardinal, till he had obtained a promise of safe-conduct from the Emperor, who was at that season hunting in the neighbourhood. But he was visited by one of the attendants of Cajetan, a very artful Italian, called Orator Urban, who, going to the convent on the third day, expostulated with him on his delay: "Why will you not go to the Cardinal? he is waiting to receive

you in the kindest manner." Luther replied, "I must obey the directions of those principal citizens to whom I have been recommended by the Elector. They advise me by no means to attend the Cardinal till I have obtained the public faith, which they are now procuring for me from the Imperial council. As soon as it arrives, I shall make my appearance."—"What," said Urban, "do you think Prince Frederick will support your cause by arms?" Luther observed that he was in great agitation, and answered, "Such a step would be entirely contrary to my wish."—"And where do you mean to stay?"—"O any where! in the open air." The orator, finding he could not practise upon him, asked him, "If you had the Pope and Cardinals in your power, what would you do with them?"—"I would treat them," said Luther, "with the greatest respect and honour."—"Hem!" cried the orator, quite confused; and biting his fingers, made his retreat. The Reformer used to tell this story with much humour, calling the emissary *Sinox*, who might have entrapped him, had it not been for the warning of his friends*.

The grant of the safe-conduct embarrassed the Cardinal, as he had received secret counsel from Rome regarding the proceeding with Luther, who had been already condemned as a heretic. He was to treat him in the first instance with marked civility, and, if possible, persuade him to recant; but should this experiment fail, then he was to secure him. As soon as the safe-conduct was settled, the Professor appeared before the Legate. Orator Urban had hinted, that on coming into this august presence, he must fall down on his face, then raise himself on his knees, and listen for some time to the Cardinal, who would lift him

up and speak kindly to him, and who must not be interrupted till the master of the ceremonies signified the pleasure of His Eminence to hear him. The Cardinal avoided dispute, as too much compromising his dignity. He received him courteously, and told him, that he required of him three things; that he abjure his errors, avoid them in future, and abstain from every thing which might disturb the peace of the church. Luther answered, that he was not conscious of having maintained any errors; and that if he had erred, it might be proved against him. Cajetan objected, that he had affirmed, "That the merits of Christ were not a treasure of indulgences;" which opinion was contrary to the decretal of Pope Clement VI. who had said, "One drop of his blood was sufficient to redeem mankind; but since he had shed it so copiously, that it flowed from his whole body, all the superfluity was left as a grand treasure to the church and to St. Peter, to whom and to whose successors it was commanded, as bearing the keys of heaven, that they should unlock that treasure to real penitents and confessors, distributing it as stewards, and remit the temporary punishment due to their sins. To this were added the merits of the Virgin, and all saints, so that the fund was inexhaustible." Again, "That it was necessary for all communicants to have a firm belief of the pardon of their sins." Luther replied, "That the papal decree was merely a recital of the opinion of Thomas Aquinas." Cajetan observed, that the authority of the Pope was above all councils, above the church, and even above the Scriptures themselves; and when Luther replied again, that Gerson, and other divines of Paris, had considered a council as above a Pope, he was informed by the enraged Cardinal, that Gerson and the rest of them were damned.

The next day the Reformer ap-

* Seckendorf, p. 45.

peared again, taking care to be accompanied by a notary, and witnesses, with some of the Imperial counsellors, in whose presence he made protestation of reverence and submission to the church, and of his readiness to retract any error of which he might be convicted on scriptural authority. He declared that he had not acted out of disrespect to the constituted authorities, or from any vain-glorious motive; that he wished for nothing more than that the truth should be discovered by those who were more learned and pious than himself; and that he begged he might not be compelled to wound his own conscience. He handed a paper to this effect to the Cardinal, who treated it with disdain, but promised to forward it to the Pope; urging him again to recant, refusing to dispute, and prohibiting the conversation to be put down in writing. Staupicius entreated the Legate to permit the accused to return his answers on paper, to which he at length acceded, but menaced him with punishment unless he revoked his theological assertions, bidding him begone, and see his face no more, while he continued in the same sentiments*.

He addressed a submissive letter to the Legate three days after, in consequence of an interview which that officer had held with the Vicar-general, in which he had recommended Staupicius to endeavour at persuading the Reformer to recant, and convincing him by scriptural arguments. "That is beyond my power," said the old man. Luther went so far as to engage not to mention the case of indulgences, provided his adversaries were enjoined a like silence; but that he could not, with a clear conscience, retract his opinions. He craved that the cause might be referred to the Pope, for that nothing would give him greater plea-

sure, than to hear the judgment of the church on the matters in dispute. Staupicius is said to have petitioned the Cardinal to give him another hearing, which he refused, observing, "I won't talk any more with that strange fellow; he has such deep views, and unaccountable fancies in his head*!"

This submission of Luther is deserving of notice, as throwing light on his personal character, and illustrating the course of divine providence. Had the Roman Pontiff at this juncture restrained his glaring antichristian practices, there was so much reverence of his authority yet left in the mind of the devout Augustinian, that it is probable he would have ceased from further opposition. And the sound penetration of the great martyrologist may plead in excuse for the uncouthness of his comparison, when he asks: "Who doth not see by this so humble and honest submission of Luther, but that, if the Bishop of Rome would have been answered with any reason, or contented with sufficient mean, he had never been touched any farther of Luther? But the secret purpose of God had a farther work herein to do: for the time was now come, when God thought good, that pride should have a fall. Thus, while the unmeasurable desire of that bishop sought more than enough, and like to Æsop's dog, coveting both to have the flesh and shadow, not only he missed that he gaped for, but also lost that which he had†."

Receiving no answer, he wrote again to Cajetan, but in a more spirited strain. "He conceived he had done every thing which became an obedient son of the church. He had undertaken a long and dangerous journey; he was a man of weak frame, and in necessitous circumstances. He would no longer be troublesome to his kind

* Myconius, Hist. Reform. p. 78.

† Fox, Acts and Mpn. p. 419.

* Sleiden, ubi supra.

hosts the Carmelites, as he had done all that could reasonably be expected. His friends had advised him to appeal to the Pope. He did not himself exactly see the necessity of this measure, after what had passed, but he yielded to their wish, more especially as he thought his sovereign would be better pleased with an appeal than a recantation." Having prepared this document, which he entitled, "Appeal from the Pope ill informed to the Pope better informed," in due order, and before competent witnesses, and provided for its publication, he thought it prudent to quit the city, apprehending mischief from the sullen silence of the Cardinal. Mounting a horse which Staupicius had procured for him, while it was yet dawn on the morning of the 19th of October, a friendly senator having taken care to have the gate opened, he set out on his return home, in a state of great weakness.

Cajetan, vexed at his escape, wrote to the Elector, justifying his own conduct, and complaining of the want of confidence in him, shown on this occasion. He mentioned his hope that the affair would have been amicably terminated, through the intervention of Staupicius; declaring that his desire had been, at once to preserve the dignity of the Apostolic see, and prevent any unpleasant consequences to the accused monk; but as the latter had chosen to act in such an unbecoming manner, it became the duty of Frederick to consult his own honour and conscience, by sending him to Rome, or banishing him from his country; and that, in fine, nothing less was to be expected, than that the Pontiff would immediately pronounce a sentence against him. The Elector remonstrated in behalf of his subject. He stated that Luther "had made his appearance, as demanded of him, but could not obtain an impartial hearing: that he

could never have supposed, it was intended to continue the process at Rome; and that he could not agree, either to send him to Rome, or eject him from his own state; for he had not been proved to be in error, and his banishment would be a great loss to the infant university of Wittenberg." In pursuance of the honourable part which he thus acted, His Highness sent the Cardinal's letter to Luther himself, who replied by detailing to his sovereign the transactions at Augsburg; regretting that there should be so great a stir among such personages on account of one in so humble a station as himself; and professing that he was ready to suffer exile, if it should be thought expedient, for he did not consider himself safe in any place from the malice of his persecutors, and was at all events unwilling that another should be involved in his quarrel. He concluded by thanking His Highness, praying for his prosperity, and rejoicing that he was counted worthy to suffer for the sake of his Saviour.

Meanwhile the university itself took the alarm, and interceded with their sovereign for the Professor, who thereupon formally requested him not to leave his capital. The firmness of the Duke was very encouraging to Luther, especially as he could not but be apprehensive of the issue; for Frederick had not declared himself a partisan of the Reformer, and had not even read his works, or heard his sermons. He acted from a sense of justice, from indignation at the dictating tone assumed by the Legate, and from regard to the character and reverence of the abilities of Luther. He was now confirmed in this line of conduct, by a letter received from the learned Erasmus, in the spring of 1519; to which he returned an answer worthy of the nobleness of his character, and assuring him that nothing should induce him to deliver up so excel-

lent a person to the malice of his enemies.

Soon after his return Luther undertook to supply the place of preacher at the church of Wittenberg for Simon Heinsius, the ordinary pastor, an erudite and religious man, who was then labouring under bodily infirmities. In one of his discourses, he requested the people, in case he was violently assaulted by the papal agents, not to be offended with His Holiness or any other person, but to commit the cause to God. His engagements as a parochial minister at this season, though an addition to his academic employments, would doubtless have a salutary effect on his mind, tending to solemnize and divert it from brooding over his personal difficulties; while the affection of his congregation would unite with the favour of their prince in tranquillizing and comforting his spirit.

Leo X. much irritated at this presumptuous Saxon, published a brief about indulgences, in which he called on all the world to hold and preach this doctrine. This produced from Luther a new act of appeal to a council, wherein he related what had passed at Wittenberg and Augsburg; and declared that a holy council represented the universal church, and was superior to the Pope in all matters concerning the faith; on which account he appealed to that supreme tribunal, having first protested, that he had no intention to speak any thing against the Apostolic see; but as the Pope was merely a man, and fallible as others, as was evident in the instance of St. Peter himself, the only redress left to those who conceived themselves oppressed by him, was to appeal to a council*.

At this critical juncture the Emperor died, before the papal bull which threatened with excommu-

nication all who opposed indulgences could be presented to him; and during the interregnum the Vicariate of the empire devolved on Frederick of Saxony, and the Elector Palatine; while this increased the security of the Reformer, by increasing the power of his patron. Leo resorted to flattery to gain the latter over to his side. He accordingly determined to send him *the golden Rose*, an honour to which Frederick had aspired for the last three years, and in contemplation of which he had shown great devotion to the see of Rome, and had caused relics to be brought from Heidelberg to his capital. But as the present was now accompanied by a letter exhorting him to active measures against Luther, he felt considerable reluctance in accepting it, though a similar donation had never been made to a Duke of Saxony, except in the instance of his father Ernest, who happened to be staying at Rome, in the pontificate of Sixtus IV. That he might not, however, entirely refuse the gift, he appointed a gentleman of his council to receive it in his name, at Altenburg, on Sunday the 25th of September, from the hands of the emissary Miltitz, a Saxon knight, and chamberlain to the Pope.

This, from ancient times, had been considered as a mark of distinguished favour from the Holy See, and corresponded to the grant of the golden fleece, or the garter, by a Spanish or English monarch. On the fourth Sunday in Lent, a golden rose was blessed by the Pope with much ceremony and prayer. It was anointed with holy oil, and perfumed with musk. It was a symbol of the Saviour, who is the Rose of Sharon, and whose name is as ointment poured forth. After the service, the Pope bore it himself, at the head of his clergy, to any high personage who was sojourning at Rome, or sent it to some foreign prince with a solemn deputation.

[To be continued.]

* P. Sarpi, Hist. Conc. Trid. l. i. c. 22.
—Borner, Diss. de Colloquio Luth. cum
Cajetan. Loescheri Act. Reform. tom. ii.
p. 11.

THE DEATH, RESURRECTION, AND APPEARANCE TO THE DISCIPLES, OF JESUS.

FROM GRAHAME'S SABBATH, AND OTHER POEMS.

'T is finished: he spake the words, and bowed
His head, and died.—Beholding him far off,
They who had ministered unto him, hope
'T is his last agony: the Temple's vail
Is rent; revealing the most holy place,
Wherein the cherubim their wings extend,
O'ershadowing the mercy-seat of God.
Appalled, the leaning soldier feels the spear
Shake in his grasp; the planted standard falls
Upon the heaving ground; the sun is dimmed,
And darkness shrouds the body of the Lord.

THE setting orb of night her level ray
Shed o'er the land, and on the dewy sward
The lengthened shadows of the triple cross
Were laid far stretched,—when in the east arose,
Last of the stars, day's harbinger: no sound
Was heard, save of the watching soldier's foot:
Within the rock-barred sepulchre, the gloom
Of deepest midnight brooded o'er the dead,
The Holy One: but, lo! a radiance faint
Began to dawn around his sacred brow:
The linen vesture seem'd a snowy wreath,
Drifted by storms into a mountain cave:
Bright and more bright, the circling halo beamed
Upon that face, clothed in a smile benign,
Though yet exanimate. Nor long the reign
Of death; the eyes that wept for human griefs,
Unclose, and look around with conscious joy.
Yes; with returning life, the first emotion
That glowed in Jesus' breast of love, was joy
At man's redemption, now complete; at death
Disarmed; the grave transformed into the couch
Of faith; the resurrection and the life
Majestical he rose: trembled the earth:
The ponderous gate of stone was rolled away;
The keepers fell; the angel, awe-struck, sunk
Into invisibility, while forth
The Saviour of the world walked, and stood
Before the sepulchre, and viewed the clouds
Empurpled glorious by the rising sun.

THE evening of that day, which saw the Lord
Rise from the chambers of the dead, was come.
His faithful followers, assembled, sang
A hymn, low-breathed; a hymn of sorrow, blent
With hope;—when, in the midst, sudden he stood.
The awe-struck circle backward shrink; he looks
Around with a benignant smile of love,
And says, *Peace be unto you*:—faith and joy
Spread o'er each face, amazed;—as when the moon,
Pavilioned in dark clouds, mildly comes forth,
Silvering a circle in the fleecy ranks.

THE VILLAGE PASTOR, No. VII.

is our privilege to look out to notice the gracious answer which our Father who is in heaven gives to our prayers; and to see the smiles bestowed on our Christian labours, by Him who is here to work while it is to-day. Those who are ear- labouring in Sunday schools, anxiously looking forward to the result of such labours, should not only commit themselves, their families and their little flock, into his hands from time to time in prayer, but also the holy Spirit to direct, sanctify and bless the teacher and the children, but should also frequently look for what the Lord appears to be doing either among the children whom they teach, or among the relatives of those children through their instrumentality. This courage the teacher to labour should not faint; it will show, from time to time, that however despised the earthen vessel may be in itself, yet that God can and often does put a precious treasure into it, and use that treasure to be poured forth from such worthless vessels for the enriching of immortal souls. Now many hundred years ago the Lord declared that he would perfect praise out of the mouths of babes; nor through all succeeding periods has he been unmindful of his promise. On the contrary, as it is our own land especially, gone on in the strength of power, and displays, increasingly, the riches of his goodness in behalf of children: so he only has more instruction furnished them, but also of the moral and religious instruction of that instruction has been visible, both in the character and conduct of many of the children themselves, and in the immorals of many of their

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parents and relatives. It is my object in this communication to detail a few instances in proof of the effects produced among the elder branches of families through the instrumentality of their children who attended, or are now attending, Sunday schools. I might particularize more than one or two cases wherein the children have taught their parents to read, until they could examine the Holy Scriptures for themselves; but I shall no further notice these advantages, great as they certainly are, than to say that such has been the case, and that such is now the course of mental improvement going on in some of our cottages scattered over retired and beautiful though unnoticed commons. Let us, then, look at another class of proofs than those of parents being taught by their children to read the Holy Scriptures.

John P—— was, some years ago, one of my sickly and fretful parishioners. His wife had become, I trust, seriously in earnest in the pursuit of eternal life, and their two eldest girls were in our school. Phœbe was not more than ten years old, when one day her father was taken dangerously ill with internal inflammation. In the agonies of his sufferings and the terrors of his mind he sent for me to administer some relief. I remained with him until I saw a portion of his bodily pains relieved by the application of suitable means; and then, considering it a fit time once more to point out to him what I had oft-times before urged, namely, his discontented, fretful state of mind, his distracting and criminal anxiety about the events of the morrow, which were ever filling him with fears, lest food and raiment should fail; and moreover, the folly and criminality of his neglecting that bread which

cometh down from heaven, and setting at nought those riches which are incorruptible and undefiled, and pass not away: to all this he listened, and made but few replies. In the course of our conversation the children were named, and something was said relative to their being directed to seek first the kingdom of God and his righteousness. John paused awhile, and then exclaimed, "Ah, Sir! what a rare thing it is for them to have such learning! There is that girl, Phoebe, of mine—O, if I were but like that girl—if I could but make such a prayer as she can make!"

"Why, John, what about Phoebe? what do you mean about her making prayers?"

"O Sir," he again repeated, "if I could but make such a prayer as she can——"

"Well," I said, "but tell me something about it—what do you mean?"

"Why, Sir, it was but a few days ago, when on going up to my chamber, I heard somebody talking something, as I thought, in the other room; and so I stood still and listened, and who should it be but my girl Phoebe making such a prayer! O if I could but make such a prayer as that was! There, Sir, she went on, I'm sure 't was without book; and she prayed for her sister, and little brother, and mother, and for me her poor wicked father,—when, Sir, I scarcely ever tried to pray for myself. Only think, Sir, for that girl to make such a prayer for her father, when he did n't pray for himself!"

In short, I found that his mind and conscience had been more powerfully arrested by this circumstance of his child's prayer, than by any thing he had ever heard from me, or from any other person, either at church or elsewhere. Of course I endeavoured to follow up these convictions, and to represent the awful consequence that must

follow, if the prayer and dawning piety and Christian character of his child should hereafter rise up in judgment to his condemnation. He was living when I quitted the parish, but has since departed and given in his account before a righteous Judge. Of the state of his soul I never could feel satisfied; but of this I am quite sure, that the deepest convictions of sin, and the strongest remonstrances of conscience, which he ever experienced, were produced on his mind through the instrumentality of his little girl's prayer, thus overheard by him in a day when he prayed neither for her nor for himself.

In the history of "*Pious Harriet*," my readers have seen one instance of domestic worship being introduced into a respectable family through the persuasion and instrumentality of a child. I shall now record another of the same nature. Mary C—— was somewhat older than her school-companion Phoebe P——, of whom mention has just been made. Mary's mother is now with the spirits of the just made perfect. About a year before she exchanged prayer on earth for eternal praise in heaven, she related the following particulars to me: That it was on a Sunday evening when Mary returned from my room, and found her parents sitting in the chimney-corner reading; their books being laid by, Mary began to tell her mother what she could recollect of the evening's instructions, and particularly dwelt on my having told the girls that they must not be ashamed to pray at home, and how it was a lamentable thing that family prayer was so much neglected in poor people's houses: that many parents and children seemed to be ashamed of serving God.

"But, mother," said Mary, "Mr. M—— says we girls must not be ashamed of these things."

"To be sure not," replied the

mother; "for if we are ashamed of Christ, you know that he says he will be ashamed of us."

"Yes, mother, the Testament says so; but then, mother, why don't we have prayer in our house before we go to bed?"

This was, indeed, coming to the point, and the mother and father hung down their heads, and answered not a word—all was silence for some minutes, until the child again asked, "Mother, why don't we go to prayer all together before we go to bed?"

The parents were now confounded and self-condemned, and began to defend themselves as well as they could, by both answering their child's question with, "I can't make a pray."—"Nor I, I am sure." Still they felt that the thing ought to be done, and they also felt a wish that they had the power and courage to perform it; but this neither of them that evening possessed. The subject was, however, talked over for a quarter of an hour longer, and at length it was proposed to the child herself to make the prayer. They accordingly all knelt down, and the mother declared to me that Mary made such a suitable and affecting prayer as threw both her and her husband into a flood of tears all the while they were on their knees. From that evening to the death of the mother and the breaking up of the family, they had domestic worship performed by one or other of the parents.

The last instance I shall produce here, is one on which my mind has often reflected with much satisfaction. John B—— was a sober industrious man, whose weekly labour, added to the small profits which his wife procured by selling gingerbread and sugar-plums to the children of the village, supported his family with decency for the three first years after I knew them. About that time he was attacked with the first decided symp-

toms of a consumption; and from thence he continued to pass on from one stage to another of his complaint, until, after lingering for a year and a half, he at length departed, I doubt not, for a better world. At the commencement of his illness he was a stranger to every thing like real experimental religion. He kept his church, as he termed his weekly attendance there, and he worked hard and paid every body their own, and was neither a drunkard nor swearer. But, alas! with all this real decency of character, and amidst all his self-exalted virtues, he knew not God; he felt not his sins; he saw not the necessity of being born again, nor had he any of those spiritual conceptions of heaven which endear it to those whose hearts and treasures are above. It however pleased the Lord to open the eyes of his understanding, and to renew his heart, while he laid on his body the pains and maladies which were to bring it down to the grave. His gradual and important change from a child of nature to a child of grace was of a very clear and satisfactory nature, and his latter end was peace. He retained the faculties of his mind to the very last, and was attending to the reading of the Word of God, and to the prayers of those in his dying chamber, until within a very few minutes of his departure.

But the reader is not to consider the Village Pastor as the only instrument employed by the great Bishop and Shepherd of our souls in bringing on this man's soul in its way to the kingdom of heaven. No: for John B—— had a daughter whose readings and conversation and prayers were greatly blessed to his instruction and comfort. Sarah was among the senior girls of our Sunday school. She was one whose conduct never occasioned me any uneasiness; but over whom the Lord enabled me to rejoice as a striking in-

stance of his blessing on the means made use of for training up children in the fear and admonition of their Maker. Ten years have now elapsed since she first attended my ministry and my school; and at the end of those years I cannot but bless the Lord for making and keeping this my scholar in a great degree what I could desire all the people of my charge to be. Sarah had good sense and penetration enough to mark the fatal strides which consumption was making on the constitution of that father whom she greatly loved; and often did she weep and say to me, "O Sir, how shall I ever bear up under the loss which I see will soon overtake me? My dear father will die. The thought almost distracts me now; and what shall I do when the time comes?"

On these occasions I endeavoured to direct her to Him whose compassionate mind considers whereof we are made; who has declared that he will not lay upon us more than he will enable us to bear; and that his strength shall be perfected in our weakness.

I repeatedly told her that I felt confident the Lord would strengthen and support her, and from time to time I encouraged her naturally timid mind to forget herself, and to endeavour to consider and benefit her parent while life was continued to him. Neither John nor his wife could read. This was a subject of great regret to him now his soul was anxiously looking forward to an eternal world. It was, therefore, his frequent practice to make his little girl, Elizabeth, read to him; but she was too young to converse on what she read. During the last half year of his life, Sarah was living at service in the village only a few score yards from her father's cottage. The people with whom she resided were very indulgent, and frequently allowed her to run home for a little while on purpose to read to and converse

with him, and occasionally to sit up for a part of the night in his sick room. It was now very evident that the Lord gave her strength according to her day. As the father grew fainter, the daughter increased in strength, in Christian resignation and fortitude, and was thus enabled to be of very great service in conversing and praying with him, as well as in reading suitable portions of the Word of God. So much refreshment did his soul gain by these affectionate and Christian labours of his child, that often when I called at his cottage, he has informed me that Sarah had previously been with him reading, praying, or conversing about the things of salvation; and scarcely ever did he mention a circumstance of this nature without lifting his eyes toward heaven, and exclaiming, "O that blessed girl of mine! how can I be thankful enough for such a child?"

He was permitted to enjoy the presence and the prayers of that child to the very close of his life; for the night on which he died, she and one of the neighbours sat up with him, and Sarah prayed by him to within the last four or five minutes of his earthly existence. She then saw him depart in peace; and had no doubt but that he died in the Lord, rested from all his labours, and was blessed for ever. As to herself, He who had taken from her an earthly father whom she tenderly loved, and whose loss she once feared would quite break her heart, was now pleased to support and strengthen her beyond all her expectations and hopes. She bore her loss as a Christian child ought to bear it; and since that time, as far as I can learn and judge, the same gracious God has kept her in the love and fear of his blessed Son Jesus Christ, in the watchful, humble, unobtrusive walk of a real disciple, and in the path of usefulness as a teacher of others where she herself was once taught

These are a few instances in proof of what was before advanced, that in our endeavours to impart Christian instruction to children, we are doing what the Lord often blesses to the edification and comfort of their parents and elder relations. Let these and similar instances encourage us to labour, to be "steadfast and unmoveable, always endeavouring to abound in the work of the Lord, knowing that our labours will not be in vain in the Lord." But let it be borne in mind by all who thus labour and long to see the Lord prosper the work of their hands, that much of that gratification will be proportioned to the spirit in which they labour, and the motives which actuate them to begin and to continue their exertions. Sunday schools may be formed, and zealously conducted, and made to exhibit a very fascinating external appearance, and yet there may be little of pure simple single-minded Christianity at the bottom of all those labours. A party spirit and political motives may actuate, and it is to be feared often have actuated, the conductors of schools under various denominations; and vanity itself has not unfrequently spurred on some to take an active part in these institutions. True, the children may, through the mercy of God, be benefited; they may be taught to read, and to get off catechisms,

and large portions of Scripture, and at a future day these advantages may be blessed to their soul's salvation; but let not any such teachers or conductors of schools marvel, if *they* are not permitted to see the fruits of the Spirit following the works of the flesh. Whatever just cause there may be for any party of Christians preferring their own sect and denomination to any other, yet there is in pure Christianity a great and grand principle which rises above every other consideration on earth, as it ranks above all others in the kingdom of heaven. That principle is a simple, single desire to glorify God and to benefit the souls of men; to rescue immortal beings from a state of ignorance and enmity against God; to bring them acquainted with that salvation which Jesus Christ came on earth to procure for all who repent and believe; and thus as instruments in the Lord's hands to forward in their souls that state of knowledge, of humility, of faith, of fear and love, which makes the sinful children of Adam meet for the inheritance of the saints in light. Thus labouring we shall reap if we faint not; and though the bigots of every denomination may choose to act and to think widely different from us, yet our work will one day be owned of God.

ALIQUIS.

ANECDOTE OF THE LATE REV. JOHN OWEN.

THIS lamented individual having on a particular occasion endeavoured in vain to accommodate a matter in dispute between two friends, for both of whom he felt much respect, evinced the amiableness of his disposition by retiring and writing *impromptu* the following lines, which he transmitted to the disputants.

"How rare that toil a prosperous issue finds,
Which seeks to reconcile divided minds!
A thousand scruples rise at passion's touch;
This yields too little, and that asks too much:
Each wishes each with other's eyes to see,
And many sinners can't make two agree.
What mediation then the Saviour show'd,
Who singly reconcil'd us all to God!"

J. W. M.

THE COLLECT FOR EASTER DAY.

"THIS is the day which the Lord hath made, we will rejoice and be glad in it." This is the blessed day that brought joy to the disconsolate disciples of Christ, when they were mourning over the loss of their beloved Master. They had "trusted that Christ had been he which should have redeemed Israel;" but when they saw him expiring on the cross, they retired to mourn in secret over their disappointed hopes of deliverance. What holy and triumphant gratitude, therefore, must have filled their hearts when their companions, returning from Emmaus, removed their gloom and despondency by the glorious news, "*The Lord is risen indeed!*" This blessed news cheered their disconsolate minds, and "begot them again to a lively hope by the resurrection of Christ from the dead." Believers in Christ still know and feel some portion of the same holy joy on the return of this most sacred day. We that love Christ, and by his love are sweetly constrained to serve him, feel a joy of soul more than we can express, when we seriously meditate on the wonders and work of redeeming grace, displayed on this blessed day, for the salvation of mankind. We *late*ly met at the foot of the cross to weep at the sight of a bleeding Saviour, suffering for the sins of a guilty world, that "by his stripes we might be healed." But, we *now* meet to "joy and rejoice" together in our victorious Redeemer, as having by his cross "destroyed the works of the devil," and made a full atonement for sin; and as thus proving to all men the *power* of his Spirit, and the *truth* of his promises to the end of time. Yea, this is the day on which the Lord of life and glory vanquished his enemies and ours, triumphed over all the combined malice and power of earth and hell, burst the bonds

of death and the grave, and was "declared to be the Son of God with power by the resurrection from the dead." This sacred day, so dear to believers in the Son of God in all ages of the Gospel, we are called upon by our Church to observe and to commemorate with feelings of devout thanksgiving and of holy joy. This day is intended, by the wisdom and piety of our Church, powerfully to remind us of the victorious grace of the cross of Christ, who by it "spoiled principalities and powers," and by it "led captivity captive;" who purchased and secured, by his sufferings and death, the salvation of his believing people, and by his glorious resurrection opened to them the way of return to God and to everlasting life. "The *resurrection* of Christ from the dead" is at once the confirmation of our faith, the establishment of our hope, and the assurance of the salvation of all who believe in Christ unto eternal life. "If Christ had not risen, our faith would have been vain, and we should have been yet in our sins." But, "now is Christ risen from the dead, and become the *first-fruits* of them that slept," and hereby hath given "assurance unto all men," that "if we believe that Jesus died, and rose again, *even so* them also that sleep in Jesus will God bring with him." Well, then, may we rejoice, and celebrate the glorious manifestation of the power and faithfulness of God in thus raising Christ from the dead; as by it we are also able to "rejoice in the hope that is full of glory." If we know any thing, by experience, of the "power of the resurrection" of Christ by *our own* spiritual death unto sin, and by our rising again unto newness of life, we shall be *ready* to celebrate the mercy of God and the grace of the Saviour on this most blessed day, and *heartily* to join in the

prayer of the Collect, ascribing all the work of grace in our souls, the pardon of our sins, and all our hope of glory, to the free and unmerited mercy of God in Christ Jesus.

"Almighty God, who through thine only-begotten Son Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life; we humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires; so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen."

"*Almighty God.*"—The Fountain of all being must be also the fountain of all power. He whose "wisdom is infinite," is almighty in power. Both concur to execute all the purposes of his mercy towards the children of men. His wisdom devises the most suitable means, his power executes the counsels of his will, and his grace directs and applies what is wisest and best for his own glory, and for the salvation of his people. Our God is *almighty*. In approaching God, we should come with a holy confidence, that he is "able to do for us far more abundantly than we can either ask or think." Our God is revealed as a God almighty, "that we should have a strong consolation, who have fled for refuge to lay hold on the hope set before us." His redeemed people know his *almighty* power, as he is the God of their salvation. "They can trust him, as the "Lord Jehovah," with whom "is everlasting strength." In an *almighty* God they can confide with a trust that cannot be shaken. In him they can repose their fullest confidence, as able to protect them "in times of trouble," and as almighty to save. An *almighty* God is "the anchor of the soul" of believers in Christ

Jesus; and they find it "sure and steadfast," in all difficulties sufficient to carry them through all the storms of life, and to bring them to the haven where they would be."

The soul that hath an *almighty* God for its friend and protector, may bid adieu to fear, go forward with holy courage, and under his guidance and power gain the victory over every impediment in the way to glory. "*Who through thine only-begotten Son Jesus Christ.*"—

The wisdom, the power, and the mercy of God are all graciously united and gloriously displayed in the person and work of Jesus Christ. "By him God made the world"—"Without him was not any thing made that was made."

By his word God created the heavens and the earth. By Jesus Christ, who is "the power of God and the wisdom of God," he redeemed a guilty world when sunk in sin and misery. By Jesus Christ he wrought deliverance for his people, and freedom from the bondage of sin and death. By Jesus Christ he freely offers peace and pardon to all who are "made willing to be reconciled to God," and salvation from the curse and condemnation of sin to all that "repent and believe the Gospel." By Jesus Christ, God accepted an atonement "for the sins of the whole world," that "he might be just, and the justifier of him which believeth in Jesus." Every mercy, every blessing, every favour, that we receive and enjoy from God, either in nature, providence, or grace, flows to us freely through the channel of mercy opened by the precious blood of the cross. By Christ we have "access to God," and have "fellowship with the Father." In Christ, God is pleased to receive penitents to mercy. Through Christ, God pardons the sins of the ungodly. By Jesus Christ, God hath provided a way to secure to his beloved children happiness on earth, and glory

in heaven; in that he hath by him "*overcome death, and opened unto us the gate of everlasting life.*" The end of Christ's coming in the flesh was to "destroy the works of the devil," to "open the prison for them that are bound," and to "proclaim deliverance to the captives." He was born to bring his people to glory; he lived, that they might be rescued from eternal death; he died upon the cross, that they might live for ever. He "*overcame death.*" By his own death "he destroyed him that had the power of death," that is, the devil; and thus "delivered them, who, through fear of death, were subject to bondage." He, by his death on the cross, "*swallowed up death in victory,*" and fulfilled his gracious promise to his people, "*I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues! O grave, I will be thy destruction!*" By his death he vanquished all the enemies of man's salvation. By his cross he subdued all the powers of darkness, triumphed over all the wiles and malice of the devil; and by his glorious resurrection he hath withdrawn the veil that hung over the shadow of death, and opened to us the gate of everlasting life. By his word and example, by his promise and spirit, he hath disarmed the king of terrors of all power over his redeemed people, brought life and immortality to light by the Gospel, and made the way through the wilderness, and even through the "*dark valley,*" clear and plain, till the soul of a believer enter the paradise of God. He hath "*overcome death.*"—To witness the truth and the blessing of this victory of Christ over the terror of the grave, we must visit the dying beds of sincere believers, and there see with what holy confidence *they* can view the approach of death, and *with what* composure and peace of

soul they can enter the dark valley, supported by the spirit and presence of Him, who loved them even unto death, and is "*gone before to prepare a place for them.*" Come and witness the dying Christian, who hath "*laid hold on the hope set before him in the Gospel;*" how calm and serene his state of mind! how ready is his soul to yield up its mortal tenement again to dust, and to go to that "*city of habitation*" which God hath prepared for them that love and fear him! The soul of every true believer feels, that Christ hath "*overcome death,*" taken away all its sting and terror, by the happiness and peace that he enjoys in the very prospect of dissolution. "*He hath opened the gate of everlasting life.*"—See the truth and power of this blessed declaration in the experience and anticipations of the dying believer, bidding adieu to the world, to sin, and temptation, and rising on the wings of faith and love to joys unfading and immortal. "*Christ is in his soul the hope of glory;*" he is fixed on the rock, and full of assurance of endless happiness beyond the grave. He is possessed of Him, who is "*the resurrection and the life,*" in "*whom whosoever believeth shall live though he die; and whosoever liveth and believeth in him shall not die eternally.*" The true Christian knows, that though his "*life is hid with Christ in God,*" when Christ, who is his life, shall appear, he shall also appear with him in glory." See the power of divine faith in the Son of God in this trying hour! When every other prop and foundation will prove to the careless, the sinner, and the worldly-minded, but as "*wood, hay, or stubble,*" be all consumed with the fire of God's anger, and leave *them* to perish in despair who trust in such lying vanities; the soul of the *humble Christian* is "*full of joy and peace in believing*" that death will only put an end to all

his sorrows and sufferings, and introduce him to the kingdom and crown of glory, "which are reserved in heaven" for all who love and serve the Lord Jesus Christ in sincerity.

"We humbly beseech thee."—

Humble prayer is the breath of a believing soul; it is ever most pleasing to God; and receives all the blessings of heaven for the soul's present enjoyment and eternal safety. Humble prayer will never be rejected; such praying breath will never be spent in vain. The believer in Christ must be humble. The consciousness of his own numberless defects and infirmities will make and keep him humble; a sense of the daily unmerited mercies that he receives from the hands of God, will "clothe him with humility." He will find, that every other Christian grace will grow and flourish, as his humility is confirmed and the spirit of prayer is increased. Clear and scriptural views of himself will often bring him on his knees in prayer, to cry for pardoning mercy. Humble believing prayer will receive an answer of peace. Humility will lead to prayer, and prayer will keep him humble. Humility will keep him watchful over himself, and against every besetting sin. Humble prayer will receive and secure him "grace to help in time of need," to keep him from falling under the power of temptation, and to keep his soul, "by the power of God, through faith unto salvation." *"That, as by thy special grace preventing us, thou dost put into our minds good desires."*—As the "Spirit of God moved on the face of the waters," to give life and effect to his word in the first creation; so the Spirit of divine grace moves on the sinner's heart to give the first motion and feeling of spiritual life to the soul, before "dead in trespasses and sins," that it may, in the second creation, be "born again," and

live to the glory of God. As in the first creation all was "without form and void," till the Spirit of God called into being what had no existence before; so in the second creation, the soul is dark and without life, till the Spirit of grace "breathe on the dry bones," and impart a new and spiritual life where none existed before. It is grace that "quickens the dead" soul, enlightens the dark understanding, and awakens the sleepy conscience. It is grace that enables the blind to see their natural state of guilt and danger, and that bestows both the desire and the ability to turn from sin and serve the living God. It is the mighty energy of divine grace, that conquers the pride and reluctance of our nature to yield the whole soul to God, to cleave steadfastly to Christ, to "deny all ungodliness," and to become "holy in all manner of holy conversation." It is the spirit of grace only, that keeps the soul from all evil, that preserves it through all dangers, and prepares it for glory. This grace is "*special*." It is sovereign and unmerited; it is distinguishing and free; it is all grace, mere favour, and boundless mercy. It is given according to the "good pleasure" of God, *as he will and how he will, where he will and when he will.* If one or two are called out of a family, and others left; if, out of the same seat in this house of prayer, "one is chosen and another left;" it is the blessed effect of "*special*" grace and distinguishing mercy. As "the wind bloweth where it listeth, so is every one that is born of the Spirit." It is "God that worketh in us, both to will and to do, of his good pleasure." It is from God, as the "fountain of all goodness," that "all holy desires, all good counsels, and all just works do proceed." Every redeemed sinner will readily and thankfully confess,

that it is "*special grace*," whereby he is delivered from the bondage of corruption, and made to live to the glory of God "in newness of life." Every saved sinner will acknowledge, both in earth and in heaven, that it was distinguishing mercy that carried him through all his pilgrimage, and that brought him safe to glory. This grace is also *preventing*, not hindering, but *going before*, to awaken the sleepy conscience, to arouse the careless soul to a feeling and serious consideration of its state and danger, and to purify and prepare it as a holy temple of the living God. Every expression seems here purposely chosen to humble the pride of man, and to give all the glory of the soul's happiness and salvation to the sovereign grace of God. It is grace, *special* grace, *preventing* grace, by which the sinner is saved. Grace, special and preventing grace, stops the sinner in his course of sin, and gives to the once thoughtless heart the *first desire* to ask, "What must I do to be saved?" *Preventing* grace restrains the believer from a thousand sins, and wards off unnumbered dangers of which perhaps he had no idea. It keeps the soul from falling under the power of temptation, and preserves it from yielding to the commanding influence of besetting sin. It operates as a shield to the humble believer to guard him "by night and by day." We owe to *preventing* grace more than we can well express. This subject, so important and so deeply interesting, would profitably occupy more of our time, as it is not sufficiently perhaps considered by even believers in Christ Jesus: but we must proceed. "*Thou dost put into our minds good desires.*"—These good desires are the first breathing of the holy Spirit of God on the soul of man, graciously calling and inviting him to be happy. Who is there among us, that hath not, at some particu-

lar season, felt these "*good desires*" arise in his own heart? Who hath not felt a *desire* to be happy in God, to be pardoned through Christ Jesus, and to be saved through the precious blood of the cross? These "*good desires*" are from God. He is "the giver of all goodness." They are the operation of divine grace on the soul. If you wish or endeavour to stifle or suppress them, you are "fighting against God." If you disregard them, you "resist the Holy Ghost," and "do despite to the Spirit of grace." These "*good desires*" are the voice of the Spirit of God within you, speaking to your souls in accents of mercy and of love to win you to happiness, and to drive you from misery. If you "stop your ears against the voice of the charmer," and "harden your hearts" against the salutary admonition of the Spirit of God, you oppose your own happiness, if not seal your own destruction. But "*good desires*" alone are not sufficient. Many have had good desires and yet have perished. Good desires and good wishes, if not reduced to practice, and followed by holy obedience, amendment, and newness of life, are all unprofitable; therefore, be convinced that you will need "*continual help to bring the same to good effect.*"—We need daily help from God to cherish and cultivate these good desires, that they may be fruitful in all good works, and produce the "*fruit of the Spirit*" in a holy life and godly conversation. The newly awakened sinner, that is just beginning to see his real condition before God, and to feel his misery from sin, needs daily help to escape from his wretched bondage, to yield a ready and cheerful obedience to the call of God, to believe in the Lord Jesus Christ for pardon and life, to resist and conquer the opposition of his sinful nature, and to do the will of God from the heart. The

new convert to Christ needs "*continual help*" to keep him in the way of life, to overcome temptation, and to proceed safely and happily in the path of duty. The believer in Christ needs "*continual help*" to guard against "*besetting sin*," to subdue inbred corruption, to overcome the world, to adorn the Gospel, to preserve his peace, to fight manfully and successfully "*the good fight of faith*," and to gain "*the prize of his high calling of God in Christ Jesus*." We all need it, and shall need it till we die. We need "*continual help*" from the Spirit of that gracious God, who "*hath put into our mind good desires*," that we "*bring the same to good effect*."—If good desires are not followed by *good effects*, they are all as the wind, and empty as the shadow. We must give proof of a good state of *heart* by a good *life*. We must manifest our peace and purity within, by our holiness and obedience to God in our daily walk and conduct. This crowns the whole; without this, all our "*good desires*" are fruitless, and without any "*good effect*." Every proof without this is mere delusion. Every other evidence without this is false, and will be deceitful. We must not only wish well and desire well, but we must also do well, live well, and labour well, if we would glorify God, and prepare for his presence in heaven. This, and this only, proves the sincerity of our good desires. Practical obedience to the Gospel of Christ is the sure fruit of saving faith in his name. If our faith be not thus fruitful, and if our "*good desires*" are not followed by "*good effects*," our faith is a dead faith, and we are yet "*dead in sins*." But, if our faith be fruitful in good works, and if our "*good desires* be brought to *good effect*," we must humbly and thankfully ascribe all to the "*special, preventing, and continual grace of God*." We must

own it to be the sole effect of distinguishing mercy. We must give God all the glory of our happiness and of our salvation. We must "*count all things, all we do, and all our attainments, but dung and dross for the excellency of the knowledge of Christ Jesus our Lord*;" and give to the Father, the Son, and the Holy Ghost, one God, equal and everlasting praises for his mercy and for our salvation, now and for ever. Amen.

Beloved, Can *you*, with thankful and rejoicing hearts, celebrate the wonders of this glorious day? Be thankful, and adore that grace which hath brought salvation to your souls. Are you "*risen with Christ*" from the death of sin, and are you now "*walking in newness of life*?" Bless God for his distinguishing mercy. Do you wish to die happy? You must die to sin. Do you desire the victory over death and the grave? You must look simply to Christ, who is "*the resurrection and the life*" of the soul. Are you sensible of your need of daily help from God to "*keep you from falling*?" You must ask it in faith of God, who is "*the Fountain of all goodness, and the Giver of all grace*." Have you obeyed the voice of the Spirit of God? If not, you are living without hope. Have your "*good desires*" in the *heart* been followed by "*good effects*" in the *life*? If not, you are living without Christ, and unprepared for heaven. Pray for grace to "*know Christ and the power of his resurrection*." Pray to be consistent, and to live as you profess. Pray to be churchmen, not only in name and in form, but in reality and in truth. O pray, that the Spirit of Christ may quicken your souls, renew your hearts, and preserve you unto his heavenly kingdom; that "*when Christ, who is our life, shall appear, you may also appear with him in glory*." Amen.

C. D.

**SOME ACCOUNT OF THE REV. EDWARD TOWNSHEND,
LATE VICAR OF BRAY, BERKS; AND RECTOR OF HENLEY, OXON.**

THIS eminent servant of God was the only son of the Hon. and Rev. Edward Townshend, Dean of Norwich, who married Mary, daughter of General Price. Being deprived of his father when young, he was received into the family of his uncle the Hon. and Most Rev. Dr. Cornwallis, Archbishop of Canterbury, with whom he resided till he went to college. He received his education at the Charter House, whence he removed to Christ's College, Cambridge, and gained a Tancred scholarship. The elegance of his person and manners, the brilliant vivacity of his conversation, and his amiable and engaging character, induced numbers to court his society, and secured him not only a large general acquaintance, but many firm friends who continued deeply attached to him to the end of his life.

In the midst, however, of worldly distinctions and amusements, it pleased God to bring him to a deep sense of his own sinfulness and corruption, to lead him to relinquish the applause and favour of the world, and consecrate all his talents to the service and glory of Him to whom they were due. This, however, was not accomplished without much inward conflict and outward opposition: but the power of divine grace at length triumphed, and those Christian friends who had hitherto regarded him with affection and admiration for his many attractive qualities, had now the delight of seeing all that was amiable brought under the dominion of Christian principle, by the pervading influence of which he was now enabled so to let his light shine, that God was glorified.

This important change began to take place in his religious character in the year 1796: till this period he was ignorant of the holy spiritual requirements of the

divine law: he was unacquainted with the peculiar blessings of the Gospel, and, to use his own expression respecting himself, he was "a blind leader of the blind." He had long indeed confessed vaguely, that he was a sinner; but he saw little or nothing of the sinfulness of sin, or of its deserts in the sight of God, or consequently of the need of a Saviour; and therefore he was in want of a complete renewal of heart, as certainly though not perhaps as obviously as if he had been of a less amiable and engaging character.

From this time Mr. Townshend walked closely with God, growing in grace, and in the knowledge of his Lord and Saviour Jesus Christ. The change which had taken place in his religious views, displayed itself in his conduct, and produced in him the distinguishing and appropriate fruits which accompany true repentance and faith. He speedily renounced many worldly pursuits in which he had formerly indulged. He was no longer to be seen in those resorts of fashionable amusement in which he had previously mingled, but an attendance on which he now perceived to be not only incompatible with the nobler objects of his vocation as a Christian, but irksome to his renewed taste. He therefore felt himself called upon to declare publicly his altered sentiments, and preached in consequence a sermon at Henley church, candidly and boldly recanting his former views, both as to doctrine and practice, and warning his people with simplicity and godly sincerity, not to shelter themselves in worldly conformity from his former example. At Bray meanwhile his altered tone of preaching, and his newly-acquired zeal in the exercise of his ministerial office, were striking to all, and variously received, according

to the different views of his hearers. Some (especially among the poor) rejoiced at the glad tidings of the Gospel which now fell from his lips: while *all* admired the graceful dignity and persuasive eloquence with which he proclaimed them. Even many who disliked his doctrines, were in a manner constrained to attend his preaching, and listen attentively, from respect and esteem for the man, so eminently did he adorn the doctrine of God his Saviour in all things. But his grand object in preaching was to draw his congregation from himself to his blessed Master, and his earnest desire in every part of his ministry was to set forth the unsearchable riches of Christ. He was so jealous in his Master's cause, that he could not bear to hear any of his sermons praised, lest he should rob God of any part of the glory of what was good in them; and those who knew him most intimately, never ventured upon any thing like commendation.

The grace of God was also manifested, and its powerful influence over his character displayed, not only in the fervour and devotion of his public ministrations, but in the deeper anxiety which he now felt for the spiritual interests of every individual of his flock; in the affectionate kindness of his manners in visiting the poor; in the additional means of instruction which he laboured to provide for them; in the *frequency* of his pastoral visits among them; and in the heart-felt delight which he expressed, and which beamed in his countenance whenever any of them seemed to profit by his exertions in their behalf, or by any other means for spiritual good. Nor was the power of vital religion less conspicuous in the improvement of those parts of his character which, as has been mentioned, were naturally the most faulty. He who before was *proud*, became deeply abased in the sight of God. Humility was

now his distinguished characteristic, and he had learned to think more highly of others than of himself. He whose *vanity* before led him to court the admiration of his fellow-creatures, now renounced, dreaded, and shunned it as dangerous to his soul's health. He who was formerly ready to take fire at injuries and affronts, now received them with an exemplary portion of the meekness of Him who "when he was reviled, reviled not again." The peculiar features of Mr. Townshend's renovated character were humility and charity, in the large acceptation of the term (1 Cor. xiii.), while *that* sincerity, firmness, and integrity, which, blended with kindness, had always been prominent traits in his *natural* character, now shone with a still steadier and brighter lustre.

In his creed, Mr. Townshend was a genuine member of the Church of England; a minister truly attached to her articles and services, and who scrupulously adhered to all her forms—not from bigotry, but from a conviction of their excellence and a sense of duty. Yet he loved all who loved the "Lord Jesus Christ in sincerity," and never, it is believed, allowed himself to draw invidious comparisons. Maintaining in the spirit of meekness and candour his own preferences, he allowed the full rights of conscience to others, whether in or out of the Establishment.

The doctrine of justification *by faith alone*, he held to be the great pillar of the church of Christ. To some points of secondary consideration, respecting which much difference of opinion exists, he assented so far as he thought he saw them in the Bible, not attempting to reconcile apparent inconsistencies above the reach of human reason, but taking the whole of the Word of God as it is. He has been often heard to remark, that one great evil of the present day is a

vain attempt to systematize Scripture, and bring it to square with our preconceived notions; instead of humbly receiving what is revealed, and desiring that our "every thought may be brought into captivity to the obedience of Christ." And he regretted that deep and disputed points should ever be *so maintained or so opposed*, as to occasion the slightest breach in Christian charity. "Christ crucified," as the foundation of all our dependence; and Christ in his various offices, becoming our "wisdom, righteousness, sanctification, and redemption," constituted the chief subjects of his public discourses and private teaching, and the ground of all his own hopes. He received every thing at the hand of God, as the free gift of unmerited grace; and he went on, from strength to strength, as a recipient of that grace, till he was removed to receive "a crown of glory that fadeth not away."

For several years previously to his decease he had suffered from a gradually increasing internal complaint; and finding his strength declining, it was his desire constantly to live with eternity in view, so as to be ready for his Master's call. In writing to a friend who inquired after his health about five months before his decease, he says, "I am upon the whole much the same, my pain somewhat less frequent, and I took my usual share of the morning duty yesterday at Henley. O how coldly such great and undeserved mercies are mentioned! May they excite me to be ready whether for life or death!" Again he says, in a subsequent letter, "I have not been so well for the last ten days: my debility is much increased, and my pain too has been, and is, more frequent. But I wish only to state the fact, and become more sensible of, and thankful for, the comparative case I was blessed with for some weeks, while I am stirred up to greater readiness for my Master's

summons. Let us both remember, my dear friend, 'Thou shalt keep him in perfect peace whose mind is stayed upon thee!'" And shortly afterwards writing to a beloved relative, he says, "We rejoiced to hear of your safe arrival, through the blessing of God, at the scene of all your duties and your joys. May your heavenly Father long continue you in the faithful discharge of the one, and a duly chastised enjoyment of the other. Perhaps my mind may be more led to these prayers in behalf of others (and more especially of those I love), since it seems to be the will of God to abridge me of the *former*, and at the same time to forewarn me of no very distant dereliction of the *latter*. May God in his mercy grant that these may be followed by a full fruition of those which eye hath not seen, nor ear heard, &c. and which shall be the portion of all who are his by faith in Christ Jesus! You will not, I trust, refer these expressions to gloom, or the melancholy effusion of accidental depression of spirits. No: *these* have no part in them. I have long been sensible of a gradual diminution both of mental and bodily powers. This has evidently made great progress within the last two months; and an interdict under which my medical adviser has now laid me more especially from preaching, and almost all professional exertions, confirms me in the persuasion that my heavenly Father graciously designs by these visitations to put me on the watch. May I not defeat this his additional goodness, but be, if possible, in *momentary* expectation of the God of my salvation! This calls for your hearty Amen."

Being in London in the end of April 1822, for medical advice, he attended the Lock chapel one Sunday morning with a female friend, and pointed out to her a hymn in the collection, which was sung, and which he remarked was

sued to his own feelings.
as follows :

God, thy service well demands
remnant of my days;
was this fleeting breath renew'd,
to renew thy praise?
Thy arms of everlasting love
this weak frame sustain;
life was hovering o'er the grave,
nature sunk with pain.
Oh, when the pains of death were
felt,
didst chase the fears of hell;
gave each my pale and quivering lips
matchless grace to tell.
Oh, thy hands, my Saviour God,
I my soul resign,
on dependence on that truth
which makes salvation mine.
Keep from the borders of the grave
thy command I come;
would I urge a speedier flight
my celestial home.
Where thou determin'st mine abode,
there would I choose to be;
Oh, thy presence death is life,
and earth is heaven with thee."

His last sermon which Mr. Townshend preached was in Bray, on Sunday afternoon, April 17, but his last public ministrations as late as Sunday, July 7, sixteen days only before his death, when he assisted his curate in the Wesleyan church in the administration of the Lord's Supper: thus closing his ministerial career by singing the memorials of that love, on which all his own were founded, and which had for many years the grand object of his life and preaching. At the time he was suffering under a severe and painful indisposition, so that his friends were surprised to see him undertaking any part of the service, and almost fearful of the consequences. However, he got through the whole with apparent vigour and animation; and those who partook of the holy feast, received the sweet solemnity which beamed from his countenance and manifested his countenance and administered for the last (as it proved) the sacred

The death-bed of this excellent man was a scene never to be forgotten. It is remarkable, that a short time before his last attack, having an objection proposed to him against that petition of our Liturgy, in which sudden death is deprecated, Mr. Townshend explained his own sentiments in favour of it on this ground; that though to the Christian himself a sudden death was not to be dreaded, yet he should wish, for the benefit of others, to be allowed so much time in the circumstances of death, as would admit of his bearing a dying testimony to the power and truth of the Gospel. This wish was happily fulfilled in his own experience. On Thursday, July 18, he had so bad an attack of spasms in the stomach, that he was considered in danger. From this, however, he in some degree revived; and it was not till the following Sunday, when a fresh and worse attack came on, that his life was despaired of. A truly mournful scene took place in Bray church on that day, when the prayers of the congregation were offered for him; and on his name being mentioned, it was scarcely possible for the service to proceed, so deeply affected were those who officiated and those who heard. After both services, his anxious and agonized friends and parishioners flocked to the vicarage doors to ask for tidings of their much-loved minister, and this continued till his departure.

On the evening of this day, Sunday, July 21, his curate saw him for the first time after all hope of his recovery was gone. On entering the room, Mr. Townshend said to him, "Blessed be God, I have peace, perfect peace; not a single fear, nor a ruffled thought. I have been wonderfully kept by the power of God through faith unto salvation ready to be revealed, and am enabled to rejoice in my Saviour." He expressed as

a matter of present experience, that the everlasting arm was supporting him. He spoke of several persons in his parish, and sent messages to them, and mentioned some steps it would be necessary to take after his decease. He then requested his curate to pray with him, and begged that some persons he named might be remembered; his people also, and his servant who was attending him, and of whose long services he spoke. His patience and submission were very remarkable. His medical attendant, observing the severity of his suffering, said, "We must still hope." He replied, that he did not wish the removal of pain one moment sooner than it seemed good to his heavenly Father, but only that it might be attended with a sanctifying effect. One said to him, "What a mercy it is, that you are enabled to bear your sufferings with so much patience!"—"Yes," he replied, "it is an unspeakable mercy indeed; for I wish to exhibit in my own example the power of those truths I have so many years preached to others."

One of his medical attendants said, on Mr. Townshend expressing his confidence in the near approach of death, "Sir, you have been a good man."—"O," said he, "a good man! not I indeed. If I am a child of God, *then* I am safe; and I know in *whom* I have believed, and am persuaded that *He* is able to keep *that* which I have committed to him." He afterwards said, "I have often studied the promises of God, and believed them, and knew they were very *full*; but I never felt, nor could have conceived, the richness of them in their effects on my own experience until now." He spoke repeatedly of the awful responsibility of a minister of the Gospel; that he stands between the living and the dead; and he alluded to the period of thirty-eight years of

his own ministry. One said, "Sir, you have done your duty."—"No," said he with animation, "not I, indeed." The atonement of Christ was then mentioned, on which he said, with a joyful expression, "Who shall lay any thing to the charge of God's elect? It is God that justifieth; who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us." He afterwards observed, that God had been gradually loosening the ties of life (dear as many were, and *one* in particular), but remarked, that he had not expected death quite so soon. He added, "I have endeavoured to set hell before me; but I cannot, it has no terrors for me; death is disarmed of its sting, and hell of its terror." His gratitude, cheerfulness, and serenity, and his constant consideration for others, were quite remarkable. Every word he uttered breathed an accent of praise to God, and nothing seemed to cast a cloud over his mind.

On the Monday he continued nearly in the same state, only that his weakness of body was increased. Alluding to a wish which had escaped him, that his departure could be accelerated, he said, "I am not *so* anxious as I was, but still I cannot help saying, *Come Lord Jesus, come quickly*. I have every desire to be patient. Let patience have her perfect work." To one of his spiritual children, coming to take leave of him, and kneeling down by his bedside, he said, in a solemn but affectionate tone, "The Lord bless thee and keep thee! The Lord make his face to shine upon thee, and be gracious unto thee! The Lord lift up the light of his countenance upon thee, and give thee peace, now and for evermore!" At another time he said, "It is trying, very trying;" and he re-

peated, "Come, Lord Jesus, come quickly! yet not a moment sooner than my heavenly Father sees fit."

On mentioning his great weakness of body, it was observed by one who was present, that God's strength is made perfect in our weakness. He rejoined, "No weakness can be greater than mine in body; but *all is peace within.*" On being asked how he felt, he said, "I am a monument of peace, and the nearer I approach to death the more I find my peace increase. It is quite wonderful!" On a friend asking him, "Is it still peace?" he said, "Yes; great peace have they who love thy law: and nothing—" there he stopped from extreme weakness. His difficulty of respiration amounted at times nearly to suffocation; and these attacks were followed by great exhaustion; and then, instead of breathing his last, as those around him expected, he sunk into sleep, and awoke refreshed, to experience the same sufferings and the same consequent exhaustion, so that he could say very little at a time. The expression of his countenance was peace and joy, and his smile had something more than human, quite peculiar, in it.

He animadverted very impressively on one occasion, from his own experience, on the evils arising from an intercourse with worldly society; adding, "Every thing is now stripped of its deceit to me, and appears in its naked reality. Things are now to me as they *really are*—ay, and as they *ever shall be*. O what a thing to have been the pastor of two such parishes as Bray and Henley!" And referring to the early part of his ministry, he said, "I was then a blind leader of the blind, and but for the grace of God, both would have fallen in to the ditch."—"Yes," it was observed, "but you have since seen abundant *fruits* of your ministry, which make it evident that the talents committed to you have not

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been unimproved." He shook his head with an air of self-reproach, and replied, "Yes, unimproved—altogether an unprofitable servant." But on being reminded of *that* text, "The blood of Jesus Christ cleanseth from all sin," he dropped his hand upon his bed, saying, "O yes!" and an air of perfect peace overspread his countenance, his eyes beaming with joy. He took occasion, when his strength would allow, to address his servants, and commended their fidelity; but expressed his anxiety for their spiritual state. He said, "I hope the dying words of a master will be attended to, but I wish to speak rather as a friend than a master." After addressing each of them in a forcible and affecting manner, he turned to one who stood near him, and said, with great strength of expression, "*One thing is needful; one thing chosen, truly chosen, and closely followed—that, that alone, shall bring a man peace at last.*" With reference to some Christian friends around him, and the support and consolation afforded him through their presence and prayers, he observed, "I never till now so fully experienced the meaning of these words, 'I in them and thou in me, that they may be made perfect in one.'" Speaking of his great weakness, it was said, "Still you are kept by the power of God"—and he finished the quotation, "through faith unto salvation, ready to be revealed." After speaking of his perfect peace, he said, "The enemy may yet come in like a flood; but we have a standard to lift up against him." One then observed, "What God has done for you already, must be considered as an earnest for the future. We expect to see the power of God rest upon you to the last." In reply to this, he said, with great emphasis, "When thou passest through the waters I will be with thee, and through the floods, they shall not overflow thee.—I go

to prepare a place for you; and if I go, I will come again to receive you to myself."

Mr. T. repeatedly said, how much he wished to bear his dying testimony to the truths he had preached. He remarked, "It has been my office all my life, to teach men how to die, and now I wish to exemplify my own instructions." He sent impressive messages to one or two friends, of whose spiritual state he felt doubtful; exhorting them to consider the things belonging to their peace, while they had time. Once, when a dear Christian friend came into the room, he shook his head, half playfully, half in displeasure, and said, "You are wrong—you are all wrong;" as if to court inquiry. His friend said, "Do not fatigue yourself by speaking, dear Sir." He replied, "I *must* speak—you are wrong—you are all inundating me with kindness, and you are trying to make me look more to the testimony of man than the testimony of God."—"No, indeed; not so," his friend replied; "we are not looking to *you*, we are glorifying *God in you*; we rejoice to see the power of Christ rest upon you." With great animation he rejoined, "Do you glorify God in me? then praised be God!"

On being told, on the Wednesday morning, that he would soon be released from the body of sin and death, and numbered with holy and glorified spirits in heaven to be ever with the Lord," he replied, "Yes, I shall, I shall! and I shall

wonder how I got there." he seemed almost at the last labouring under great oppression of breath, he expressed a desire to "depart, and be Christ;" adding, "if it please the Lord; but not *me*; but *his* be done." It was observed, "You can now fully enter in experience of St. John, 'Lord Jesus, come quickly'" "Yes," he replied, "but let us have her perfect work." A friend said, "You are still in peace." He replied, "I thank God!"—"And in comfort?" "Thank God!" He breathed softly twice, and his happy spirit fled, at five o'clock in the afternoon of Wednesday, July 24, aged 63; his countenance still pressing peace, and a hope in immortality.

Thus closed the useful and blessed life of this eminent minister. Few, it is believed, ever beheld a greater number of simultaneous mourners, especially among many who will form his "cloud of rejoicing" at the coming of Lord Jesus. Their chief consolation under their afflictive bereavement, is derived from the conviction, that their beloved parent, counsellor, and friend, has entered into the joy of his Lord, now shines as the brightness of firmament and as the stars ever and ever, among those who have been made the happy instruments, through divine grace, turning many to righteousness. S.

ON THE DEATH OF AN AMIABLE CHILD.

ON earth's rude bed a peerless flowret grew,
Fragrant to smell, and beautiful to view;
The blushing sweetness of the new-blown rose,
Nor lily's lustre, could such charms disclose.

The watchful genius, whose faithful arm
Protects the parterre's pride, with fond alarm
Survey'd the spot where stood the lovely form
Expos'd to chilling blasts and beating storm,
Transplanted quick the hope of care and toil,
To bloom eternal in a blissful soil.

ELEANOR

REVIEW OF BOOKS.

On the Corruption of human Nature. A Charge delivered to the Clergy of the Archdeaconry of Ely. By the Rev. J. H. Browne, A. M. Archdeacon of Ely.—Rivingtons. 1822. Pp. 48 and lxxii.

Five Letters addressed to the Rev. G. Wilkins, Vicar of St. Mary's, Nottingham; containing Strictures on some Parts of a Publication entitled, "Body and Soul." By the Rev. J. H. Browne, A. M. Archdeacon of Ely, &c. Hatchards. 1823. Pp. 72.

We are not of the number of those who despair of the Church of England. There may be many causes which impede her progress; and there doubtless is a vast increase of those who dissent from her doctrines and discipline, and are therefore, to a certain extent, inimical to her prosperity. Impolitic and absurd regulations have long impeded the provision of suitable places of worship for an increasing population; hard measures may have been dealt to some of her curates; and the weakness or wickedness, the defects of the head or the heart of some possessed of a little brief authority, may have induced them to adopt violent, and tyrannical, and oppressive measures, measures extremely annoying to individuals, and injurious to true religion even in extensive districts: but after all that can be said, we have no fear for the permanence and eventual prosperity of our Zion. The very defects to which we allude are producing their own remedy. The intolerance of individuals will naturally lead to a greater degree of caution in those who appoint to important situations. The cries of the humble and the oppressed have already awakened the attention of an enlightened Legislature; which, however reluctant it may be to diminish the authority of any in respon-

sible situations by hasty or unnecessary interference, will unquestionably not endure the repetition of injuries similar to those which have been inflicted.

Our confidence, however, in the permanence and the ultimate prosperity of our church rests on far higher grounds than the correct feelings of an enlightened Legislature. The Church of England must be permanent, and must prosper, because her doctrines, her Articles, her Liturgy, her Homilies, are all founded on the basis of Scripture. It is this which affords her, as it were, a principle of vitality, and, under the divine influence, produces continual revivals of religion amongst her sons. In other churches, when error is once introduced it spreads with rapidity, and proves permanent; but in our own church, the authenticated formularies constitute an abiding standard; and many who, from the most improper motives, have entered into her ministry, have been mercifully recovered from their erroneous and mistaken views by the careful perusal of her authorized writings.

These ideas have been forcibly impressed upon our minds by the perusal of the very excellent Charge before us. Deeply convinced as we are, that the corruption of human nature, the depravity and misery of man, is the basis of all true religion; and that right views on this subject are essentially necessary to a cordial reception of the doctrines of justification by faith, of regeneration, conversion, and sanctification by the illuminating and consoling influences of the Holy Spirit, we hail with unmingled satisfaction the delivery and the publication of this Charge, in an archdeaconry where for very many years the archidiaconal visitations had sunk into mere form; especially, as we conceive, the

sound argument, the temperate manner, and the continual reference to scriptural proof, and to authorized documents, which pervade the whole of this Charge, must inevitably produce a deep effect on all who carefully peruse it.

In the commencement of the Charge, the Archdeacon remarks, that

Some individuals are unwilling to admit the deep, entire, and universal corruption of human nature, lest such an admission should entangle them in the difficulties of the Calvinistic scheme. It must indeed be acknowledged by every candid and dispassionate inquirer, that the supposition of the total depravity and moral impotency of men, may lead some persons to espouse the doctrines of particular election and final perseverance. These doctrines have been maintained by many wise, many pious, many learned divines; they have been sanctioned by names, which will be held in veneration so long as the Church of England, and the writings of some of the most distinguished of her hierarchy, shall endure. But whatever arguments may be propounded against these tenets, they ought to be discussed upon their own merits, without involving the rejection of other doctrines of a fundamental nature, not necessarily connected with them. If, however, it should still be urged that they must stand or fall together, I do not hesitate to avow my own conviction, in the words of Bishop Horsley, that "any one may hold all the theological opinions of Calvin, hard and extravagant as some of them may seem, and yet be a sound member of the Church of England and Ireland: certainly a much sounder member than one who, loudly declaiming against those opinions (which, if they be erroneous, are not errors that affect the essence of our common faith), runs into all the nonsense, the impiety, the abominations of the Arian, the Unitarian, and the Pelagian heresies; denying, in effect, the Lord who bought them*."—Pp. 4, 5.

In considering the doctrine of man's corruption apart from its supposed consequences, the Archdeacon purposely abstains from any metaphysical disquisition on the origin of evil, or the imputation of Adam's sin, remarking,

That which it most concerns us to know, to survey in all its bearing, to investigate

in all its symptoms, to contemplate in all its malignity, is the actual depravity of the human race—"the fault and corruption of the nature of every man that naturally is engendered of the offspring of Adam." Erroneous ideas upon this subject, or even crude and superficial notions respecting it, must have a pernicious and fatal tendency. If the Gospel be for the healing of the nations, and if its sanative properties, according to the ordinary method of divine dispensations, be communicated through the medium of appointed ministers, it must surely be unnecessary to point out to them the danger of entertaining an inadequate conception of that disease, to which it is their especial office to unfold and apply the remedy.

A careful, and I am willing to hope that I may be allowed to add, an impartial examination of the testimony of Holy Scripture, associated with the corroborative evidence supplied by history and by experience, has fastened upon my mind the conviction, that those statements are most consonant with the truth, which represent man, in his natural condition, as a being totally and universally depraved.—Pp. 8, 9.

And after alluding to the difference of character and conduct in individuals, he adds,

By asserting, therefore, that man is totally depraved, I do not mean to insinuate that he is destitute of every thing that is excellent and praiseworthy in his social capacity: but, I would be understood to intimate my belief, that he is by nature devoid of all spiritual desires and holy dispositions; that his heart is alienated from God; and that, till he be renewed by divine grace, and till a new bias be communicated to his will and affections, his most splendid actions, however admirable they may appear with regard to their outward form and substance, since they do not emanate from a right motive, are utterly valueless in the sight of God, and may be said to partake of "the nature of sin*."—P. 11.

The Archdeacon then adverts to the scriptural proof of this doctrine—to direct declarations on the subject, and to a variety of indirect but equally conclusive proofs of human corruption—as the distinction between flesh and spirit—the necessity of regeneration—of crucifying the flesh—of renouncing the world—of being made free by the power of Christ. He shows how direct

* Bishop Horsley's Charges, p. 215.

* Luke, vi. 34.

precepts of morality contained in the Sermon on the Mount, at variance with the inherent propensities of the human heart; so our experience of the events which take place in our hearts; adverts to the profanation of the name and day of God, common amongst ourselves, and to the concurrent testimony of history, sacred, profane, ecclesiastical, in support of this.

It is obvious, that the limits of this sketch render it impossible for me to accompany the Archdeacon with all his various proofs. The foregoing extracts may suffice as an

contrast between a state of freedom and a state of servitude, supplies another illustration of the disastrous consequences of original sin. We find an interesting example of this contrast in the Sermon on the Mount of St. John's Gospel. It begins with the thirteenth verse of this chapter, in which many of the Jews had yielded to convincing evidences, by which the Lord's divine mission was attested: upon which our blessed Saviour encouraged them in their address to him, said to the Jews who believed in him, "If ye continue in my word, ye are my disciples indeed; ye shall know the truth, and the truth shall make you free. They answered him, Abraham's seed, and were never in bondage to any man; how sayest thou, I have made you free? Jesus answered them, verily, I say unto you, who commit sin, are the servants of sin, and the servant abideth not in the truth ever; but the Son abideth ever. If ye therefore, shall make you free, ye shall be free indeed." How replete are these words with valuable instruction! How important reflections do they suggest. But I must confine myself to those more immediately connected with the subject before us. Surveyed in that connection, they place in a very clear point of view man's natural state of bondage on the one hand, and on the other, his emancipation by embracing the great doctrines of Christianity. "Whosoever committeth sin, is the servant of sin;" this must be understood absolutely and without any qualification; for then the most eminent sinners would be justly obnoxious to this apostrophe. But it implies, that every person is in his unregenerate or uncon-

verted state, is the vassal of sin, and from this vassalage nothing can extricate him, but the gracious interposition of the Redeemer of mankind, and a cordial reception of the saving truths of the Gospel. "The truth shall make you free."—"If the Son shall make you free, ye shall be free indeed;" i. e. you shall be free from the burden of the ceremonial law, free from the guilt of sin, free from the thralldom of your own lusts, free from the dominion of Satan. But it is not a merely speculative assent to the evidences of divine revelation, which will effect this emancipation; there must be an implicit faith in its peculiar doctrines: the Son himself must make us free; for "where the Spirit of the Lord is, there is liberty*." This Spirit will enfranchise the mind, and enlarge it from the captivity of error and prejudice; it will also manumit the will, and release it from the slavery of carnal lusts and appetites, and thus it will prepare the whole man for the service of God, "which is perfect freedom."—Pp. 28, 29.

When we turn our thoughts to that sublime code of morality promulgated in our Saviour's Sermon on the Mount, who does not perceive, that all the precepts contained in it are directly at variance with the inherent propensities of the human heart? Must we not, then, be constrained to acknowledge the obliquity of our natural inclinations, when we compare them with the unerring rectitude of these heavenly rules? If we ever approximate to this perfect standard, to what shall we ascribe that approximation? Shall we ascribe it to the vigorous exertion of our native powers? Or, shall we not rather with all humility confess the impotency of our best endeavours, and acknowledge our total indisposition to regulate our conduct by the divine will, until our hearts be transformed, and our wills changed by the renewing influences of the Holy Spirit? Man is naturally prone to give vent to his feelings in the moment of irritation, by the use of vituperative language: but here every term of reproach is distinctly prohibited. Man is naturally prone to resent a provocation, and retaliate an injury: but here he is required to manifest a passive and forbearing temper, and to cherish a benevolent and affectionate feeling even towards his bitterest foe. Man is naturally prone in his acts of benevolence, and in his exercises of devotion, to seek the praise of his fellow-creatures, and to be swayed by ostentatious or ambitious motives: but here, retirement, and secrecy, and unobtrusive piety are recommended. Man is naturally inclined to give way to excessive solicitude

* Cor. iii. 17.

about the future, to depend upon his own forethought and sagacity, and to lose sight of the providential care of an over-ruling Deity: but here he is taught to seek the salvation of his soul in the first place, and then implicitly to refer the disposal of his temporal concerns to the sovereign will of his Creator. Man is naturally inclined to usurp the seat of judgment, and to arraign the conduct of his neighbour before his own partial tribunal: but here all rash and censorious reflections upon the characters of others are peremptorily proscribed. What does this contrariety demonstrate? Does it not irresistibly prove, that man is by nature averse from all that is good, and propense to all that is evil? If the commandment be holy, and just, and good, must not man, whose natural inclinations are opposed to the commandment, be unholy, unrighteous, and exceedingly depraved?—Pp. 35—37.

The Archdeacon concludes his Charge with the following striking passage:

Suffer me, in conclusion, to address you once more in the fervid and energetic language of the late Bishop Horsley: "Apply yourselves, with the whole strength and power of your minds, to do the work of Evangelists. Proclaim to those who are at enmity with God and children of his wrath, the glad tidings of Christ's pacification; sound the alarm to awaken to a life of righteousness a world lost and dead in trespasses and sins; lift aloft the blazing torch of Revelation to scatter its rays over them that sit in darkness and the shadow of death, and guide the footsteps of the benighted wanderer into the paths of life and peace*."

To the Charge is added an Appendix of proofs and illustrations from the early reformers, the Articles, Homilies, Liturgy, and Fathers of the English Church, the confessions of other Protestant churches, and many of our distinguished divines. The Archdeacon animadverts with temper, but with the utmost decision, on some very unwarrantable assumptions of Mr. Pyle, which Bishop Tomline has inserted in that strange farrago, entitled, "A Refutation of Calvinism," and contrasts in a very striking manner the language of the Christian Remembrancer on the subject of hu-

man depravity with that of the Homilies of the Church of England*.

It is, however, time that we advert to Mr. Browne's second publication, the Letters to the Rev. G. Wilkins, on a book, entitled, *Body and Soul*. We have not seen the production here animadverted on, and were at first ready to conclude, that Mr. B.'s pamphlet was called forth by circumstances merely of a local nature. It seems, however, that Mr. Wilkins has thought proper to embody in a work of fiction certain stale and common arguments and misrepresentations on the subject of evangelical religion, of the divine influence, the circulation of tracts, &c. among the sick, the preaching of morality, the nature of justification, the amusements of the clergy, &c. which have a direct tendency to injure the cause of true religion. These fallacious arguments and misrepresentations are very ably commented on in five Letters, which we conceive may be circulated with great advantage in various places where the work

* We would earnestly recommend to any who are in the habit of reading the Christian Remembrancer the perusal of Mr. Browne's fourth Appendix. It shows how a periodical work, laying high claims to orthodoxy, and proceeding from the shop of the very respectable booksellers to the Society for promoting Christian Knowledge, may yet be employed in undermining the fundamental Articles of the Church of England. It were easy to enlarge, but we forbear; those who carefully peruse the Appendix alluded to will perceive the subject is in far abler hands, and there we most cheerfully leave it. It may, however, amuse some of our readers to hear, that when the proprietors of Scott's Bible determined, about two months since, to publish that estimable work in parts, and in consequence sent advertisements to all the principal magazines, the Christian Remembrancer and the British Critic refused to insert those advertisements after the publisher had taken them in, and actually returned the bills and the money. Such is the liberality with which the most valuable commentary of modern times is in some quarters regarded!!

* Horsley's Charges, p. 231.

on which they comment has never been heard of, and may effectually silence the statements of many who are ready to object to that which they obviously do not understand.

In referring to a part of Mr. W.'s work, entitled, the Sick Penitent, Mr. B. adverts to certain Christian principles, and then proceeds;

Let us now see what is the practical light in which you regard these great truths of Revelation, and in what manner you endeavour to render them *profitable for doctrine, for reproof, for correction, for instruction in righteousness* *. At page 69 of your work, you represent yourself (under the fictitious name of Dr. Freeman) as solicited to attend in your ministerial capacity upon the sick bed of a poor man, whose life seemed to be drawing to a close from the effects of a lingering consumption. After having described the forlorn habitation in which he lay, you state, that upon a table near his bed were placed "a Bible, a Prayer Book, and a few misnamed 'Religious Tracts,'" with the assistance of which some persons had been trying "to enlighten his understanding, to open his eyes to faith and grace, and to convert his sinful soul." Although their attempts to produce these effects, which you appear to consider as irreligious, proved abortive, yet it seems "that they had confused his ideas and unbinged his tranquillity."

Now, let me ask, grounding my inquiries upon your own representation of the case, and upon the poor man's own admissions, what was there so deserving of censure in these attempts? Did not his mind stand most urgently in need of spiritual illumination? Was it not absolutely requisite to open his eyes to the necessity of justifying faith and sanctifying grace? Did not his sinful soul stand in need of conversion? It is true, he might not have been "a notorious sinner." He might not have been profligate or profane, dishonest or licentious. He might not have been guilty of those vices, which blast the character, undermine the constitution, or subject the unhappy criminal to the penal inflictions of human laws. But still, according to your own statement, he had been "a stranger to God;" and from his own confession, he had yet to learn "how to pray and to be truly good." Nay more: though he had been regular in his attendance at church at least once a day, yet he

candidly acknowledged that "it was rather as a matter of course, than from any love of God, or a proper motive of serving him." In other words, he had been living without God in the world; had spent upwards of fifty years in the habitual neglect of the first and great commandment; and, though he had not yet renounced all the forms of religion, he had never experienced its power upon his soul. In short, he had been a Christian in name only and outward profession—not in truth and reality. What an awful state! A rational, immortal, accountable creature standing upon the threshold of eternity, without ever having sought in earnest for the pardon of his sins, or the renewal of his nature! Surely, if there be *none other name under heaven given among men, whereby we must be saved* †, but only the name of our Lord Jesus Christ, and if the Scriptures expressly declare that *without holiness no man shall see the Lord* ‡, there was no time to be lost in urging such an one to *repent and be converted, that his sins might be blotted out* §, and to apply with humble, fervent, and importunate prayer to the forgotten Saviour, and the neglected Sanctifier.

But you seem to think, because he was neither Jew nor Heathen, that therefore nothing but the officious zeal resulting from a "perverted intellect and inflated spirituality §," could prompt any one to try "to convert his sinful soul."—Pp. 24—26.

Mr. B. then inserts an extract from Dr. Paley, and thus proceeds:

Let us now examine in what terms you address this pitiable individual; in what manner you unfold to him the great doctrines of the Gospel; in short, in what way you fulfil the important functions delegated to you as an "*ambassador for Christ*." After having cautioned the poor man against the spurious pretensions of empirics in religion, you proceed to say, "The first thing which I would recommend you to do, is to search your own heart, and endeavour to call to mind those sins of which you have at any time been guilty, and of which you have never repented. When you have done this, in which your conscience will be your guide, you must then humble yourself before God, and sincerely, as well as you are able, pray to him that he will send you his help to assist you to repent, and his grace to make your repentance acceptable before him. The consciousness of your sins will show you the necessity of trusting yourself entirely to his holy keeping and sacred guidance, throwing aside all ideas of your own me-

* Acts, iv. 12.

† Heb. xii. 14.

‡ Acts, iii. 19.

§ See page 71.

* 2 Tim. iii. 16.

rits, and humbly confessing your own unworthiness and many frailties."—Pp. 28, 29.

After noticing the vagueness of this address, Mr. B. proceeds :

But this is not the only point in which your address lies open to objection. I have another charge to bring against it, of still more grave and serious import. THERE IS A TOTAL OMISSION EVEN OF THE MOST DISTANT ALLUSION TO THE GREAT DOCTRINES OF THE ATONEMENT AND MEDIATION OF OUR LORD AND SAVIOUR JESUS CHRIST. What was the practical effect which the "consciousness of his sins" was to have upon this unhappy man? It was not to impress upon his mind the salutary conviction, that without an interest in his Saviour's merits, there could be no salvation for him; it was not to lead him with penitential sorrow to the foot of the cross for pardon and for peace; it was not to direct him to the Lamb of God, that taketh away the sins of the world; but it was to induce him to cast himself upon the uncovenanted mercies of God, without ever reminding him, that he had incurred a debt which he was unable to discharge, and that the curse of the broken law hung over his devoted head, and would inevitably consign him to everlasting perdition, unless he could without delay obtain an interest in that vicarious sacrifice, which is the only sure foundation of the sinner's hope.—Pp. 30, 31.

Mr. W. appears to come forward as the decided advocate of card-playing, dancing, and theatrical exhibitions. On the subject of card-playing, Mr. Browne refers to the seventy-fifth Canon. On dancing and theatrical exhibitions, he refers to Gilpin's Dialogues and Pearson's Life of Hey, with the extracts from which we must conclude the present article.

"Is all company that are well dressed, promiscuously admitted? or, admitted on the introduction of nobody can tell who? Is there no vying in dress, and ornament, and fashion? Are no card-tables introduced? Are suppers, and drinking, and late hours excluded? While you are dancing, or carding, or drinking above stairs, is any care taken of your poor servants below? Are they left to saunter about inn-yards and tap-houses, to get into bad company; or, not knowing what to do with themselves, to debauch one another?" Unless you can answer me rationally on all these heads, I shall never suffer any clergyman, over whom I have influence, to attend any of these meetings. It

may be difficult perhaps to prevent a man from filling the heads of his so daughters with dress, and vanity, and intrigue, and all the impertinence attends such promiscuous, ill-regulated assemblies: we must leave him also no more care of the morals of his sex than if they were his cattle; and to attention to the difficulties into which leads them. If he will run into the cesses (I have no better word in my dictionary to explain my meaning), I prevent it; but certainly I should wish a clergyman to be very cautious how he gives any encouragement to such assemblies by his example. The world may laugh him; but he must learn to bear the censure of the world; and I hope in time will meet approbation elsewhere.' 68, 69.

Mr. Pearson, in his Life of Mr. Hey, inserts the following queries on the subject of the stage.

"1. Are not they who hire and others to commit sin, as guilty as who commit it?"

"2. Are not they who hire persons to talk profaneness and indecency (who do who attend the theatre), as guilty as those who talk profanely and indecent themselves?"

"3. Can any one justly think himself endued with love to God, who does not earnestly desire and endeavour to obey God's commandments? And will he desire to please God be always in contradiction to our abhorrence of that which is so hateful and displeasing to him? If so;

"4. Have not they who will not forego an amusement, abounding with that which is hateful and displeasing to God, just reason to conclude that they are *less* devoted to God, *more* than lovers of God?"

"5. Is it not the character of the stage to make a mock of sin?"

"6. Are not filthiness, foolishness and jesting (those constant ingredients of the stage wit), ranked among the sins which ought to have no place among Christians; and on account of which, the *wise* God will most certainly come upon the children of disobedience?" — *Moral and social Life of William Hey*, p. 244.

The Importance of educating the infant Children of the Poor containing an Account of the Spitalfields Infant School. Samuel Wilderspin, Master of the said School.—Hailes. Pp. 184.

WE have been exceedingly interested in the perusal of this

volume. It is a plain, simple, sensible narrative of the beneficial effects produced by the liberality of a single individual, Joseph Wilson, Esq. in establishing and supporting an infant school in the midst of the dense and poor population of Spitalfields. We found it impossible to lay the book down until we had read the whole, and were in consequence induced to take the earliest opportunity of visiting the school; a visit which afforded the highest gratification*. The school contains between two and three hundred children, the oldest not exceeding seven, and some below two years of age. It is entirely managed by Mr. and Mrs. W.; and the order, comfort, and attainments of the children reflect the highest credit on their judgment and diligence: these infants read and spell, and sing hymns; they add, subtract, and repeat pence and multiplication tables; they relate Scripture histories, and answer questions with a readiness and correctness far beyond their years.

After a suitable Introduction, the book contains, the Rules of the School—Order—Different Modes of teaching the Alphabet—teaching Arithmetic by means of Cubes of Wood—Method of giving little Children Exercise, mental Improvement, and Pleasure—Pictures—Rewards and Punishments—Cleanliness—Frightening Children—Accidents and Dangers—Juvenile Delinquency—Dimensions of a School—Play-ground—Qualification of Master and Mistress—and Conclusion.

On all these points great good sense is manifested, and much information afforded, which may be sought for in vain in larger and more expensive publications. The grand feature is the application of the whole to infants, and the bringing children of two or three years old to take an interest and find pleasure in learning, &c. so as actually to prefer school to their own homes. We had marked several

passages for insertion, but our limits compel their omission, and we must therefore earnestly recommend the perusal of the work itself. The plan will be found of incalculable advantage in manufacturing; in agricultural, or in other districts where parents are required to go out to work, and are often prevented from engaging in profitable labour by the difficulty of finding persons to take care of their children.

What is a poor woman to do who is left a widow with four or five children, the eldest perhaps not more than ten years of age? She is obliged to go out to washings, or other daily labour: the consequence is, her children are left to shift for themselves, because the mother is not able to pay for their schooling, and the free schools will not admit them because they are too young; thus they imbibed principles and habits of which neither parents, tutors, nor even the law itself, in many instances, can ever break them.—P. 2.

Great and many are the dangers that children are exposed to, between the ages of two and seven years; for, when children have been successful in stealing an orange or an apple, they will not stop there, but make a second attempt, and perhaps get so confirmed in evil before they are seven years old, as to prefer being in the street to going to school or work. This, then, is a very great evil; but this is not all: not a week passes, but we read in the public papers of little children being run over by coaches or other vehicles; or of children being burnt to death in consequence of being left alone.—P. 3.

I have known parents who have been obliged to go out, lock their children in a room to prevent them from getting into the streets, or falling down stairs, and who have taken as they imagined every precaution to protect the children; but the little creatures, perhaps, after fretting and crying for hours at being thus confined, have ventured to get up to the window, in order to see what was passing in the streets, and to gratify their little minds, when one overreaching itself has fallen into the street and been killed on the spot. There are cases enough of this kind daily to be met with in the public prints, and hundreds of accidents have occurred, that are not noticed in the papers at all.—P. 107.

There are several children in the school, at this present time, that had contracted some very bad habits, entirely by their being accustomed to run the streets; and one boy in particular, only five years of

* The school is situated in Quaker Street, Spitalfields, and may be visited between nine and eleven, or two and four.

age, was so frequently absent, and as frequently would bring such a reasonable excuse for his absence, that it was some time before I detected him; at last I thought it best to see his mother; I therefore sent the boy to tell his mother I wished to see her: the boy soon returned, saying his mother was not at home. The following morning he was absent again, and I sent another boy to know the reason, when the mother waited on me immediately, and assured me that she had sent the child to school. I then produced the slate, which I keep for that purpose, and informed her how many days, and half days, her child had been absent for the last month; when she again assured me, that she had never kept the child at home a single half day, nor had he ever told her that I wanted to see her; at the same time observing, that he must have been decoyed away by some of the children in the neighbourhood, and regretting that she could not afford to send him to school before; adding, that the Infant School was a blessed institution, and an institution, she thought, much wanted in the neighbourhood. I need scarcely observe, that both father and mother lost no time in searching for their child, and after a search of several hours found him in Spitalfields market, in company with several other children, pretty well stored with apples, &c. which they had no doubt stolen from the fruit-baskets that are continually placed there. They brought him to school, and informed me that they had given him a good flogging, which I found to be correct, from the marks that were on the child; and to use their own words, they stated, they had no doubt but that would cure him. But, however, he was not so soon to be cured; for the very next day he was absent again; and after the parents had tried every expedient they could think of, without success, they delivered him over to me, telling me to do what I thought proper. I tried every means that I could devise, except the keeping him at school after school hours, since I always had a great disinclination to convert the school into a prison; my object being, if possible, to teach the children to love the school; and I thought I could not take a more effectual method of causing them to detest it, than by keeping them against their will after school hours. But I at last tried this experiment, with as little success as the others, and was about sending the child out of the school altogether, as incorrigible. But I was unwilling that it should be said, that a child of only five years of age should master us all, and knowing that the older he was the more difficult he would be to cure. I however at last hit upon an expedient, which I have reason to thank the Almighty has had the desired effect; namely, we have

a kind of guard in the school, for the purpose of keeping the children from getting too near the stove, and it forms a kind of cage. In the summer this guard is put on an elevated situation, at one end of the school; and it struck me, that if I put him in there, it might do him some good. I accordingly procured a ladder, and placed him in it, taking care to prevent the possibility of an accident; he had scarcely been in five minutes, when the whole of the children, as if by common consent, called out, "Pretty Dicky, sweet Dicky:" he immediately burst into tears, a thing very unusual with him, and I must say, I was extremely glad to see it, and have to observe that I have never known him absent without leave since; and what is more, he appears to be very fond of his school, and is now a very good child. Is not this, then, brand plucked from the fire?—Pp. 71—72.

I recollect a short time ago seeing two little children, very near the school where we live, seemingly in close conversation; and from their frequently looking at a fruit-stall that was near at hand, I felt inclined to watch them, having previously heard from some of the children in the school, that they had frequently seen children in the neighbourhood steal oysters and different things. I accordingly placed myself in a convenient situation, and I had not long to wait, for the moment they saw there was no one passing, they made up to the stall, the eldest walking alongside the other, apparently to prevent his being seen, whilst the little one snatched an orange, and conveyed it under his pinbefore, with all the dexterity of an experienced thief. Will it be believed that the youngest of these children was not four years old, and the eldest apparently not above five? and, from what I saw, I had good reason to believe it was not the first time these children had been guilty of stealing, though perhaps unknown to their parents, as I have subsequently found to be true in other instances.—Pp. 161, 162.

As it has been shown that children are very early inclined to do that which is wrong, many persons, who heretofore thought differently, will now see that it is never too soon to endeavour to teach them what is right. When such young children commit a fault, it is generally passed over by their parents and others, with this observation, "O! he is but a child, and knows no better:" but it may be answered, perhaps, with some propriety, that they never will, unless they are taught; and I have shown that many thousands never have an opportunity of being taught, unless the pious and humane will stretch forth their hands and snatch them from the many dangers by which they are surrounded.—Pp. 168, 169.

RELIGIOUS INTELLIGENCE.

IRELAND.

ROMAN CATHOLICS, ORANGEMEN, &c.

THE state of Ireland naturally excites a considerable degree of attention at the present juncture. The following extracts from different publications, evince the determined bigotry and violent hostility against Protestants, which at this moment prevail. The advocates for what is mis-called Roman Catholic Emancipation, have long been endeavouring to persuade us that conciliatory measures would very much tend to win over the Romanists to our religion. Now we certainly have no objection to conciliatory measures as such—we are decided friends to toleration in religious matters; but in order that conciliatory measures may produce any beneficial effect, their nature and object must be clearly understood. If once the idea is entertained, that concession has been obtained by force, and that further acts of violence will produce a still greater degree of concession, the very measures which were adopted to conciliate, will produce a contrary effect. This appears decidedly the case in Ireland. Were the Romanists possessed of either liberal minds or an enlightened understanding, they would gratefully acknowledge the kind and paternal care of the present Government, and would evince their gratitude by a peaceable and unassuming conduct. But the very reverse is the case: instead of being thankful that the Government prohibited the Protestants from the least wounding their feelings by dressing the statue of King William in orange, as has been customary for above a century; the Irish Papists regard this as a symptom of declining Protestantism. They bring forth the cross, and adorn it with laurel, and parade about the streets of Dublin, and accompany their procession with gestures and expressions of the most terrific import to the peaceable Protestant. While the Government look calmly on and suffer the insult to pass unnoticed, and countenance the strange calumny of an attempt to assassinate the Lord Lieutenant by some Protestants throwing a bottle and a rattle, and thus animate the infuriated Papist to sing his doggerel prophecy,

“Eighteen hundred and twenty-five,
Not a Protestant alive;”

we cannot but express our deep regret that Englishmen and English Legislators should overlook these alarming symptoms. Nothing is more dangerous than to adopt principles and reasonings which are perfectly just and correct when applied to one

class of persons, and apply them with reference to other classes where such principles and motives have no existence. The Irish gentry know perfectly well that their countrymen possess very different feelings on the most important points, and require very different management than the English, while too many among ourselves suppose that exactly the same line of conduct which is attended with prosperous results in this country, will produce a similar effect in the sister island—a position which we hesitate not to affirm is altogether unfounded.

Extract of a Letter from a Gentleman of the highest Respectability.

“In answer to your inquiries respecting the state of public feeling, I can assure you that the administration of Lord Wellesley excites ***** and the most lively apprehensions among all classes of Protestants, whether Church of England men, Presbyterians, Socinians, Quakers, or others; indeed the Dissenters, and amongst them the Quakers more particularly, are now in principle the hottest Orangemen. Orange lodges are starting up in places where such ultra feelings would not have been tolerated twelve months ago; and where Orangeism was unknown, even in the heat and tempest of political feeling produced by the insurrections of 1798. The Patriot (the Court newspaper) was within the last week turned out of three news-rooms in the South.

“The effect of the new policy of Administration upon the Protestants is however trifling and innoxious, compared with its operation in stimulating the hopes and the ambition of the Catholic zealots. You have no notion, and in your kindly disposition towards the cause of Catholic Emancipation, you would not wish to have a notion of the views which appear to have been opened to the Catholics by the new policy.

“In this county a few days ago a Protestant woman having received the sacrament from the minister of her church, lay struggling on her death-bed. The Catholic priest demanded admission for the purpose of anointing the dying woman (who never at any period of her life had belonged to the Catholic church); he was civilly refused, he repeated his demand, and upon a second refusal proceeded to enforce it: having collected several hundreds of his parishioners, he advanced to the house in which lay the expiring woman; her hus-

band appeared, and the priest directed the vengeance of his followers against the unhappy man, by the signal, "At him, boys." The poor Protestant was instantly assailed and cruelly beaten, the door of his house was forced, and the dying woman was carried in a state of insensibility to another house in which she was anointed and in which she died. Such scenes have too frequently occurred in remote parts of the kingdom, but this transaction took place within a few miles of the seat of Government; and what follows is at least an alarming novelty. The injured Protestant, as soon as he had recovered sufficient strength, went before a magistrate to lodge an information against the ruffians who had been guilty of the outrage upon himself, and the profanation of his wife's dying chamber. The magistrate had firmness enough to receive the information. This unexpected display of courage alarmed and irritated the priest; he rode to the magistrate's house, questioned him as to his excuse for receiving the information, and concluded by telling him that he must not dare* to return the information to the sessions. The magistrate's resolution however did not fail him; the priest traversed until the next sessions, and in the mean time the witnesses will be terrified, or bribed to silence, or murdered. Were

* Our readers may be enabled to understand this threat the more clearly by learning, that in a western county a Roman Catholic prelate publicly boasted that the revision of the Commission of the peace for that and the adjoining counties had been confided to him, in order that he might purge the Magistracy of Orangemen.

there to be a conviction, and an act to execute a sentence, the consequence would be dreadful;—and this is an impious ministration of the laws!!"

On the 5th of March, on the 1 Trihoo, two miles from Redhills, county of Cavan, a most cruel murder was perpetrated. The victim was Thomas about twenty years of age, son of Beatty, a constable. They were intrusted with the collection of the cess; there was some misunderstanding among the tenants, some of whom refused to pay, but were prepared to any one who should enforce it; the man above mentioned, advancing cautiously, was assailed by two men and a woman, armed with shafts of spades &c. One of the men, coming behind, struck him to the ground, when they upon him; on the father's attempt to save him, they left the son, and by him, and while they were thus, a woman, observing the son revive, struck him on the head with a loy, fracturing his skull: then they all fled. The father carried his son into a field, ran for assistance; medical aid was cured, but all in vain; he lived in agony for three days, and expired. The ruffian who first struck him ran to a wood and swore he had "*sent a Protestant to hell*." The young man was a man of the Belturbet infantry. A coroner's inquest was held on the body, who returned a verdict accordingly.—*Dublin Mail*.

PROPORTION OF CRIME AMONG PROTESTANTS AND ROMAN CATHOLICS ON THE CONTINENT.

"It is an indisputable truth," says M. Villers (a Roman Catholic writer), "that more crimes are committed in Catholic countries than in those inhabited by Protestants." During his residence for several years in a city of Protestant Germany, he scarcely ever heard of a theft or murder being committed, either in that city, or in the extensive district dependent on it; but whenever, during that period, he visited his family, which dwelt in a Roman Catholic city, containing nearly the same number of inhabitants, he constantly beheld the criminal tribunal overwhelmed with horrible causes,—robberies, forgeries, and assassinations. M. Robmann, President of the Special Tribunal of Mayence, in his *Coup d'Œil sur l'Etat des quatre Départemens du Rhin* (Survey of the State of the four Departments of the Rhine), asserts, that the number of malefactors in the Ro-

man Catholic, when compared with in the Protestant Cantons, is in the proportion of four and even six to one. At Augsburg, the inhabitants of whose territory profess both religions, out of 100 malefactors, who were tried and condemned in the course of ten years, 60 were Protestants, that is, one in five. In the seven United Provinces, the celebrated Mr. Howard computed that not more than four or six executions took place a year. At Amsterdam, upwards of 100 years ago, only one execution happened a year, although that city then contained a population of about 250,000 souls. In Italy, on the contrary, is the theatre of assassination, and Rome is the most infamous of quarters. Lists of condemned criminals are printed, periodically, in that city one of these, from the 15th of June to the 13th of July 1805, something less

month, contained a catalogue of 86 criminals, who were condemned for thefts, murders, rapes, &c.; a frightful number this, when it is considered how many crimes are suffered to pass with impunity, at Rome.—*Conclusion of the Sixth Report of the Lausanne Bible Society, for 1822* *.

To this statement we add, with feelings of horror, the state of the calendar for trial at the ensuing assizes for the county of Cork, one of the most Popish districts of Ireland; and in which, in the present dis-

* The above is translated from a late number of the *Mélanges de Religion, de Morale, et de Critique sacrée*, published at Nîmes in the South of France.

turbed state of the country, it may be calculated, that many more criminals escape detection than can be brought to trial.

<i>Murder</i>	88
Burning Houses and Corn	16
Assembling by night and attacking Houses	17
Whiteboy Offences	18
Burglary	24
Rape	17
Abduction	6
Conspiracy to murder	3
Houghing and stealing Cattle	48
Highway Robbery and other Offences	117

Total . . . 304

GIBRALTAR—BARBARY—SIERRA LEONE.

Extract of a private Letter.

—THIS inconvenience was in some degree alleviated by a residence of three weeks at Gibraltar, interesting from its situation as well as the events which have there transpired, but much more by the society of some pious friends to whom I was introduced. We next visited the coast of Barbary, where the most novel scene of the voyage was presented to my notice. No trace of European manners or customs; all was blind bigotry and intolerance. Many descendants indeed of Abraham and the patriarchs, but, as in all other places, exhibiting a nation scattered, peeled, and trodden under foot: their countenances in many instances the most interesting imaginable, but sunk in the greatest depravity and degradation. They do not scruple to accost persons in the street, and offer themselves as conductors to scenes of impurity. We arrived at Teneriffe, and had a view of the stupendous Peak, but were put under quarantine, and no one suffered to land. Our

next destination was Sierra Leone, where I spent a month most agreeably, chiefly on shore with the chaplain, who showed himself "given to hospitality." Need I say, that to the Christian eye this place presents a most pleasing scene? The trafficker in human blood may view it with rancour, and breathe its destruction; the mere politician may regret the vast expenditure of money where a return must unavoidably be slow and remote; but the Christian sees the finger of God disposing our rulers liberally to contribute to the continuance of a colony, where so much opportunity is afforded of declaring the glad tidings of salvation. I had the pleasure of seeing verified the statements of the Missionary Register, and of beholding nature not only as reduced to the verge of brutality when liberated from the slave-hold, but also as exalted by civilization and religion. I must, however, leave the scene, though pleasant, to hasten homewards.

SLAVE TRADE.

THERE have recently been laid before Parliament two additional articles to existing treaties for the Abolition of the Slave Trade, which, if generally adopted, would very materially contribute to the extinction of this hateful traffic. By the first, proof of negroes having been on board vessels would be held sufficient on questions regarding their condemnation. The second regards the fitting up of ships; if they are so fitted up as to leave no moral doubt that they are prepared for purposes of slave-trading, such fact is to be deemed sufficient proof in order to condemnation. It is obvious, that if these two articles were generally acceded to, the activity of our own cruisers, together with those of America, &c. would soon reduce the trade into a very narrow compass, if not entirely extinguish it. The government of the Netherlands have approved these articles; but Spain and Portu-

gal as yet refuse to accede, and there seems very little prospect of obtaining any concession whatever from the latter government — while France is too obviously desirous of extending slavery in Europe to admit of any hope that she will concede the least point in favour of the poor negroes of Africa. Perhaps, however, the desolations which threaten those devoted countries may bring them to a better mind. The restoration of Buonaparte from Elba produced the abolition of the French slave trade. The second restoration of the Bourbons has afforded that iniquitous traffic a base and dishonourable protection; and, therefore, amidst all the distress we feel at the prospect of impending desolations, we console ourselves with the hope that when God's judgments are abroad in the earth, the nations of the world may learn righteousness. The Society of Friends have recently presented a

petition to Parliament on this subject, and we are happy to learn that some efforts are about to be made for the melioration of the condition of negroes in our own colonies. We have no hesitation in saying that sound

policy, as well as Christian principles, require that such improvement should take place, if we would avoid an awful convulsion, similar to that which, within our memories, deluged St. Domingo with blood.

BATH CHURCH MISSIONARY ASSOCIATION.

THE Sixth Anniversary Meeting of this Association was held in the Guildhall, on Tuesday, the 18th of March. Sir W. Cockburn presided, and the Report was read by the Rev. Mr. Hawkins. It took a comprehensive and cheering view of the operations of the Parent Society, and called upon the public to afford further means for continuing and extending their great and good work, for although the harvest was great, the labourers were few.

Major-general Baynes, Sir Orford Gordon, General De Butts, the Rev. J. Richards, the Rev. T. A. Methuen, the Rev. Dr. Thorpe, the Rev. Josiah Pratt, and the Rev. E. Bickersteth, addressed the Meeting, which was most respectably and numerously attended. Mr. Richards stated that he had just received a donation of £50. from an anonymous friend, who had been a former contributor.

BRISTOL CHURCH MISSIONARY ASSOCIATION.

THE Tenth Anniversary of this branch of the Parent Institution was held at the Great Room, Prince's Street, on Thursday, the 20th of March. The Chair was filled by the Right Worshipful the Mayor, James George, Esq.

The Committee's Report (read by the Rev. Fountain Elwin) briefly stated the proceedings of the Church Missionary Society during the past year, and the progress of the nine missions now under its care. In these various stations more than two hundred Christian teachers are now actively employed; the number of missionaries being thirty-three, of whom twenty-two are regular ministers of the Church of England. Between ten and eleven thousand

children are receiving education, a considerable number of whom are wholly supported by the Society.

The audited account stated the proceeds of the Bristol Association, during the past year, to have been 1883*l.* 8*s.* 8*d.*

The Meeting was addressed by the Rev. Josiah Pratt, the Rev. Edw. Bickersteth, the Rev. Dr. Thorpe, the Rev. J. H. Stewart, Sir E. Hartopp, Bart. G. Sandford, Esq. J. S. Harford, Esq. H. Davis, Esq. the Rev. W. Day, the Rev. John Hall, and the Rev. J. East.

The audience was very large, notwithstanding the unfavourable state of the weather.

AWFUL VISITATION.

ON Tuesday, March 18, a labouring man, who had been drinking at the Red Lion, Salford, disputing with some of his fellow-labourers, made an assertion, which not being credited, he said, "he hoped to

God he should never speak again, if the assertion were not true!" A few minutes after he fell into a fit, and has continued speechless ever since.

ANNIVERSARIES.

THE following are the principal arrangements which have been made public respecting the approaching Annual Meetings of our leading religious Institutions.

The Hon. and Right Rev. the Lord Bishop of Gloucester will preach a SERMON for the benefit of the IRISH SOCIETY, at St. Paul's, Covent Garden, on Tuesday, April 29; and the ANNUAL MEETING will be held in Freemasons' Hall on the following day.

THE ANNIVERSARY SERMON before the CHURCH MISSIONARY SOCIETY will be preached at Christ Church, Newgate Street, on Monday Evening, the 5th of May, by the Rev. J. W. Cunningham, Vicar of Harrow, &c. THE GENERAL MEETING will be held at Freemasons' Hall on the following day.

THE ANNUAL MEETING of the BRITISH AND FOREIGN BIBLE SOCIETY will be held at Freemasons' Hall, on Wednesday, the 7th of May.

THE ANNIVERSARY SERMON of the PRAYER BOOK AND HOMILY SOCIETY will be preached at Christ Church, Newgate Street, by the Rev. Henry Budd, B.D. of White Roothing, &c. on Wednesday Evening, the 7th of May. THE ANNUAL MEETING will be held at Stationers' Hall, on Thursday, May 8.

THE ANNUAL SERMON before the LONDON SOCIETY FOR THE CONVERSION OF THE JAWS, will be preached by the Rev. W. Thistlethwaite, Vicar of Bolton, at St. Paul's, Covent Garden, on Thursday Evening, May 8. THE ANNUAL MEETING will be held on Friday, May 9, at Freemasons' Hall.

REGISTER OF EVENTS.

HOME.

THE present session of Parliament proceeds with a degree of quietness altogether unusual. After all the active preparation gone through, on the one side, in arranging county meetings and manufacturing petitions, and, on the other, in arranging Cabinet offices and conciliating votes, affairs have so turned out as to render all these plans useless on the one part, and unneeded on the other. The Administration have had no particular point to carry, their object was merely to defend their general system against a new series of attacks which threatened to be of a powerful kind.

Economy and reform were to be most earnestly pressed upon Parliament this Session. The Opposition, however, have contrived, in a strange sort of way, to prevent the possibility of the success of these their favourite plans, and that at the very commencement of the Parliamentary campaign. They were to urge the reduction of establishments; and yet, on the very first day of the Session, some of their leaders declared in Parliament for the taking up arms in the cause of Spain. It was, of course, impossible that the same persons should propose reductions in the army, the navy, or the ordnance—or that they, arguing for a war which would require loans, should sanction any proposal which could have a tendency adverse to public credit. All the relief, therefore, that the people will receive at this period, must arise from the spontaneous acts of the Ministry, and from the continued advance of the revenue which assists their views of remission.

As to the other question, the conduct of the assemblies convoked in various counties for the purpose of passing reform petitions, has been such as to place the subject in so unfavourable a point of view, that few now allude to it, and none seem to be forward in offering to Parliament a distinct proposition.

His Majesty has appointed the Rev. Dr. Pearson to the deanery of Salisbury. A vacant Irish Bishopric has been filled by the elevation of the Rev. Dr. Arbuthnot to the see of Killaloe.

We are sorry to perceive the recurrence of those scenes of outrage which disgraced the south of Ireland about a twelvemonth since. Murder and conflagration are again becoming matters of common occurrence. The Government, however, have brought forward a plan for the commutation of tithe in that country, which seems likely to remove much of the irritation arising from that source.

FOREIGN.

IN FRANCE no other note has been heard of late but that of warlike preparation. It is, however, doubtful what strength is really collected on the Spanish frontier, or whether a sufficient force can be in readiness to enter that country before the lapse of several weeks. The Duke d'Angoulême has left Paris for the army, but does not appear to travel with any rapidity.

Some circumstances which lately took place in the Chamber of Deputies have attracted much attention. A leader of the *liberal*, or opposition side, was interrupted in the midst of an harangue against the war, and was charged with having, in a sentence which he had not yet completed, endeavoured to extenuate the crime of regicide. Upon this accusation the majority proceeded to expel him from the Chamber. The following day he appeared, in despite of their resolution, and took his seat. The National Guard, or militia of Paris, was called in, and ordered to remove him. Their officer, a sergeant, refused obedience, and the *gens d'armes* were resorted to. So great has been the popularity of this sergeant's conduct, that the government has not felt it prudent to inflict any greater punishment than dismissal.

If the fate of SPAIN depended upon herself—upon the prudence, decision, and practical wisdom of her present rulers, she would have but little hope of coming well out of the impending contest. The present ministry are in known bad favour with the King, and in little better credit with the people. They are thought blameable for having allowed the insurgent chief Bessieres to approach within a few leagues of the frontier; but, though twice dismissed, they have hitherto retained their offices, evidently by means of intimidation. It is, however, said, that successors of a less violent character will almost immediately replace them. In the mean time the King has been required to prepare for his departure from Madrid, that city not being defensible. The 20th of March was fixed for his departure, and it is said that the French troops will pass the frontiers on the 1st of April. There has, however, been much rumour of an extensive conspiracy in the ranks of the French army.

Notices and Acknowledgments.

J. W. M.—Pierre M—— —Clericus—H.—Sermon by Rev. W. T. and E. Ll. are received, and will most probably be inserted.

It is always exceedingly difficult to advise, when a case is imperfectly understood. In some instances we are required to confess our faults one to another, and pray one for another: but there are others, in which the conduct of the Psalmist is more appropriate: "I said, I will confess my sins unto the Lord, and so thou forgavest the iniquity of my sin." The Inquirer must for himself determine, which line of conduct is in the present instance most proper, since he has not supplied us with any data. The individual alluded to is undoubtedly, in many respects, most worthy of his confidence; but there may be particular features in the case which may render that individual most improper: the disclosure must necessarily occasion great distress; and if that person can be spared such distress, it ought not to be communicated, even though the Inquirer should still suffer: he should, however, certainly endeavour to anticipate any other informer. We should rather, on the whole, recommend the consulting of an aged experienced Minister. Such consultations do not always answer the desired end; but if a prudent choice is made of the individual, some benefit will almost invariably result. Should the dreaded contingency take place, the having previously communicated with a faithful spiritual adviser will be found of immense importance. We would earnestly impress upon him the duty of fasting, humiliation, prayer for pardon and for the teaching of the Holy Spirit. O the misery of sin! O how blessed are they who are kept by restraining grace from those practices which lead to such agonizing results! The Inquirer has our prayers and our sympathy.

Gulielmus—G.—are under consideration. Investigator—C. D. &c. are answered per post.

The attack made on an eminently useful individual is deserving of the severest censure; but since very few readers of the work alluded to peruse our pages, we conceive it is most advisable not to insert the remarks of Moraedór.

T. N. has not favoured us, in either of his Letters, with his address; we could not, therefore, comply with his request. The paper previously sent is intended for insertion.

Full restitution ought certainly to be made to the injured person, or to his legitimate representatives; or, if such cannot be found, to the poor of Christ's flock. But we do not see any objection to that restitution being made as proposed; indeed, in the case suggested, we think it the right way.

We were not able to determine whether the account inquired after was real or fictitious; real accounts should always be authenticated by a name or a reference; and where such reference is not given, the paper is usually, as a matter of course, laid aside.

We cannot discover either of the papers, or indeed signatures, to which a constant Reader refers.

The Verses after which R. N. inquires are gone most probably the way of many others; but, unless he can favour us with either the date or the signature, we are not able to give a decisive answer.

The Congregational Magazine states us to have represented the *Rev. George Burder* as a contributor to that Magazine, and to have been subsequently compelled to contradict the assertion. We have been guilty neither of the assertion nor of the retraction. Observing the name of "Burder" among the list of contributors printed in that Magazine, we alluded to it; and in a following Number, at the request of one Rev. gentleman bearing that name, we rescued him from the suspicion of being the party referred to. So much for this important matter, in which our Congregational friends would have done well to have made themselves masters of the fact before they hazarded such unfounded assertions.

LITERARY INTELLIGENCE.

Preparing for Publication.

A new Edition of Original Memorials; or, Brief Sketches of real Characters. By a Clergyman of the Church of England. In 12mo.

Essays on Public Worship. By the Rev. J. Jones, Author of "Scripture Antiquities." In 12mo.

A third Volume of Cottage Sermons; or, short Discourses addressed to plain People. By the Rev. Charles Davy, Curate of Hampstead Norris.

An Answer to the Rev. J. Bridgman's Appeal. By the Rev. Henry Berkin, A. M. Minister of Trinity Church, Forest of Dean.

The Jesuits unmasked, exhibiting the Dangers to Society that have arisen, and are likely to arise, from this dangerous Order—*In a few Days.*

THE
CHRISTIAN GUARDIAN,
AND
Church of England Magazine.

MAY 1, 1823.

MEMOIRS OF THE REFORMERS.

LUTHER.

[Continued from Page 127.]

THOUGH the subtilty of Miltitz, during his continuance in Germany, failed in its design on the cautious Elector, the fair and gentle means to which he resorted in his interviews with the honest Professor, were not altogether without effect on a mind disposed to peace and conciliation. Luther was aware of his Italian artifice, and the plausibility of his profession; yet the emissary of Leo was one who knew by good words and fair speeches to deceive the hearts of the simple." The courteousness of his manner, the testimony he bore to the learning and zeal of the Augustinian, his condemnation of the practices of Tetzels, his affected disposition to make concessions, and his representations of the benefit of concord among Christians, so far prevailed on Luther, that he wrote a submissive letter to the Pope, offering to abstain from further mention of the odiousness of indulgences, provided his adversaries were enjoined to cease from their recommendation, and to distribute a circular among his friends exhorting them to reverence the holy Roman church. Such conduct from a theologian who had already appealed to a general council, and who knew that the Papal advocate, at the very time he used such soothing speeches, had in his possession

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seventy briefs against him, which only awaited leave from the Prince to be affixed to as many churches, argues a desire of ecclesiastical peace, and a suppression of vindictive feeling, very honourable to one who could play the warm disputant under protection of high authority.

"Martin," said the Knight when he met him at Altenburg, "I thought you were some old dotard, who sat disputing with himself in a chimney-corner; but I see you are sound and hearty, and attracting universal attention. If I had an army at my command, I could not force you to Rome. I sifted the people," added he, smiling, "as I came along, to find out what they thought of you; and where one was for the Pope there were three for you!" He insisted on Luther's supping with him, and spent the evening in entreating him to cultivate pacific measures, engaging to persuade Leo to meet him half way. The Reformer assured him, that he would take every step to promote tranquillity, that was not inconsistent with the sacredness of truth.

Miltitz was so mortified at the handle which had been afforded for censure by the imprudences and harangues of the low and vulgar Dominican, that he summoned him into his presence, and threatened him so roughly, that the wretched man, who had conceived

himself entitled to praise for his industry, went home, sickened, and died: a remarkable end of one of the most awful characters on record! It ought to be mentioned to the credit of Luther, that as soon as he heard of his illness, he wrote him a kind letter, and requested him not to fear that he would show any resentment against him. It is, however, to be regretted, that this generous conduct in the Reformer should be so little appreciated by the elegant biographer of Leo X. that, on a notice of the letter, he observes, "Whether this was *really intended* as a consolation, the reader will judge." Was it, then, intended as an insult over a fallen enemy? Surely, nothing but a study of Luther's character through such jaundiced media as a Maimbourg or a Varillas, could have drawn this insinuation from so respectable a writer. It is an act of common justice, to stop the thread of the narration for a moment, to vindicate the memory of a great man from such an aspersion; and to remark, that it is too much in unison with the tone of feeling and expression in a work of considerable interest, but in which the author is so jealous for the dignity of his hero, as to consider that it would have been a degradation in the Pope to have submitted his quarrel with Luther to the test of reason and Scripture; and who intimates, that if Luther "had been Pope instead of Leo X. he would have defended the church against a much more formidable adversary than the monk of Wittenberg." Voltaire had observed before, in a similar spirit, that the Pope "should, as he was advised, have given him a cardinal's hat to make him alter his opinion." Those who know any thing of the sensibility, conscientiousness, self-devotion, and superiority to secular motives, which marked the proceedings of the illustrious Saxon, will not be mis-

led by such representations; and the student in church matters will look to other sources for information on the character of the Reformers, than the philosophic historians of Liverpool and of Ferney*.

The hour in which the Professor was induced to write his submissive letter to the Pope has been regarded by reformed writers as a perilous one for the cause of Protestantism. His feelings had certainly been so far wrought on, that though he would not compromise any essential principle, he endeavoured to preserve unity by concessions which he could scarcely approve in their full extent. Gerdesius, whose research, talent, and impartiality as an ecclesiastical authority is equalled by few and surpassed by none, considers him as having allowed himself in too great latitude of expression, in speaking of the power of the Roman see. He says, the epistle was not revocatory but deprecatory, yet thinks it must have gone against his conscience, because a few months before he had written to a friend, "I send you some of my trifles, that you may see whether I have rightly guessed, that the true Antichrist of whom Paul speaks, is now reigning at Rome, and whom I think I could show to be worse than the Mahometan power." But with deference to the Groningen Professor, it may be pleaded, that the mind of Luther was yet in such a twilight state on some matters, as to which he was afterwards at issue with so large a portion of Christendom, that his language must not be subjected to too severe a scrutiny. Doubting, as he did, the pretensions set up by the Italian Pontiff, he yet would not naturally want confirmation from the judgment of others. He was subsequently convinced of the

* Roscoe's Life of Leo X. vol. iv. p. 7 et vol. iii. p. 179. Voltaire, Hist. Gen. d'Europe, p. 4. c. 8.

anti-scriptural nature, and it would have been criminal to have uttered in 1522 what it was venial to speak in 1519. At this period he was holding on his course; a majestic orb, exciting admiration from its attendant rings of genius, learning, and piety, but failing, from partial obscurity, to present so steady and certain an appearance as its disk afterwards assumed in a clearer atmosphere.

Miltitz might boast that Luther was in his power; and the latter might hint, that if all the Papal advocates had conducted themselves like the former, his dispute with Rome might never have risen to so great a height; but the time was arrived, fixed by divine ordination, announced by divine prophecy, and signalized by divine favour, when the sword of the Spirit should wound the apocalyptic beast. It is miserable criticism, and worse theology, to argue (as some writers have), that because Miltitz was artful, and Luther submissive, the cause of Reformation was in danger of extinction. No; it was of celestial implantation, and could not be nipt in the bud!

“*Jam nova progenies cœlo demittitur alto*”—
Oocidet et serpens.”

The zeal of certain bigots in behalf of the reigning superstitions, and their confidence in their reasonings on the side of error, would not suffer the Professor to sleep at his post. Eccius challenged Carlstadt, a known defender of Luther, to a public disputation, to be held at Leipsic, which city Duke George had readily granted for the purpose, in hope that the Papal interest would be well supported by the practised dialectic of the Ingolstadt divine, but contrary to the wishes of the Academy and the diocesan. Eccius appeared on the appointed day with a train of followers, and was met by his antagonist, attended by Luther, Melancthon, and Barnim, Duke of

Pomerania, honorary Rector of the academy of Wittenberg*. The contest commenced on the 27th of June, before a numerous and splendid auditory, and continued till the 4th of July, with great skill and dexterity on both sides; Eccius maintaining the Semipelagian and Papistical notions concerning the freedom of the will, and the grace of congruity; and endeavouring with much plausibility to combat the tenet of the Augustinians, that in whatever man does by preventing and helping grace, he must be considered as a passive and undeserving agent, and that the consent of his will or his co-operation is not to be reckoned among the causes of goodness, God working in him both to will and to do from first to last. The dispute was conducted with much clamour; and because Carlstadt made some happy appeals to books and written documents, it was settled, that all authorities should be laid aside; when Eccius, possessing the better memory and a greater flow of words, seemed to have the advantage of his opponent. As he could not, however, entirely disprove his assertions, he granted, that there is not in man a natural ability to do a good work, but an acquired power. A spectator informs us,

* Early in the morning a grand mass was celebrated, at which were present many abbots, counts, knights, and burgesses, the Duke engaging a choice musical band for the occasion. The visiting doctors were then brought with great pomp to the citadel, where a space had been prepared for the disputation, and fitted up with tapestry, pulpits, and benches, and a guard of armed citizens appointed to keep order. Mosellan, Greek Professor of Leipsic, a friend to the Reformation, but patronized by the Duke, welcomed the assembly in the name of his sovereign, and discoursed on the mode of conducting theological controversy. At the conclusion of this harangue, the pipes and clarionets sounded, and the choir sung thrice the hymn to the Holy Ghost. After which the company adjourned to dinner, and the dispute began in the afternoon.—Mosellani Epist. ad Pirckheim. Scult. Ann. Dec. 1. p. 37.

with respect to the disputants, that the appearance, tone, and manner of Carlostadt, were those of a man who argued, not for the display of ability, but the investigation of truth; whereas Eccius used every aid that could be borrowed from impetuosity in argument or grimace in action.

At the termination of the dispute, Eccius, affecting the air of a conqueror, and wishing to distinguish himself still further as a champion for the Holy See, signified his readiness to break a lance with Luther, as a more noble adversary, who accepted the challenge, on condition that the public faith was engaged for his safety. At the instance of Barnim, he was permitted to preach on St. Peter's day in the chapel of the citadel, the privilege of performing this ministerial office in the principal church being reserved for Eccius; but though his space was more circumscribed, he had a crowded congregation, whom he addressed on some of the principal points on which the Reformers and Papists were at issue.

The questions discussed were, the doctrines of purgatory, indulgences, penances, pardons, and the supremacy of the Roman Pontiff. The main controversy was on the latter. Eccius declared, that they who affirmed that the Roman church was not chief of all other, before Pope Sylvester, were in error; for he who obtained the seat and trust of Peter, the prince of the Apostles, had always been acknowledged as his successor, and Christ's vicar upon earth. Luther answered, that they who attributed primacy to the church of Rome, had no other foundation than the bare and insipid decretals of Popes made four hundred years before; and that these decretals were opposed, not only to all history of a thousand years' standing, but also to Scripture, and the Council of Nice, the most esteemed

of all. Eccius then wished to press the debate on the point of the authority of the Pope; but Luther gave him to understand, that it was invidious in him, under all circumstances, to give such prominence to this particular; and that there were many adversaries, who had denied his positions, who ought to have met him at this time, and given him an opportunity of defending himself, but that he believed they shunned the light. Eccius protested that he had not raised this stir, but Luther himself, who in the explication of his theses had denied, that before the age of Sylvester the Roman Pontiff had any precedence, and had averred before Cajetan, that Pope Pelagius had wrested many passages of the word of God, and originated the mischievous doctrine.

"When in the course of their argument," says Mosellanus, "they came to that maxim, 'Thou art Peter, and upon this rock I will build my church, &c.' Martin interpreted the rock to mean a confession of faith; or the whole body of the church with Origen, or Christ himself with Augustine. Eccius, with the more recent fathers, explained it of Peter and his successors, and confirmed his exposition by quotations from Bernard and Jerome. All which Martin admirably parried, observing, that the church on this supposition was without a head, as often as a Roman bishop died. For as to the College of Cardinals, who administered till a successor was elected, it was idle to consider it in the light of a substitute; both because cardinals themselves were the product of a later age in the church, and in any case were to be regarded rather as many heads than one; and also because a divine institution, as such, could not be hindered by the death of man, or even by the passing away of heaven itself."

This second dispute lasted for

lays; and when the assembly met up, Hoffman, Rector of the University, refused to declare to which side the victory belonged; at the decision was left to the University of Paris and Erfurt *. Luther, however, was anxious that public mind should not be misled by the representations of the Catholics, and published a tract, entitled, "Resolutions of the Propositions disputed at Leipsic," and addressed to Spalatinus, in which he said, that Eccius had no cause in the contest, as he had brought to acknowledge that what ought to be put in indulgence. In truth, the Ingoldstadt Professor had been driven to many errors in the course of the dispute, not only on the subject of indulgences, but on every other point which came before them; though he was constrained, in a show of candour, to bear testimony to the abilities and attainments of his opponent, yet manacled in his heart, and he refused to leave no means untried to support the Pontiff, who, being discredited from the scene of action, and occupied by other occupations, was less alarmed at the progress of new opinions, to take active measures against the Reformer.

While, therefore, some censures were issued by the Academies of Cologne and Louvain only served to afford an animated reply in defence of his sentiments and conduct to Luther; while he was engaged in dressing a letter to the new Emperor Charles V. imploring his aid and protection, and declaring that his sole object was the propagation of evangelical truth, in addition to human inventions and traditions; while, moreover, he found it necessary to represent to the States of the Empire his pacific wishes, the provocations which he received, and the calumnies

which were circulated against him in every direction; and while he despatched epistles to the same effect to the Archbishop of Mentz, and the diocesan of Mersburg; Eccius repairing to Italy, concerted plans for his overthrow with Cajetan, Prierias, and the leading Dominicans.

The Professor was not ignorant of their machinations, which were aided by addresses against him from the German bishops. He was enabled, however, to possess his soul in peace, and to rely with full confidence upon his God. He spent much of his time in prayer, meditation, and the study of Scripture; and, from suspecting the Pope to be Antichrist, was confirmed from day to day in those sentiments which were soon to assume the more decided form of Protestantism. Among other particulars, he held, that the communion ought to be received in both kinds; and, early in the year 1520, published a Sermon on the Nature of the Sacrament, in the German language, containing explicit views of his convictions on this subject. On the doctrine of justification by faith likewise, he spoke decidedly in some of his positions. "In fallen man," he observed, "there remains an inward principle of evil, even after he is renewed by the grace of God. Every Christian needs daily repentance, because he sins daily; not, indeed, by daily committing scandalous offences, but by falling short of perfect obedience. Hence there is not a just man upon earth; because, even in actions that are good in themselves there is precisely so much sin as there is repugnance, or difficulty, or disinclination." This was the conflict of which he understood St. Paul to speak in the seventh chapter to the Romans. He asked, moreover, "If the evil principle, called the flesh, prevented the operation of the good principle, called the spirit, in a man so holy and

* The former declined judgment; the latter sent out a censure of Luther in 1521.

full of grace as the Apostle Paul, how can our divines maintain that there is no sin in good works? They call it simply infirmity, which is unscriptural. To speak truly, every believer feels a continual conflict between the flesh and the spirit as long as he lives; and, therefore, in the best actions there is a mixture of the effects of the flesh. Wherefore, what knowledge other persons may have derived from the theology of the schools, is their own concern; for myself, I must declare, that I learnt from it nothing of the real nature of sin, of righteousness, of baptism, or of the whole Christian profession; nor any thing of the excellency of God, his works, his grace, or his justice. Faith, hope, and charity, were to me words without meaning. In short, I not only learnt nothing right, but I had to unlearn every thing which I had acquired in that way. I shall be much surprised, if others have succeeded better; but should there be any such, I sincerely congratulate them. *In the schools I lost Jesus Christ; in St. Paul I have found him.*"

Understanding that the court of Saxony began to be troubled as to the consequence of that rupture with the Holy See, which now seemed to be inevitable, he entertained some thoughts of retiring into Bohemia, not for the sake of screening himself from any persecution which might be intended by his enemies, but from that delicate and honourable desire which he always felt, of avoiding occasion of injury to his friends. Sir Francis Seckingen, Sir Ulric Hutten, and Sylvester of Scaunberg, a noble Franconian, offered him any asylum he might require, entreating him not to flee into the Bohemian territory, but to come into Franconia, and promising a guard of a hundred horse.

Urged by his pernicious counselors, the Pontiff frequently assem-

bled the College of Cardinals, to prepare a sentence against the Reformer with due deliberation; and consulted the ablest canonists as to its form and expression. At length, on the 15th of June 1520, a bull was issued, in which His Holiness having called on Christ, St. Peter and St. Paul, and other saints, to avert the dangers which menaced the church, complained that there was now risen a doctrine, which not only revived all those opinions which had been formerly condemned as heretical, but also contained new and most pernicious errors; said, that he was grieved at the appearance of such doctrine in so loyal and religious a country as Germany, distinguished as it was by its zeal for the Catholic cause against Bohémians and Hussites; granted, that some universities had exhibited a truly primitive spirit; but observed, that as the care of the church at large had been committed to him, he could no longer neglect his duty. He then repeated Luther's tenets, informing the world that he had submitted them to the College of Cardinals, who all agreed that they ought to be rejected, as derogating from the authority of councils, fathers, and even the church itself. Therefore, with their advice and consent, he condemned the whole sum of doctrines; and, by virtue of his supremacy, commanded all persons, under the severest penalties, to yield obedience to his decree by renouncing those opinions which are censured in it; exhorting all magistrates to oppose the growth of this heresy, and ordering a general conflagration of Luther's works. He then related the clemency with which he had behaved towards him, admonishing him by his legates, and inviting him to come and answer for himself at Rome; but censured his obstinacy in appealing to a general council. He forbade him to preach, and allowed sixty days, within which he should

recant. If he nevertheless continued incorrigible, he condemned him as a heretic, ordered him to be punished, excommunicated him, and commanded all men to avoid his company under a similar penalty.

Eccius bore this bull in triumph to Germany, with injunctions to the Elector of Saxony and the University of Wittenberg to provide for its publication. Frederick had recently assisted at the coronation of the Emperor at Aix-la-Chapelle, and had retreated to Cologne, where he was confined with sickness. There he was waited on by Caraccioli and Aleander, two Papal messengers, requiring, that he would cause all Luther's books to be burnt; and that he would either put the author of them to death, or imprison him till he should be sent to Rome. The Elector's answer was firm and dignified. He expressed his surprise, that the Pontiff should require him to act so violent a part; that neither his brother John nor himself would countenance Luther in doing, saying, or writing aught unworthy a Christian divine; that he had caused him to meet Cajetan at Augsburg; that the Archbishop of Treves had been appointed to try this cause; and that Luther would not have refused to appear before him under safe conduct; that his works had not been examined by enlightened and unprejudiced judges; but that should he be condemned on scriptural grounds, and after a fair hearing, he would not as his sovereign protect him; though even in that case he hoped His Holiness would not require him to proceed in a dishonourable manner. The agents replied, that the Pope had used every means to reclaim Luther, who had kept none of his promises; that the commission of the Archbishop had been superseded; and that as the Pope had taken the affair into his own hands, they could not but follow his commands. Aleander

accordingly obtained leave of the Emperor to burn the writings of the Professor, and followed that monarch after his coronation from city to city, filling the Netherlands with the smoke and flames of innumerable books and papers, and threatening all ranks and orders with the vengeance of the Pope. The decree, however, met with a very different reception in those places where the sentiments of the Reformer had gained ground. Even at Leipsic, Eccius experienced a violent opposition to the promulgation of the bull; and at Erfurt it was forcibly taken from him by the young students, who armed themselves for the purpose, besieged his lodging, and having obtained the obnoxious document, tore it in pieces, and threw the fragments into the river. Soon after, Sir Ulric Hutten published a copy with severe marginal observations.

As to Luther himself, he thus wrote to Spalatinus; "Eccius has brought the Roman bull: and many are the letters sent to the Pope about it: for my own part, I despise it as impious and false, and Eccius all over! Christ himself is condemned in it: and without alleging any reason, I am called, not to a hearing but a recantation; plainly showing their rage, blindness, and folly, who see not, neither understand. I shall affect to treat it as a forgery, though it is plain enough from what quarter it comes. I send you a copy, that you may see what monsters these Romanists are, who would destroy both our faith and the church. Yet I cordially rejoice to suffer these injuries for the best of causes, unworthy as I am to undergo this holy trial. I feel myself now more at liberty, since I am convinced that the Pontiff is Antichrist, and his seat the seat of Satan. My only prayer is, that God would preserve his own people from being seduced by his most impious dissimulation. Erasmus writes me

word, that the Emperor's court is filled with needy creatures and obsequious tyrants, so that there is no hope in Charles. No wonder! Trust not in princes, or in any child of man, for there is no help in them."

This letter was written on the 13th of October, at which time he was undetermined, whether to take active measures in opposition, or suffer the affair to pass off in silence. He soon perceived the necessity of deciding in favour of the former alternative. After renewing his appeal to a general council, in which he boldly stigmatized the Pope as a tyrannical judge, a hardened heretic, an Antichristian opposer of Scripture, and a blasphemous despiser of God's holy church, he issued animadversions on "the execrable bull of Antichrist;" defended those religious articles which had been condemned; and moreover exhorted all Christian princes to shake off the ignominious yoke of the Church of Rome. He repeated some arguments used in his "Captivity of Babylon," a work which had made its appearance in August, in which he affirmed Papacy to be the kingdom of Babylon, and denied, that confirmation, ordination, marriage, and extreme unction, were sacramental.

But whatever effect his exhortations might have on others, he resolved by a decisive act to proclaim his personal separation from an impure communion. Early on the 10th of December, he repaired

to the eastern gate of Wit attended by the professing students, and a great concourse of citizens, caused a pile of faggots to be kindled, and committed to flames the bull of excommunication, the decrees of the synod, and the writings of his antagonist, crying with a loud voice, "cause thou hast troubled the treasury of the Lord, let eternal trouble thee!" The next day he ascended the pulpit, and read an exposition from Matthew 23, by observing, "The crucifixion of yesterday is a matter of small importance. It would have been more to your purpose, were the Pope himself, or rather the see of Rome, cast into the fire! As you seek the salvation of your souls, heed of the Pontifical decrees." He then published an apology, declaring that he was bound to prevent the diffusion of false doctrine. "On this account, under the guidance of the Spirit, as I trust, I have published this bull; and, convinced that it is the *Man of Sin*, I have renounced his authority, and am ready to be offered up for the truth. I glory in proclaiming the trinitarian doctrine, and have extracted thirty propositions maintaining the supremacy and infallibility of the Pontiff from the law, and concluded by citation of Matthew 23: 6: "Reward her ever as she hath rewarded you, and double according to her works: in which she hath filled, fill ye her double."

[To be continued.]

TO THE MEMORY OF MISS COVELL,

WHO DIED AT TENBY IN JANUARY LAST;

A young Lady of rare and solid Piety, of genuine Benevolence and Urbanity, and whose Death, after an Illness of four Days, is deeply regretted by her Family, her Friends, and the Poor of her Neighbourhood.

ON themes of pleasant, or eventful kind,

Oft have I aimed to weave the mystic song;

Or to record the feelings of my mind,

When they were such as I would fain prolong:

But never yet before

Did I attempt to pour

Wounded affection's strain, or sweep that chord of mourning

Ah! few have been the number of my days,
And happiness has marked their tranquil flight;
But short the tenour of earth's blissful space,
For mortal scenes can seldom long be bright.

The clouds of woe arise,
They darken o'er the skies;
A never-setting sun beams but in Paradise.

Thus had I deemed that age could moralize,
Thus had I deemed that I could mourn for age,
And little feared I that the youthful prize
Of my affection should my tears engage;
That, in life's happy bloom,
Death should such hopes consume,
And blast the fairest prospects over Mary's tomb.

Ah, Mary! bright wert thou in youthful prime,
Nor bright alone to outward seeming thou;
Thy thoughts were fixed beyond the bounds of time,
They soared above the transitory now,
And set their steadfast eye
On realms beyond the sky,
Where faith is lost in sight, and death in immortality..

Short seems the time, when last on Cambria's shore
With me thou stoodst beside the briny wave:
O! could I think that, ere I saw thee more,
A tenant to the solitary grave
Should that dear form become,
That friendly voice be dumb,
And I be far away—thou in the silent tomb.

But is the silent tomb thy drear sojourn?
For this did fell disease so rapidly
Despoil earth of that treasure, leave to mourn
Thy poor, thy circled friends and family?
No: thou art now a bright
Inhabitant of light,

And we must weeping own, that e'en this stroke was right.
He, who could cheer thee in the deadly strife
Of nature, with its last, its conquering foe,
Hath led thee to the bound of endless life,
And wiped away the tears of earthly woe:
Now mayest thou look down,
With angel pity, on

Those who could grieve to see the prize so quickly won.
Yes, thou must pity us; the selfish thought,
That fain would keep thee from thy Father's face;
The feeble faith that scarcely could be brought
To own the stroke a messenger of grace;
The mournful feeling still,
With never-ceasing thrill,

Which cannot yet rejoice that thou art safe from ill:
These must thou pity; but the certainty,
Without a veil that thou dost view the brightness
Of Him who bore on earth the cross for thee,
And gave thee to be glorious in his likeness,
Shall bid our grief be gone,
And lead us gently on

To follow in thy steps, and join thee there before the throne.

London, March 19th, 1823.

E. L.L.

ON THE APPROACHING ANNIVERSARIES.

SIR,

THE season is now approaching in which the anniversaries of our religious societies are to be held in London, and be followed by auxiliary meetings in different parts of the country. While these institutions are publicly acknowledging their need of special assistance from on high, it will not, we trust, be deemed intrusive to remind your readers of the importance of earnest prayer for the special influences of the Holy Spirit on their assemblies. This subject was adverted to previous to the last anniversaries. But it has been well observed, that it is not by the presenting new theories, but by a devout attention to well-known truths, that the cause of God advances. Let, then, Christians remember the nature of these meetings. Though branched out into different societies, they have all one object—to assist in promoting the glory of God, the advancement of the kingdom of his Son, and the salvation of immortal souls.

The metropolis at these seasons resembles Jerusalem of old at their holy festivals. Ministers from all parts come to our meetings seeking spiritual refreshment, and desiring to return filled with love to God, and zeal in his service. Many of our nobility and gentry take these opportunities of observing the plans and the spirit of our societies. The brotherly kindness, the general good-will and universal benevolence, these meetings present, may convince them, by the divine blessing, of the reality of the Christian's hope. They may not only approve, but cordially unite in these objects. Our youth, also, here may receive some of their most interesting impressions, and learn from what they see and hear, that "*Wisdom's ways are ways of pleasantness, and all her paths are peace.*" How important then are these anniversaries!

Nor are those in different parts of the empire much behind them. They are like the conduits which receive the full stream, and convey the water to each part of the garden. Those who cannot conveniently reach the metropolis, there receive the same excitements. If these assemblies are but reflected upon for a moment, it will be found that they command an interest in our fervent prayers.

The servants of God also, who take an active part in these meetings, are placed in circumstances which call forth our affectionate sympathy. They are called upon to benefit others at the very moment that necessarily, placed upon the pinnacle, they are themselves the subject of peculiar temptation. What need have they of a single eye and a simple heart! what need of prayer and watchfulness, of heavenly wisdom and holy love, that they may edify others without injury to themselves! Surely, then, their circumstances call for fervent supplication, that for the gift bestowed upon them in answer to the prayers of many, thanks may be given by many on their account.

It is encouraging to know, that since the last annual meetings a considerable addition has been made to those Christians who in their families, and in secret, pray for the general outpouring of the Holy Spirit. To their prayers we particularly recommend the anniversaries of our religious societies. With what hope will the servants of God go forth when they consider, that they are borne up by the intercessions of the faithful; and with what animation will Christians in general assemble when they reflect, that previous supplications are likely to bring down showers of blessings!

"Pray for the peace of Jerusalem; they shall prosper that love thee."

H.

RELIGIOUS CIRCULATING LIBRARIES.

MR. EDITOR,

IN reading that most useful part of your work the Review, I am often tempted to feel some little discontent with my lot, which will only allow me to purchase a very few of the books you recommend, the extracts from which only heighten my desire to see the whole, and even raise some degree of envy towards my richer neighbours, who have it in their power to become possessors of all they wish. Thinking the other day over this subject, it struck me as surprising, that numerous as the readers of religious publications now are, there is not (I believe) in this Christian country a single "religious circulating library;" and while almost every town contains circulating libraries for novels and romances, the Christian (if not wealthy) is obliged to be content with the few religious works he can purchase, or borrow from his friends. At first sight, perhaps, it might be thought difficult to collect a sufficient number of religious works suited to the purpose; but when you take into consideration the numerous biographi-

cal works, voyages, and travels (especially to the East and the Holy Land), which either directly or indirectly throw light on the Scriptures, together with the principal theological publications of the day, and some of the standard works of former days, histories and reports of the several religious and philanthropical societies, it is obvious that a very respectable library might be easily formed; and by keeping down the subscribing price to one guinea per annum (which the bookseller could afford to do, as books of the above description are not depreciated in value by time, as novels and romances are), I have no doubt that it would answer exceedingly well, be of very great use to both clergy and laity, and be a great means, under God, of diffusing right ideas of vital Christianity, not only in London but throughout the empire. By either inserting this letter or any part of it, or by making the proposition known in any way you think best, you will oblige

Your constant reader,

W. L. T.

ON READING DIVINE SERVICE.

SIR,

WITHIN a very extensive range of observation, I have seldom noticed, among the clergy of the Established Church, that critical attention to the reading of the several parts of the service, which, upon very sufficient grounds, I consider as both becoming and requisite. Many of them have appeared to me to regard the manner of reading the prayers and lessons not merely as a matter of secondary consideration, but as one of trivial consequence; and yet there is certainly not wanting sufficient reason for affirming, that, if viewed with reference to effects, it would be

found, upon the whole, but little if at all inferior in point of importance to preaching.

Several prayers in the Liturgy of the Established Church are distinguished by a peculiarly fervid, and, I will add, pure spirit of devotion. Others contain a truly admirable statement of momentous evangelical doctrines. To these, and various other particularities, which it seems superfluous to specify, the mode of reading should unquestionably be carefully adapted. They cannot otherwise be reasonably expected to produce their natural effects. And I feel but little hesitation in adding, that

by reading them in such a manner as is calculated to render them abortive, something very like the guilt of mocking the Most High is incurred. As for the Scriptural lessons which for the most part comprise much diversified matter, reading them in a drawling, monotonous, unsuitable manner, has really a tendency to deprive them, in many instances, of their wonted efficacy. The sword of the Spirit will seldom cut deeply when feebly and unskilfully wielded.

If the exhortative, supplicative, denunciatory, narrative, imperative, and other essentially dissimilar parts of the service be read

in the same unvarying, spiritless tone of voice, it is certain that no inconsiderable portion of the congregation will be disposed to draw very unfavourable inferences with regard to the reader, in more respects than one: while, on the other hand, it is certain that correct reading, especially when accompanied by well-managed psalmody, will always have the effect of rendering a large portion of the congregation much more susceptible than would otherwise be the case, of those salutary impressions which the clergyman's subsequent discourse from the pulpit may be calculated to make.

Περὶ οὗτου.

BALAK AND BALAAM.—NUMBERS, XXII.—XXIV.

UPON the hill the Prophet stood,
King Balak in the rocky vale;
Around him, like a fiery flood,
Flashed to the sun his men of mail.
'T was morn—the guilty sacrifice
Sent up its ruddy flame to Heaven;
Still on the Prophet turned their eyes,
Nor yet the fatal curse was given.
'T was noon—the flame was feeble now,
Was dried the seven-fold altar's blood;
And wrath was gathering fierce below
Among the haughty multitude.
'T was eve—again the flame arose,
The curse was on the apostate's tongue;
He listened where the mighty foes
To heaven their evening anthem sung.
He saw their camp like endless clouds
Mixed with th' horizon's distant blue;
Saw on the plain their marshalled crowds,
Heard the high strain their trumpets blew.
A sudden spirit on him came,
A sudden light was in his eye,
His tongue was touched with hallowed flame,
The *curser* swelled with prophecy.
“How shall I curse whom God hath blest,
With whom he dwells, with whom shall
dwell?”
He smote his pale hands on his breast;
“Then, be thou blest, O Israel!”
“Come down, deceiver,” cried the King;
“I bade thee curse, not bless my foes:”
A shaft was laid upon the string;
The Prophet from the dust arose.
“Be Israel cursed,” was in his soul,
But on his lip the wild words died;

He lingered, till on Israel stole
The night: again the curse he tried.
A whirlwind from the desert rushed,
Deep thunder pealed around the hill;
King, Prophet, multitude were hushed,
The thunder paused, the blast was still.
Broad in the east, a new-born Star,
On cloud, hill, desert, poured its blaze;
The Prophet knew the sign afar,
And on it fixed his shuddering gaze.
“I shall behold Him, but not now!
I shall behold Him, but not nigh!
He comes to lay th' oppressor low,
To triumph, weep, forgive, and die.
“All power is in his glance; the world
Is dust beneath his trampling heel;
The thunder from his lips is hurled,
The heavens before his presence reel.
“He comes, a stranger to his own,
With the wild bird and fox he lies,
Is taunted, fettered, scourged, undone,
A wanderer lives, an outcast dies!
“Proud Israel, o'er thy diadem
What blood shall for his blood be poured—
Until that orb again shall beam,
Again Jehovah be thy Lord!”
The Prophet ceased in awe, the Star
Rose broader on the boundless plain,
Flashing on Balak's marshalled war,
On mighty Israel's farthest vane;
And sounds along the midnight flowed
From lips of more than mortals given;
Till in the central cope it glowed,
Then vanished in the heights of heaven—

PUL—

**SOME ACCOUNT OF THE LATE REV. JOHN
ESCREET, M.A.**

"**THY way,**" says the Psalmist, "is in the sea, and thy path in the great waters, and thy footsteps are not known." But amidst the various dispensations of Almighty God, few appear more mysterious than the removal of so many of his faithful Ministers, at the very moment when they appear most prepared for extensive usefulness, and when, according to the usual course of nature, it might reasonably be expected that they should long continue to instruct and edify the church. Such removals are accompanied, indeed, with the most salutary lessons; they teach us the vanity and the uncertainty of life; they warn all, however eminent their talents, important their station, and extensive their prospects of usefulness, to cultivate habitual preparation for the coming of their Lord; and they often impress more strongly upon the minds of a bereaved and afflicted family and people, those lessons which had previously been regarded with comparative indifference. But the full explication of these dispensations must be left to that world, where we shall no longer see through a glass darkly, but shall know even as we are known.

Remarks of this nature are obviously suggested by the case before us. It has pleased God to remove the subject of this memoir at the early age of twenty-six, when he had only just as it were entered upon the ministry, and been employed so long as to see some fruit of his labours, and excite in the minds of those connected with him the hope of great and lasting usefulness. On what solid grounds such hopes were founded, the following brief narration will, we trust, abundantly testify.

John Escreet was the fifth son of Thomas and Sarah Escreet, and was born at Kingston upon Hull, Aug.

1, 1796. When only three years old, he was deprived of his mother; but that loss was eventually supplied by the kind and tender attentions of his mother-in-law, who, with his affectionate father, still survives to lament his loss. Young Escreet was observed, till he was about seven years of age, to be somewhat hasty in his temper; but this irritability of disposition was about that time removed, and during the whole succeeding period of his life he was distinguished for his mildness and gentleness. When eight years old, he was placed under the care of the Rev. John Scott, then master of the grammar-school in Hull, with whom he continued till prepared for college. He was early intended for the ministry; and though the subject was rarely mentioned to him, he seemed not to have the least interest for any other pursuit. His studies were prosecuted with diligence and alacrity, though occasionally interrupted by the delicate state of his health, while his amiable disposition and deportment excited the admiration and affection of his superiors. When eleven years of age, the attention of the family was attracted to his regular and uninterrupted retirement for devotional purposes. This, indeed, had been his practice from the time he was seven; but he was now observed to retire to a room which he considered out of the hearing of the family, and to employ in general nearly two hours in an evening in fervent prayer, reading the Scriptures, and meditation. "There," says his sister, "have I heard him, and my own heart has been much affected. O how sweetly he communed with his God! how fervently he breathed out his soul! how earnestly he prayed for each by name!" It is impossible to pass over this circumstance without observing,

how strikingly the promise was fulfilled in his case, "they that seek me early shall find me." His early devotion was accompanied with eminent meekness and piety; was the means, under God, of preserving him from dangers and temptations in succeeding years; was followed by an early ripeness in Christian graces and heavenly dispositions; and terminated by an early removal to heaven; which, however we may lament as our loss, is his exceeding gain.

He was at this period in a very delicate state of health, and found an affectionate and constant attendant in his mother-in-law. When she was attacked by the scarlet fever, he in return became a frequent and unwearied visitor to her sick chamber. On one of these occasions she said to him, "I never see any of that temper now, John," alluding to his former irritability. He replied, "No; but you don't know how much it costs me to subdue it."

He regularly attended the ministry of the Rev. T. Dikes and the Rev. J. Scott, and received great benefit from their faithful instructions. So diligent was his attention, and retentive his memory, that he used to bring home the divisions and subdivisions of the sermons, even when they were numerous, without noting any thing down at the time. After, however, retiring for prayer, he frequently wrote what occurred to his recollection; a practice strongly recommended by his affectionate tutor.

In this regular course of study and devotion he persevered, with occasional interruptions from the delicate state of his health, which often compelled him to retire to his uncle's in the country, until he was entered, at the age of seventeen, at Trinity College, Cambridge, and commenced his residence in the year 1813. Here he pursued the same regular, studious, quiet course which had distinguished his earlier

years; a course which, it leaves little to record, affords important and salutary examples to those who had the opportunity of observing it, and well deserves the imitation of others. His piety was very limited. Indeed, who apply themselves diligently to study in universities, have no time for calls and a numerous acquaintance; and nothing is more dangerous to the young student than the example of former school-fellows and companions. Reading men have no much time to bestow on a new comer; non-reading men a disgrace to themselves and to others.

In the absence, however, of other information, a few testimonies from those who were familiar with his intimate acquaintance cannot be inexpedient.

"I met with him," says Mr. E. White of Gosfield, "accidentally at Mr. C.'s rooms at Cambridge, and was much struck by the piety I perceived in him, united with so much amiability, solidity, and judgment." A ship then commenced which he pursued until death; and in a sermon, preached at Stisted, 23, 1823, Mr. White remarks, "the nine years I have known him, I never heard him speak a word. In College he was counsellor, my friend. His presence often animated me. My loss is most irreparable."

A similar unreserved testimony is given by another of his intimate and valuable friends, who particularly on the advantage derived from his religious connection. A few of these young men were in the habit of meeting together on the Sunday afternoon to read the scriptures and converse upon them, to the no small benefit and edification of each other.

Mr. E.'s progress in his studies and his consequent success at University, were very material

ped by a complaint with which his eyes were affected. He was entirely disabled for ten weeks in his first year; but, notwithstanding, he appeared in the second class at the Trinity examination. The next year he succeeded to the first class, but was obliged to absent himself from college the ensuing year, three months of which he spent at Leeds, under the care of the late distinguished and excellent William Hey, Esq. from whose kind and skilful attention he received material benefit. Instead, however, of making this complaint an excuse, as many would have done, for relinquishing his studies, we find him embracing the earliest opportunity of resuming them; and accordingly, on his return to Cambridge, he was elected Scholar, obtained rooms in college, and was found in the list of Wranglers at the time of taking his degree in Jan. 1818.

After commencing B. A. Mr. E. remained at college to prepare for examination as candidate for a fellowship. During this period various proposals of a highly advantageous kind were made to him. He was offered an appointment as tutor in a nobleman's family; or to undertake the care of a church in Switzerland; or to be nominated as principal of a college in Nova Scotia; or to go out as chaplain to India. He was rather inclined to accept of the latter proposal; but a deference to the wishes of his father, who had watched his progress at the university with delight and satisfaction, and who stated that he would rather his son had one hundred a year in England than a thousand in India, induced him to decline the proposal. The propriety of this decision was confirmed by the opinion of his medical advisers, who considered it highly improbable that he should long survive if exposed to an East Indian climate.

During this period, Mr. E. occa-

sionally recorded the feelings of his mind for his own private edification. A few fragments of this nature were found among his papers, which were evidently not intended for any eye but his own. The following extracts will doubtless be read with interest, and, we trust, with edification also.

"Jan. 13, 1819.—**WEAKNESS OF MY NATURE.**—I feel my own weakness more and more. I can do nothing without God's help. If he leave me to myself, I must certainly perish. I would, however, lie a suppliant at his feet and implore his grace.

"Jan. 17.—1 Sam. ii. 30. 'Those who honour God he will honour.' My sabbath has been not near so profitable as the last. I feel a strange distance from God. Why? On the preceding Saturday night, instead of reading, I devoted more time to devotion, which I neglected to do last night. In the former case, I was richly repaid; for the latter I suffer loss.

"I have just parted from White and Bull. God bless them in the matter of the senate-house, and direct all their goings.

"Nov. 4.—**SINGLENESS OF EYE DESIRED.**—We have this day formed a small committee for collecting subscriptions among the members of the University for the Bible Society, of which I am Secretary. May the Lord prosper us in our work, and give me a single eye to his glory! How difficult is this attainment! Self cleaves to every thing.

"Nov. 6.—**OUR WEAKNESS, GOD'S STRENGTH.**—When we feel an indisposition to prayer, arising from a sense of our own weakness, we should be the more encouraged to go, trusting in God; agreeably to what the Apostle says, 'When I am weak, then am I strong.'

"Nov. 7.—**RESOLUTION.**—I have this day attended the sacrament, and resolved again to devote myself

to God; to resist my besetting sins; to be on my watch against neglecting private devotion, and to make it a main object to live to God. May the Lord help me!

"Jan. 5, 1820.—I feel my dependence on God for every thing. If left to myself, I must fall; I can only cry, 'Lord, hold thou me up, so shall I be safe.'

"Feb. 18.—I little thought I should have seen so much of my own heart. Lord, give me a new heart!

"March 7.—**DAY OF JUDGMENT.**—What crowds to see the chairing of the new member to-day, and what a small company at church to-night! There is only one day in which men will assemble in a larger multitude for religion than for the world; and that is, the day of judgment.

"March 8.—**PRESUMPTION.**—Adam probably expected that Eve would have died immediately on taking the forbidden fruit, and was thus perhaps emboldened to commit the same sin.

"April 30.—**HOLINESS.**—I was much struck in chapel this morning with that part of the Te Deum, 'To Thee cherubim and seraphim continually do cry, Holy, Holy, Holy, Lord God of Sabaoth.' Is this the burden of their song? Amidst all the other attributes of the Almighty, his power, wisdom, goodness, mercy, &c. &c. is holiness alone selected? How, then, should we labour to be holy as he is holy! As their song is continual, so should our pantings after holiness be. How seasonable will it be to remember this in times of temptation! 'Holiness becometh my house for ever.'

"May 8.—**NEED OF THE INFLUENCE OF THE SPIRIT.**—What need have we of the influences of the Spirit to give us even a taste for the Scriptures, as well as an insight into their truths. 'O Lord, take not thy holy Spirit from me.'

"May 14.—**HELP IN NEED.**—

The Apostles prayed for b to speak his word. When had prayed, they were filled with the Holy Spirit to speak th with all boldness. How is, 'As thy day is, so st strength be.'

"May 15.—**END OF TURES.**—An angel (Acts, sent from heaven to liber Apostles, and what is his m 'Go, speak unto the people words of this life.' Do, th words of Jesus and his d lead to life? O how careful I be ever so to esteem their reading, and so to be influe practising them!

"June 4.—**NECESSITY OF NESS.**—I seem to see so more of the necessity of c the cost. Sloth and evil des my besetting sins; and wit I must part. It is necessar my face like a flint against Like a man with his back to determined not to yield to h so sometimes do I feel, pr the same time mightily for h

"I learnt this day, that l lect of private prayer our f strengthened. When Mos up his hands, Israel prevail Lord, keep me always fei prayer!

"July 13.—**NEED OF SF ALITY.**—Without maintain spirit of religion continually mind, I find it impossible t sin and Satan. We must be with the Christian panoply, we shall inevitably be wour the conflict.

"Sept. 3.—**CONFLICT.**—determined, by God's gr give myself up to him. I c self on his mercy and help. 'Save, Lord, or I per cannot deliver myself from minion of sin. But the Sa mighty. Lord, increase m and keep me from falling.

"Sept. 4.—**ENCOURAGI**—I feel encouragement in tl I want nothing but what

willing to bestow. The Apostle St. Peter says, that we should live the rest of our time to the will of God, and this is what I want above all things.

“**DIFFICULTY OF FAITH.**—How difficult is faith—a constant and habitual confiding—trusting in nothing but in the grace of God! For we naturally had rather trust to any thing for deliverance than to the power of God!

“**Sept. 7.—WE STAND BY FAITH.**—I can only be kept upright by the power of God, by applying continually to Christ; pleading what he has done, and laying hold of his strength. ‘We are kept by the power of God *through faith*.’

“**Sept. 10.—WATCHFULNESS.**—How powerful is our great adversary! Every moment are we exposed to his attacks. If foiled in one attempt, he tries another; if one sin allures not, another apparently less heinous is made use of to draw us from God; so that we need to be watchful in all things.

“This day **W**—died, after a long illness. H. and myself had visited him repeatedly. Hearing that he was very near his end yesterday, I called immediately after breakfast. His face presented a deathlike appearance; but he was very happy in his mind. They told me that he was now assured of his interest in Christ. The Bible being put into my hands, I asked him what part he would wish me to read; he replied, About the resurrection. I turned to the 15th of 1st Corinthians; but as he at times appeared likely to breathe his last, I only read a part, making now and then a remark suitable to the occasion. Great was his animation when I came to this, ‘O death, where is thy sting? O grave, where is thy victory?’ He clapped his hands while I was reading this, and on his countenance was marked the greatest joy and triumph. He had before said two or three times, ‘How came you to know all this?’

MAY 1823.

I did not tell you’ (for his memory seemed to have failed him). He had, indeed, told them of it before; but it was sufficiently marked in his countenance and behaviour, so as to be visible by all. When I was reading the above passage, he said, ‘I am ready! I am ready!’—(and I think also,)—‘Come, Lord Jesus.’ He requested me, if I did not think it too much, to go to prayer. I did so. He joined with energy and loudness in part of the Lord’s Prayer; having before told his wife to be still, and not interrupt him with her lamentations. After prayer, I wished him good bye; and he said, he hoped we should meet shortly, or at least—(meaning not to wish my life short)—but that at least we should meet again in heaven. He survived the day; and I was nearly on the point of going to inquire after him, when H. came up, and informed me that he had left this world about nine this morning.

“When I first called on him, about two months ago, from an expression which he made use of, ‘that he did as well as he could,’ I was somewhat afraid lest he might be trusting to himself; or to any thing he could do for salvation, and therefore guarded him against it; and endeavoured in my feeble way to point out the Saviour. During the time I have seen him, I have great reason to be assured that his trust was in Christ alone for salvation. He loved to read the word of God; had marked particular passages, and seemed always most unhappy when, through the force of his disorder, he had not been able to attend to divine things. He would say, with evident feelings of regret, ‘I have not been able to think much to-day.’ And though, when he got very little sleep in the night, he was very subject to dozing in the day, yet he used to strive against it, because it disqualified him for reading and meditation. Sometimes he would

A A

say, he was more comfortable than before; from which it was evident, that he had felt his ruined state by nature, and was seeking deliverance. He seemed to have a full persuasion, that he should see things more clearly before he died. He was exhorted to seek earnestly for it; and I believe verily that he obtained it—that he was fully assured before his death of his interest in Christ.

“To the Lord be all the praise! May he enable me to be more active in his service!

“Sept. 17.—CONFLICT, AND HOW TO GET THE VICTORY.—My song shall be of the mercies of the Lord, and I will now recount his loving kindness. About two months ago, I became sensible that I was deceiving myself. I had given way to my besetting sin, but I now saw that it must be conquered. I resolved not to indulge sinful thoughts any longer, but still Satan kept me as his captive. I tried the most likely means to overcome my sins, but all failed; Satan still kept me as his captive. I found all human means in vain; I committed the matter to the Lord. At first I was foiled, and I began to despair of ever gaining the victory. But I made my supplication to God, and find, that ‘when I am weak, then am I strong.’ (See Sept. 3, 4, 7.) I believe, that through his grace I shall be victorious. But it was a hard matter simply to exercise faith in Christ, much harder than to undergo any self-denial or even torture.

“I see how God has helped me, and therefore humbly trust, that he will still continue so to do. Lord, help my unbelief!”

Mr. E. was now approaching that examination which was either to issue in his election as Fellow of Trinity, or terminate all his college prospects. At this trying time he had recourse to his principles for support. He had intimated to a friend, in the July preceding, “I

have little hopes of succeeding in September on account of my eyes, which prevent my reading hard.” And in another letter, written during the examination, he writes,

“I say continually, ‘Thy will be done.’ Agar’s petition was a good one, ‘Give me neither poverty nor riches, feed me with food convenient for me.’ Prov. xxx. 8. Poor short-sighted creatures as we are, we know not what on the whole may be best for us; we should often choose what would be most injurious in this world and the next. Lot seems an awful instance of this; what a bitter choice his proved! When, in addition to this, I consider the uncertainty of all things here below, I rejoice to commit all my ways into the hands of an almighty Friend. My days on the earth may not be long. I am reminded of this continually, and especially by the loss of several men in one year. Blundell, you know, died last year; Stainforth has since followed. There are only four of us candidates; ‘we are left a few of many.’ The number of Fellowships vacant is eight, number of candidates twenty-three.”

The following paragraph appears also in the book before referred to:

“TRUST IN GOD.—During this week we shall sit for Fellowships. I believe it will be all ordered for the best. I sometimes find a great load; but the question of my Lord comes to my mind; ‘What do ye more than others?’ of what avail is your trust in God, if it fail you in such a season as this?”

When the examination closed, and he was, as he clearly anticipated, disappointed of success, he writes,

“I have now sat for a Fellowship, and failed.

“I am satisfied, as it is the Lord’s will; having nothing wherewith to reproach myself on this head. My path, it seems, must lie through the valley of humiliation; no doubt it will be better for me.”

And under date Oct. 1, 1820,
a letter to a friend,

"It hath pleased the Author and
Giver of all good to keep back from
me the object of my pursuit. I feel
submissive, and can truly say,
Thy will be done."

No sooner was this point settled,
than, without a moment's delay,
he devoted himself "to work in
good earnest," as he expresses it,
"in the vineyard." In order to
this, he waited upon the Rev. Dr.
Seale, Rector of Stisted, near
Braintree, whose curacy was at
that time vacant. It was of great
importance to Dr. S. that his cu-
racy should be immediately sup-
plied; that the person whom he
nominated should be one who
would most probably continue
some time in the situation; and
that, if possible, the curate should
be a gentleman already in orders.
On all these points there were dif-
ficulties. Mr. E. was not yet in
orders; he must wait some weeks;
and it was at that time very pro-
bable that he might succeed to a
small living, in Yorkshire, in the
gift of Trinity College, and to
which his attention was called by
one of the examiners for the fel-
lowship, the Rev. Professor Monk,
now Dean of Peterborough. The
penetration of Dr. S. enabled him
to discover, that Mr. E. was in
every respect the person suited to
his curacy; in consequence he
waived every objection, gave him
a title, treated him with the utmost
kindness and attention, and mourn-
ed over his illness and removal with
the affection of a father. In conse-
quence of the kind intervention of
the Rev. Dr. Wordsworth, the
Master of Trinity College, and
some other circumstances, Mr. E.
was ordained Deacon, Oct. 15, on
letters dimissory from the Arch-
bishop of Canterbury, having trav-
elled four hundred miles in the
course of a few days, that he might
enter a few weeks earlier on his
delightful work.

"Oct. 15.—I was this day or-
dained Deacon by the Bishop of
Norwich on letters dimissory from
Canterbury. Fifteen deacons and
fifteen priests ordained at the same
time. May they all be useful in the
Church of Christ! Lord, help me
to be faithful—to feel the import-
ance of the office more and more,
and to approve myself to God as
his ambassador, not regarding the
opinions of men."

On his arrival at Stisted, Mr. E.
immediately engaged with the ut-
most assiduity in the labours of the
ministerial office. When the people
first saw him, they literally in-
quired, "What can this young
man say?" But they were soon
constrained to acknowledge, that
his word was with power: he was
fervent, animated, solemn, and pa-
thetic. One striking feature of his
preaching was, persuading by the
love of Christ. He would often
say, "I am always afraid of driv-
ing them away from the Saviour;
I would rather err on the side of
drawing them." The following ex-
tract from his papers may illus-
trate his reasoning.

"Conversing with W. W.—on
prayer, I said, 'The promise is,
'every one that asketh receiveth,
every one,' &c. What can we wish
for more? Christ would not have
told us this if it had not been really
so.'—'O no,' said he, 'that he
would not!'"

In June 1822, he had an oppor-
tunity of visiting his friends in
Yorkshire, whom he had not seen
for two years; but the time of con-
firmation drawing near, he felt he
could not leave his young people,
and therefore declined undertaking
the journey. He employed much
time in the school-room explaining
the nature of the ordinance, and
expounding suitable passages of
Scripture previous to confirmation;
and he afterwards addressed those
who had been confirmed, from the
passage, "Vow, and pay unto the
Lord that thou vowest;" urging

upon them the duty of solemnly commemorating their Saviour's love by attending at the Lord's table; an exhortation with which some have since complied. He then said, "Now I will leave them;" implying that he should let the subject rest for a season. "I feel very glad I did not go home; perhaps I may not be with them another confirmation."

Mr. E. diligently visited his people from house to house, especially those who were ill, never waiting to be sent for. He regularly attended two who resided a mile and a half from him, twice a week, and sometimes oftener, for the space of twelve months. On one occasion, he was called up at two in the morning, to attend the dying pillow of one to whose conversion he had been instrumental; and though he found him insensible, he continued offering up fervent prayers on his behalf, which the Lord graciously heard and answered. The violence of the pain was mercifully removed, and the individual spared, and permitted, in company with Miss Escreet and a pious neighbour, to partake of the Lord's supper. Some short time after, Mr. E. was again sent for; and while kneeling at the bedside praying, the poor man gently expired. One striking effect of the tendency of true religion was seen in this individual. Twelve months before he was ignorant of his letters, but previous to his removal he could quote any part of the New Testament.

The poor people at Stisted established a small fund for the relief of sick persons, to which Mr. E. largely contributed, and which afforded him great delight, both as tending to increase his usefulness, and evincing the excellent spirit which prevailed among the people. In allusion to it in one of his letters, he says, "Is not this one of the fruits of the Spirit?" Mr. E.

exerted himself also very considerably in the instruction of young persons. He had indeed two regular pupils during the year, and received two others from Cambridge for the long vacation; but though he had numerous applications, he declined receiving more, saying, "If I comply I must neglect my parish, and this I will not do."

"In October 1822," says Miss E. "we went to town on our way to Yorkshire. The night before, we had the school as usual; the people took a most affectionate leave, saying, they should never see us more. The young people, as if with one consent, burst into tears. My dear brother alone was firm. 'Come,' said he to the children, 'go home, and do as you have heard; that will be better than staying and crying here.'" This was the more remarkable, as Mr. E. had not at that time experienced any indisposition; and, except a slight degree of languor, had enjoyed uninterrupted health during his residence at Stisted.

On his arrival at Hull, Mr. E. preached at St. John's on the Sunday morning, from, "Come thou with us, and we will do thee good;" and in the evening at St. Mary's, from, "In my Father's house are many mansions." He preached the following Sunday at the same churches, terminating his public ministry at St. Mary's, the church of his affectionate tutor, with a discourse from Ps. xxiii. "The Lord is my shepherd; I shall not want." On the Tuesday afternoon he was seized, without any previous symptom of indisposition, with a spitting of blood. Recourse was immediately had to medical assistance, and he appeared recovering for about a fortnight, when he was seized with a relapse, was again bled, and reduced very low.—"While in this feeble state," says Miss E. "I had been sitting by him for some time, and we had scarcely spoken to each other, conversation

being obviously in such a complaint improper, when he rose up, and standing by the fire, said, 'Sarah, I have given all up.' I replied, in much grief, 'I think, love, it is not sinful to hope while there is life.' He said, 'No, not for you; but it is better for me to give up all.'

The feelings, however, of his own mind will be best learned from the following extracts from his diary.

"Tuesday, Nov. 5, 1822.—On rising from dinner, was seized with an expectoration of blood—put to bed, and bled. The next morning again expectorated, and again bled. Through the whole was preserved calm and composed, and enabled to resign all into the Lord's hands. 'It is the Lord, let him do what seemeth him good.' I had prayed, that I might not be lifted up by my public ministrations; but still, I am afraid, felt some pride in wishing to do as well as possible, and did not wish to be checked in that way. The Lord answered me, perhaps, by this illness. Lord, henceforth give me humility! Give me it in thine own way.

"For a fortnight seemed improving in health. But,

"Nov. 21, Was threatened with a relapse, and bled again. I then felt more than ever the uncertainty of life, and the probable nearness of death; and instead of praying, as before, 'Lord, restore me to my parish!' my prayer was, 'O spare me a little, that I may recover my strength, before I go hence, and am no more seen!'

"Nov. 22. Morning.—I derived comfort from considering, that if admitted into heaven, I could prostrate myself as low as any before the throne, feeling my condition as a guilty sinner, and my debt to the Saviour; and that I thought I could take pleasure in the employment of heaven. These were my evidences which afforded comfort in such a season.

"Monday, Nov. 25, E.—Was

enabled to plead the promises of the Saviour in prayer, particularly his invitations to come unto him weary and heavy laden. O how precious are these promises!

"Friday, Nov. 29.—In prayer, the blessedness of the man who is under the protection of God (Ps. xc.) occurred to me. Thought I, What mercies does God give to his people who trust in him here and hereafter! Such good things, as no eye hath seen, no tongue can tell, no heart conceive. I trust, I was enabled to be thankful. How is the word of God food to the soul when it is in a proper state! O my soul, wait on the Lord! It is a mercy to have been afflicted, to find the sweetness of the word. O may I find it more!

"Dec. 9.—I am improving daily in health. O Lord, let my spiritual health also grow! Grant that I may feed and be nourished by thy holy word, so that it might be said, 'Mayest thou prosper and be in health, even as thy soul prospereth!' O take not thine holy Spirit from me.

"Dec. 12.—Yesterday evening, in bed, these words came to my mind, 'Be careful for nothing,' &c. and I found them refreshing. Perhaps, thought I, when I leave this place, I may be taken ill on the road, and thus exchange all the comforts of home for the inconveniences of an inn; nevertheless, 'be careful for nothing.'—'Lo,' he hath said, 'I will never leave thee; I will never, no, never forsake thee!' Perhaps, on my return, I may be unable to do duty, and then be obliged to leave my people—'Be careful for nothing;' 'the Lord will provide.' Or perhaps my complaint may then return through exertion, gather additional strength, and in a few months consign me to the grave—'Be careful for nothing.' The Lord is all-sufficient. O my soul, commit thy way unto the Lord, he shall direct thy paths. With such pro-

mises, what needest thou to fear? Lord, help me to pray more earnestly!

"I lately heard of the death of —, and this morning of that of —. If they were not of the number of thy people, O Lord, lay not their blood to my charge! Pardon the numerous sins of thy servant, and make me in future more faithful in private as well as public.

"I this day heard that Mr. Dunn could supply my cure until I was able to take it myself. How merciful is the Lord to me!"

Our limits compel us to draw to a close. Mr. E. continued at Hull about two months longer. He felt especially grateful, that the attack took place at home, in the society of his dear father, mother, and brother; in his native place, where he was almost daily favoured with the visits of pious and excellent ministers, some of whom he had known from a child, and who were deeply interested in his cares; and surrounded by numerous and sympathizing friends; for it may truly be said, all who knew him loved him.

On Jan. 14, Mr. E. left Hull in company with his sister, and after staying two nights at Cambridge, arrived safely at Stisted. His cough reappeared on the journey, though with little expectoration. He expressed great satisfaction on being with his own people; and speaking of some books he had purchased as prizes for the children, and of the increase of his subscription to the sick fund, remarked, "You see I can do nothing for your souls, I must do what I can for your bodies." During the whole of this short stay at Stisted his cough increased, and other unfavourable symptoms appearing, it was determined to remove to town for farther advice, where, in consequence, he arrived the latter end of February. In the interval of his continuance at Sti-

sted, he was most obviously ripening for heaven. "Dear John," says his sister, in one of her memorandums, "seems to get within the veil. He really appears in such close communion with his God, as makes me feel he is not long to be an inhabitant of earth."

On arriving in town, he soon discovered; what indeed he had doubtless anticipated, that there was no prospect of recovery. Miss E. accordingly remarks:

"March 4. After the medical attendant was gone, he said, 'I think, Sarah, they give us but poor hopes.' I replied in tears, 'No:' when he gently raised his hand, and said, 'The Lord's will be done; if I am spared, I shall have much to tell; if taken, I shall escape many storms and trials through this life.' I said, it is hard to part: when, turning and looking sweetly, with somewhat of ecstatic joy, he replied, 'O I shall be ready to welcome you on the shores of heaven.'"

The next day he directed letters to be written, inquiring for a suitable person to succeed him in the curacy, having previously made arrangements with respect to his pupils.

On the 7th, the Rev. Mr. Webster called, with whom Mr. E. had been acquainted from the time he went to college, in consequence of their mutual connexion with Mr. Scott. The following memorandum was made by Mr. W. on the occasion:

"I received a note yesterday from Miss Escreet, requesting me to call upon her brother, and intimating that he was in imminent danger. I should have visited him immediately, but it being my lecture night I could not go. I went this morning. After a previous conversation with Miss E. which satisfied my mind that there was no prospect of a recovery, or even of a long continuance, I was introduced into his room. I found him lying

on a sofa, exceedingly reduced, and evidently approaching to the grave. After some little conversation, I intimated, that not having seen him since he was in full health and vigour, the change in his appearance might be more striking to me than to others; but at the same time, I apprehended his own observation of sick persons must have convinced him of the danger of his situation, though of course no one could say how long the Lord might spare him, or what his purposes concerning him were. He replied, that he was perfectly happy; he trusted he was ready for life or death. He mentioned having been exceedingly low and uncomfortable the preceding night, but that about three o'clock he was enabled to leave himself entirely in the Lord's hands, and found a sweet composure which left him nothing to wish for. After conversing some time, we engaged in prayer; and, though I designedly made use of expressions clearly evincing my anticipation of a speedy removal, I found him, on rising from my knees, not only calm and composed, but with an expression in his countenance of satisfaction and delight in the prospect which lay before him. He requested, and I cheerfully promised an early repetition of my call. But it pleased God to appoint otherwise. He was removed early the next day."

The apothecary who attended Mr. E. and who is one of the Society of Friends, called in the evening, and having been previously desired by one of his affectionate relatives to communicate to Mr. E. his real state, said to him, in the kindest manner, "I think it my duty to tell thee, that thy tabernacle is fast giving way;" and on intimating that a great change had taken place in the last twenty-four

hours, added, "It must be an anxious time for thee." Mr. E. replied, "O no, I am ready either for life or death." After this gentleman had left, Miss E. was sitting by him in tears; he put his arm round her neck, and said, "O my sister, O my sister, weep not for me! Rejoice!" and pausing a moment, said, "Rejoice with me if I stay! Rejoice with me if I go." To a gentleman who called soon after, and inquired, "Sir, do you think you are near your end?" he replied, "I don't know; I am as a traveller, and know not how near I am to my home." After this person had left him, he said, "I have been examining my evidences for heaven, and am satisfied: I know I must come as a penitent sinner to the foot of the cross; then I can lie as low as any one, and not fear acceptance."

In this calm, composed, resigned frame of mind Mr. E. continued during the night. He pronounced upon his affectionate sister, who never left him night or day, an almost patriarchal blessing; and about ten the ensuing morning, having not long before said, "Lord be merciful to me! Lord Jesus receive my spirit!" he fell asleep.

His mortal remains were interred among his beloved people at Stisted. The funeral service was read by the worthy Rector, Dr. Seale, who, though deeply affected by his loss, was yet able to officiate on the melancholy occasion; and the event was improved the following Sunday by a funeral sermon from his affectionate friend the Rev. E. White, of Gosfield, on Acts, xx. 31, "Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears."

T. W.

LETTERS ADDRESSED TO A YOUNGER BROTHER DURING HIS APPRENTICESHIP.

LETTER IV.

MY DEAR G.

I WILL in this letter dwell a little on the subject of private prayer, as the loose verbal hints I gave you long since, may perhaps have escaped your memory. I have never thought of asking, whether in your private devotions you adopt the practice of free or extempore prayer, which I recommended to you in preference to a form. If you have, I hope that what I shall say will additionally convince you of its propriety; and if you have not, that my arguments will induce you to make the trial. I shall urge it chiefly from my own experience, conceiving *that* to be the best mode of impressing your mind on this and similar subjects.

Private prayer consists in asking the relief of our own individual and peculiar wants; the same petitions, therefore, will not always be suitable, since our wants and circumstances are continually varying. I remember, that when I first engaged in the delightful and important exercise of prayer, I wrote a prayer from the dictates of my own heart, and that in a season when my spiritual wants were various and urgent: yet I found, that the continual repetition of it was productive of a deadness in the exercise, and that it was frequently unsuitable to the circumstances of the moment. This obliged me occasionally to add more appropriate petitions, in which I experienced so much warmth of devotion, and nearness of communion with my heavenly Father, and such liveliness in the duty, that I shortly laid my written prayer aside, and ventured to pray out of the scantiness or abundance of my heart; and though at times I have been scarcely able to utter a syllable, and hardly knew my own wants, yet at other times I have abounded both

in expressions and desires. Many people seem to think, that a prayer must be of a certain length, and consist of a set of well-arranged phrases, in order to be acceptable; and such prayers are too frequently offered as meritorious duties. But be assured, that a prayer thus offered, however long and well composed, will be displeasing to God; while the humble prayer of the heart, though without a prescribed form, though presented with a faltering tongue and in homely language, only in the silent language of the heart when it is too big for utterance, except in a broken sigh, shall be both heard and answered. The former is from proud *self*—the well-regulated prayer of the *lip*; the latter is from *God*, and dictated by his Spirit. Once more I would remark, that by free prayer a much deeper experience is gained of the soul's nearness to, or distance from God, and of the spirituality or carnality of the mind, than by a form of words, which (as I intimated before) we are apt to think always acceptable, because offered with regularity, and without effort or embarrassment. In short, there are so many obvious and important advantages derived from free prayer, in private devotion, that I think their own weight will be sufficient to recommend it to your decided preference: and I doubt not that the blessing of God will attend it.

The most obvious interpretation of the verses in Matt. xv. which you do not comprehend, appears to be this. The woman who is the subject of the narrative, being a Canaanite, was, on that account, held in the greatest contempt by the Jews; wherefore, when, upon her first application to Christ (ver. 22), he gave her no answer, the disciples took his silence for an indication of his displeasure at her importunity

and therefore, too much in the spirit of their countrymen, besought him to send her away. But it is evident, that he only meant thereby to try her faith. This was put to a still severer test, by his declaration in ver. 24. Her confidence, however, was unshaken, and she renewed her importunity with increased vehemence (ver. 25). But now came her fiery trial; for, in ver. 26, Jesus seems to take up the language of her enemies, which may be thus paraphrased: "Since, as I have declared, I am only sent to the lost sheep of the house of Israel, you cannot suppose it right for me to confer those blessings which belong to them as the children of God, upon such as are his enemies, and who, in comparison

of his chosen people, you know are considered as dogs." Then follows the woman's humble yet confident reply (ver. 27), which may be thus interpreted; "Lord, I confess the truth of thy declaration; but since the dogs are permitted to eat of the crumbs that fall from their master's table, so I, renouncing all claim to thy mercy, would humbly hope for this single display of it on my behalf as thy free gift; considering myself as the meanest of thy dependents, and altogether a debtor to thy undeserved mercy." Upon this astonishing proof of unshaken faith, the blessed Jesus fully granted her request (ver. 28).

I remain

Your affectionate brother,
N. G.

THE WORLD WE HAVE NOT SEEN.

EXTRACTED FROM VALLIS VALE.

THERE is a world we have not seen,
That time shall never dare destroy;
Where mortal footstep hath not been,
Nor ear has caught its sounds of joy.

There is a region, lovelier far
Than sages tell or poets sing,
Brighter than summer's beauties are,
And softer than the tints of spring.

There is a world, and O how blest!
Fairer than prophets ever told;
And never did an angel guest
One half its blessedness unfold.

It is all holy and serene,
The land of glory and repose;
And there, to dim the radiant scene,
The tear of sorrow never flows.

It is not fanned by summer gale,
'Tis not refreshed by vernal showers;
It never needs the moon-beam pale,
For there are known no evening hours.

No; for this world is ever bright,
With a pure radiance all its own:
The streams of uncreated light
Flow round it from the eternal throne.

There, forms that mortals may not see,
Too glorious for the eye to trace,
And clad in peerless majesty,
Move with unutterable grace.

In vain the philosophic eye
May seek to view the fair abode,
Or find it in the curtain'd sky:—
It is, THE DWELLING-PLACE OF GOD.

B B

REVIEW OF BOOKS.

An Appeal to the Religion, Justice, and Humanity of the Inhabitants of the British Empire in behalf of the Negro Slaves in the West Indies. By William Wilberforce, Esq. M. P. Pp. 78. Hatchards, 1823.

Negro Slavery as it exists in America, the West Indies, and Jamaica. Pp. 118.—Hatchards, 1823.

WE rejoice to find that the abolition of slavery in the British colonies is now about to be seriously attempted. Six and thirty years have elapsed since the African slave trade was first attacked, and sixteen years have passed away since the British Parliament abolished that detested traffic. But during this long period, no progress whatever has been made towards the termination of slavery. The wretched victims of the guilty cupidity of our ancestors are still retained in cruel bondage; and we who, as a nation, have publicly renounced the guilt of stealing men, are yet content to retain the stolen property, and to perpetuate upon the unhappy negroes, even to the remotest generations, the dreadful miseries of that situation to which they are reduced. But, thank God, such are not the feelings of all. The Liberator of Africa comes forward once more to plead the African cause; and in an Appeal, which must be read to be duly appreciated, calls upon his countrymen to remove this evil from among them.

To all the inhabitants of the British empire, who value the favour of God, or are alive to the interests or honour of their country—to all who have any respect for justice, or any feelings of humanity, I would solemnly address myself. I call upon them, as they shall hereafter answer, in the great day of account, for the use they shall have made of any power or influence with which Providence may have intrusted them, to employ their best endeavours, by all lawful and constitutional means, to mitigate, and, as soon as it may be safely

done, to terminate the negro slavery in the British Colonies; a system of the injustice, of the most heathenish and immorality, of the most unprovoked degradation, and unrelenting cruelty. P. 1.

To explain this system, to illustrate its dangerous and its tendency, to point out the lessness of any remedy, and the interference of the British legislature, and the duty and necessity of such an interference, constitute the subject of Mr. W. Appeal—an appeal which must be resistible to all who are not rendered insensible by prejudiced cupidity. The second part contains an illustration of slavery in the United States, asserted originally in the *Christian Observer* for February 1811, in a review of Hall's and Fearon's *Remarks*, and a body of evidence concerning the West Indies, especially Jamaica, from the statement of Dr. Williamson, Mr. J. Rev. Thomas Cooper, and the *Jamaica Royal Gazette*. Both pamphlets deserve, and will soon obtain, a very extensive circulation.

Mr. W. justly remarks, that to the public ignorance of the actual evils of West Indian slavery, that we can alone ascribe the long time it has been suffered so long to remain unreformed and almost unaltered, and we shall therefore endeavour to communicate to our readers an outline of the information contained in these pamphlets, in some important extracts, as no way of illustration, and recommendation to all who have the opportunity of procuring them, and an attentive perusal of the

The negro slaves in our colonies are the absolute property of the white people by whom they are purchased. Their owners are restrained from punishing or capital punishment (as to the island in which they are from murdering or mutilating

but this is almost the only restraint under which they are placed. The immediate superintendence of these slaves is intrusted to managers, overseers, drivers, &c. The slaves go out to work under the care of drivers, each of whom carries with him a whip, whose lash is as heavy and stroke as severe as that used by carters in this country*. This whip the driver applies to the poor negroes whenever he thinks proper, just as the carter to his horses in England†. He is, indeed, restrict-

* The slaves on the estate were constantly attended by drivers with cart or cattle whips, which they were in the habit of using as here carmen use their whips on horses; and occasionally one or more slaves were ordered out of the line of work, laid prostrate on the ground, and received a few lashes (from two or three to ten) on their posteriors, for no other offence than the witness could perceive or hear of but that of being indolent, or lagging at their work, or being late. He saw a few working with iron collars round their necks, connected with each other by a chain; a punishment which, he understood, was usually inflicted for running away, and continued sometimes for several weeks. The huts of the slaves were very indifferent, and almost destitute of furniture. On Sunday they either attended market, or worked in their own grounds; but none went, or were expected to go, to any church or place of worship; nor did he ever see or hear of any instruction, religious or otherwise, being bestowed upon them. Many of the slaves had women living with them as their wives; but as for marriage being used, either as a means of civilization or for any other purpose, he never even heard the word mentioned as it respected them. He understood, that the white servants were not allowed to take those women who so lived with particular men: but as for any others, they not only chose and took such as pleased them, but they were expected to do it as a matter of course. Accordingly, he was invited by the overseer to follow the general practice, the very first day he arrived on the estate. In a spare house, kept for the occasional purpose of persons coming thither for a few days, were women whom he understood to be at the service of whoever came to occupy the apartments, and two of them were spoken of as the children of a former proprietor.

† When a negro seems to be tardy at his work, the driver sounds the lash near him, or "lets him feel it, as he thinks

ed to ten lashes at a time, and the overseer to thirty-nine; but as the time is not very exactly defined, the restriction is, in point of practice, nearly useless‡. Every stroke of this whip usually draws blood; and when thirty or forty are applied, the poor sufferers are in a dreadfully lacerated state §, and in very

proper." From all this, the "impression made upon the passenger, who is probably a stranger, is horrible indeed."

In one of his printed letters, in which he is replying to an objection, Mr. Cooper incidentally, but very significantly remarks, that "to a Jamaica man" it would be "truly astonishing" to learn that the whip was not needed, or that its sound was rarely heard.

These minor punishments, Mr. Cooper says, are very frequent. He believes, that seldom a day passes without some occurring; and he has heard of as many as sixty negroes being flogged in one morning for being late.

‡ One overseer told him, that a woman had disobeyed his orders, and he put her in the stocks by way of punishment. She complained to the attorney of this proceeding. He ordered her to be thrown down on the ground, in the customary manner, and thirty-nine lashes were inflicted on her naked posteriors; after which she was raised up, and immediately thrown down again, and received thirty-nine lashes more, applied in the same manner.

When punishment is inflicted by flogging, the limit should not be extended above thirty-nine lashes, which the overseer is only empowered to inflict by law. It cannot, however, be denied that this limit is often outdone, and by repeatedly punishing offenders, the parts become insensible to the lacerations which tear up the skin. When that barbarous consequence is arrived at, the infliction of the lash becomes a matter of indifference to the unfortunate negro, and new sources of torture must be found out by which the commission of crime may be checked.

§ Another negro belonging to the estate was a notorious runaway. Being taken, he was flogged in the usual manner, as severely as he well could bear, and then made to work in the field. During the interval of dinner-time he was regularly placed in the stocks, and in them also he was confined the whole night. When the lacerations, produced by the flogging he had received, were sufficiently healed, he was flogged a second time. While the sores were still unhealed, one of the book-

many cases the punishment has a fatal termination. The infliction of it is not confined to age or sex, and is accompanied with the most indecent exposure, men and boys, young girls and pregnant women, being treated exactly in the same way*.

During crop-time, that is, five months in the year, the negroes labour for the benefit of their masters six days and three nights in the week†. The night work is variously

keepers told Mr. Cooper that maggots had bred in the lacerated flesh. Mr. Cooper mentioned the circumstance to the attorney, who did not manifest any surprise on hearing it.

Just before Mr. Cooper quitted the island, as he was walking in the streets of Lucea, the port town of Hanover parish, in company with the captain of the vessel in which he had taken his passage, they saw an old man who appeared to have been recently flogged. He was standing in the public street with his posteriors exposed and bleeding, and yet he seemed to excite no attention whatever from any one but Mr. Cooper and the captain.

* More serious punishments are only inflicted by the authority of the overseer; and the mode of their infliction is usually the same as has been already described. Whether the offender be male or female, precisely the same course is pursued. The posteriors are made bare, and the offender is extended prone on the ground, the hands and feet being firmly held and extended by other slaves; when the driver, with his long and heavy whip, inflicts, under the eye of the overseer, the number of lashes which he may order; each lash, when the skin is tender and not rendered callous by repeated punishments, making an incision on the buttocks, and thirty or forty such lashes leaving them in a dreadfully lacerated and bleeding state. Even those that have become the most callous cannot long resist the force of this terrible instrument, when applied by a skilful hand, but become also raw and bloody; indeed, no strength of skin can withstand its reiterated application.

† During that period, the general plan is, and that plan was followed on Georgia estate, to begin the manufacture of sugar on Sunday evening, and to continue it generally, without intermission, either day or night, till about midnight of the following Saturday, when the work stops for about eighteen or twenty hours, to commence again on the Sunday evening.

divided on different estates, but is the usual quantity. The seven months of the year they allowed one day in the week, one day in a fortnight, to raise provisions for themselves. Every day is market-day. On these days the negroes must cultivate the provision-grounds, on which they depend for support, their owners allowing a *herring a day* for each adult. They must go to market perhaps five, ten, or more miles, carrying heavy loads. If they in any way neglect, they may be reduced to absolute want; and though this want might be supplied, yet the neglect would assure them punishment. They have thus, in no Sabbath; and accordingly Rev. Mr. Cooper, who was brought out by Mr. Hibbert for the institution of his slaves, and authorized to adopt his own plans of management, provided they should in no way be found incompatible with the order and management of the plantation, was, after three years, compelled to return to England, for he could not consistently with the order and management of the plantation preach to the slaves above ten times a year‡.

‡ But here it will be said, that Sunday was the very day on which that institution might most conveniently and appropriately have been given. In the first place, persons who had been toiling for six days and three nights in the preceding week, many of whom had continued that past midnight on Saturday, could not be expected voluntarily to assemble, at an early hour, to listen to lessons which they had not learned to appreciate. In the second place, Sunday was the *only* day which was allowed them, during the five months of crop, for cultivating their provision-grounds for bringing thence the food required for their sustenance during the week, and for going to market.

“Within the last few years, it has been ascertained that the curates have been sent out for the purpose of instructing them in religion, but they meet with no adequate success. The negroes cannot attend on their own day; and when I left Jamaica, no regulations had been made, or, I thought of, for allowing them time

The negroes cannot marry.—If under any favourable circumstances an union should take place, and a family be the result, and something like domestic comfort should dawn upon the poor negro, all his little prospects may at once be terminated. He, or his wife, or his children, may be seized and sold, and for ever separated at the caprice of his master, or by his master's creditors, who may enter upon the estate, and dispose of the live and dead stock exactly in the same way as is the case in this country when a farmer's property is distrained for rent. It is scarcely necessary to add, that the result of such circumstances is the grossest licentiousness, in which the unhappy negroes only copy their degraded masters.

The negroes can find no redress *.

week. These missionaries are expected to visit several estates every week, for the purpose of preaching to the slaves, if they can obtain leave of the proprietor, or person acting in his place, to do so. But this they very seldom get; on some estates not at all, on others once or twice in the year; so that their presence in the island can be of little importance. I have heard it, indeed, repeatedly declared, that the Curates' Act was intended for England, not for Jamaica; and this really appears to me to be viewing the subject in its true light; for it must have been known before it was passed, that the planters would not allow the slaves any opportunity for attending on their new instructors, and that, consequently, such a law could have no tendency to improve their condition. In a thousand instances, the clergy are rather to be pitied than blamed; and I have not the least doubt that many a curate most deeply laments that ever he crossed the Atlantic."

* Two women, who were pregnant, desired to quit the field during rain, on account of their pregnancy. The overseer refused them permission. They went to complain of this refusal to a magistrate, but were stopped in their way by a neighbouring overseer, and by him thrown into the stocks until he sent them back to their own overseer, who put them again into the stocks on their own estate, and had them flogged. Of this proceeding they complained to the attorney. The attorney

—Their testimony cannot be received against any white person; laws, therefore, against murder, maiming, excessive punishment, &c. are perfectly nugatory. The hard-hearted tyrant has only to take care that no other white person is present, and he may do what he pleases. This one circumstance is admitted, by a late Governor of Tobago, to "cover the most guilty European with impunity."

The negroes can have no property.—They, their children, every thing they have, is their master's. They can have no liberty. The black is presumed to be a slave. He may be taken up and imprisoned at any time as a runaway.—Though born free—though liberated by the kindness of his master—though honourably discharged from His Majesty's service, yet if he cannot prove his freedom—if he has not a legal document with him—if any scoundrel seizes or destroys that document, he must go to prison—must work so many weeks, and at last be sold by auction as a slave, and the money, after deducting expenses, is paid into His Majesty's Exchequer!!!

Will our readers believe this? Will they believe, that 800,000 fellow-subjects are in this enslaved, oppressed, degraded state, driven out every morning with less care than an English farmer sends out his cattle, flogged at their labour without the least hesitation—with no sympathy or remorse; driven home at night to a wretched hovel which no Englishman would think fit for his horse—with no other bed to sleep on but a board, or perhaps a blanket—supplied with a herring or two a day, and compelled to violate the sabbath in cultivating the provision-grounds, or

was of opinion, that the overseer had acted with undue severity; but he considered the women to have been highly to blame for attempting to complain to the magistrate; whereas, he said, they ought in the first instance to have complained to him.

to starve, and be punished for negligence, at the mercy of an ignorant and hard-hearted overseer? Yet all this is positively stated in the pamphlets before us; and we do not find, that any man so much as attempts to deny that such is the general system, although he may endeavour to point out particular exceptions on some few favoured estates.

That such a state of things ought not, cannot long continue, is most obvious; but whence is the remedy to proceed? The West Indian proprietors say; from the colonial assemblies; from those merciful men, we suppose, who in Barbadoes rejected the message which their then governor, Lord Seaforth, sent to the House of Assembly, recommending them to make the murder of a slave a capital felony, and who thus perpetuated the old-law by which the murder of a man's own slave is fined 15*l.* the murder of another man's 25*l.* (provided, of course, some *white person* is a witness); or to those merciful persons who have increased the fine on liberating slaves from 50*l.* to, in some cases, 1000*l.* currency? thus practically effecting, that no slave should be emancipated*; or to those merciful and sagacious persons who have been in the habit of passing certain laws for the benefit of the slaves, which were never intended to be acted upon, have never since been regarded; and the only object of which was, if we may credit the statements of various governors †, to gull the good

people of England, and p their benevolent exertions?

Such being the case, not to be expected from any other than the British Legislature. We call, therefore, upon Christian readers to join their influence in support of the exertions of the anti-slavery societies prepared to petition Parliament when the subject shall be brought forwards, which we are in to hope will be in the course of the present session; but, above all, lift up their prayers to Almighty God, that this national sin may rise up in judgment against us, that measures may be speedily taken to terminate the existence of ever remembering the awful wronging which Mr. Wilberforce has appropriately prefixed to his appeal, and which is so forcibly illustrated by the present conduct of the West Indians in giving "Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that his neighbour's service be as wages, and giveth him not his work."

A candid Appeal to the reasonable Public, in a Letter addressed to the Inhabitants of the Forest Dean, occasioned by the dismissal of the Rev. Isaac Mann from the Curacy of the Church in the said Forest an Appendix, &c. — P. Westley, 1823.

A Reply to a candid Appeal Henry Berkin, A. M.—8vo. second Edition. Pp. 54, &c. 1823.

It cannot be denied, that serious instances of dismissals have taken place from curacies and the Establishment; which have much partaken of the nature of persecution. That such dismissals have not occurred more frequently considering the absolute power trusted to the episcopacy, is a very striking proof of the

* This was actually enacted in the Bermudas.

† As for the act of the Legislature, "An Act for the Encouragement, Protection, and better Government of Slaves," it appears to have been considered, from the day it was passed, until this hour, as a political measure to avert the interference of the mother-country in the management of slaves. Having said this, Your Lordship will not be surprised to learn, that the seventh clause of that bill has been wholly neglected.

and moderation so generally characterizing our ecclesiastical superiors; but wherever a case of manifest hardship has occurred, the unfortunate sufferer has so uniformly received substantial tokens of sympathy and regard, that a very careful and wise observer, who has enjoyed abundant opportunities of ascertaining the fact, has not hesitated to declare, 'that he had scarcely ever known an instance where a curate had been hardly dealt with, and had borne his trials with prudence and patience, but it had eventually turned out to his temporal as well as spiritual advantage.'

One evil, however, resulting from such expressions of Christian sympathy and regard is, that some young beginners in the Christian ministry have been encouraged to adopt a line of conduct very inconsistent with the situation in which they are placed, and exceedingly detrimental to the cause of true religion. We have here, for instance, the curate of a resident incumbent, within a few months after ordination, claiming the people and the pulpits as his own; dissuading the congregation from attending the ministry of his superior; setting himself up as a direct rival; behaving with great irregularity; disregarding all admonition, and at last, when quietly desired to seek another engagement, attempting by importunity, by all the machinery of petition, by threats of dissent, and, above all, by the menace of an appeal to the public, to force his bishop and rector to recall their dismissal, and to permit his continuance, even while tenaciously denying any sense of his misconduct, and thus destroying every hope of amendment.

Now, it is most obvious that the relation of a curate to his incumbent is that of an assistant. He may be very much the superior in talents, learning, piety, &c. but still he must be considered by

virtue of his situation as the inferior. If, therefore, the curate and the incumbent disagree, it is, generally speaking, expedient that a separation should take place, and there is surely nothing unreasonable in the idea that the principal should remain, and the curate should withdraw. Accordingly separations of this kind are frequently taking place, generally by mutual consent; usually at the pleasure of the curate, for the incumbent cannot dismiss a regularly licensed curate without the consent of the Bishop of the diocese. A curate may indeed be dismissed by the Bishop without any reason whatever; and such a dismissal may in extreme cases arise from the curate's attachment to the doctrines of the Reformation; but we apprehend this is *rarely* the sole cause; and where such is the case, as has been already hinted, it almost universally calls forth solid proofs of the public sympathy and support.

Such a case Mr. Bridgman would lead us to believe he has to produce. He attributes the whole of his sufferings to jealousy on the part of his incumbent—jealousy of his superior success among the people of the Forest—jealousy producing misrepresentation to the Bishop; an evil effect on his mind; a consequent dismissal of Mr. Bridgman; an inhibition from preaching in the diocese of Gloucester, and eventually a secession from the Church.

The perusal, however, of Mr. Bridgman's pamphlet, must produce a very different impression on every unbiassed mind. It decidedly proves him to be an imprudent man. He and his incumbent could not agree—an appeal is made to the Bishop of the diocese—he very properly directs the curate to go—the curate answers, I will not go; I will stay. It is melancholy that any man should be so rash or ill-advised as to form such a resolution; but unquestionably,

when this is the case, there is but one line which a Bishop can adopt; and, however painful it may be, he must proceed to inhibit the curate from preaching in his diocese.

When, however, we turn to Mr. Berkin's pamphlet we are compelled to view Mr. Bridgman's conduct in a still more unfavourable light. Mr. Bridgman, be it remembered, imputes his dismissal entirely to Mr. Berkin's jealousy, and consequent dislike. But Mr. Berkin's pamphlet shows that this imputation is utterly unfounded; that so far from Mr. Bridgman's dismissal being occasioned by Mr. Berkin's interference, he was actually retained in the curacy several months at the intercession of Mr. Berkin; and Mr. Bridgman is also shown to have garbled the letters which he has published, in a most improper and unjustifiable manner.

We insert the following letter as a specimen: all the parts printed in italics are omitted in Mr. Bridgman's pamphlet; why they are omitted is, alas! too evident. The Bishop, Incumbent, and Curate, all appear in a very different light, according as the original or the abridged letter is read; and Mr. Bridgman must have been conscious that such would be the case. *From the Bishop of Gloucester to Rev. I. Bridgman.*

"Deanery, Sept. 27, 1822.

"REV. AND DEAR SIR,

"I have received your letter. I have heard from Mr. Berkin upon the general matter of it, as well as upon *some* other points of your conduct; and have now entered fully into the subject in conversation with him. *I have also heard from Mr. Fosbroke.* The result of the whole, upon the best consideration which I can give it, is, that it will be far better for all parties, and for the ultimate and real interests of genuine religion, that you should leave the Forest of Dean.

"*It is due to Mr. Berkin to add, that in all my various communications with him about you, he has uniformly shown the most Christian forbearance and kindness. He will give you a quarter's notice. I am willing to do full justice to your motives, and to your ardent zeal: but more of real humility, judgment, and temper, are in my*

opinion wanting. And I sincerely hope, that in a different situation, and other circumstances, these requisites under the Divine blessing, be acquired.

"Rev. and dear Sir, your faithful F
"HENRY GLOUCE

It appears, on the comparison of these two pamphlets, that Bridgman's whole conduct from first entrance on the curacy most irregular. His preaching said to have been extravagant, sultory, and irreverent. In his prayers he frequently altered the Liturgy, expounded the lesson deviated from the Rubric; in visiting the people, he appeared to have adopted a line of conduct much tending to diminish his respectability and usefulness. On the hearing of these things, the Bishop felt it necessary, in *three* months after his ordination, to send him an admonitory letter, which was committed to Mr. Berkin for his use and forward. So far, however, from jealously watching for occasion of offence, Mr. Berkin delivered this letter, and finally prevailed upon the Bishop to recall it.

Shortly after this, Mr. Bridgman, in the highly excited state of the public mind on occasion of Queen's death, gave notice from the pulpit, that he should preach a general sermon for Her Majesty. Mr. Berkin thought unadvisedly improper, and he therefore referred to prevent it. Mr. Bridgman then gave notice, that "he had been forbidden by *high authority* to preach on this subject, and as he had not obeyed, he would probably never have preached there again." The gross presumption and rash judgment on first notice, and the ill-timed and inflammatory nature of the second, naturally brought upon him a notice of dismissal. This also was recalled in consequence of Mr. Berkin's kind interference.

After a few months, a third communication from the Bishop ordered Mr. Berkin.

His Lordship recapitulated the former grounds of complaint against Mr. Bridgman on the score of irregularity; and added, that he had lately received, from most respectable authority, the same accounts as before, of his strange manners, and unguarded language in the pulpit, tending to bring contempt, in the minds of many persons, on the services of the Established Church. His Lordship allowed that his seal might be great, and his intention perhaps good; but that such continued imprudence, after admonition given, seemed to forbid the hope of an amendment of conduct, and he could not therefore grant a longer toleration of it. I was still unwilling to come to that extremity, if it could possibly be avoided; and, under the influence, as I trust, of that charity which "hopeth all things," I again ventured to solicit the Bishop for a further trial, and again his Lordship most kindly acceded to the request.—P. 21.

Now really, after all this, we should never have conceived that any man could charge Mr. Berkin with *jealous dislike, seeking to find fault with trifles in order to effect his removal*. Yet such is Mr. Bridgman's accusation!

Circumstances, however, at length occurred, which rendered further lenity and forbearance impossible. The Rev. Rowland Hill, of Surrey Chapel, visited the neighbourhood of the Forest, and Mr. Bridgman, without consulting his incumbent, gave notice that Mr. Hill would preach at Lidbrook chapel, in Mr. Berkin's parish, the following week, and also at Ruardean church, the use of which the curate, Mr. Fosbroke, had allowed Mr. Bridgman for a weekly lecture.

On Mr. Berkin's learning these proceedings, he immediately urged his curate to inform Mr. Fosbroke of his intentions as to Ruardean church, to which Mr. Bridgman appeared to consent. Mr. Berkin also, for his own part, declined permitting Mr. Hill to preach at Lidbrook. To this Mr. Bridgman replied, *that as he considered the congregation at Lidbrook to have been raised by his means, he did not consider himself under the same obligation to acquaint Mr. Berkin of his*

intentions. This extraordinary assumption awakened the incumbent to a just view of his curate's character. One principal reason why Mr. Berkin wished for a curate was, that he might establish the worship of God at Lidbrook. By great personal exertions he had raised the funds with which the chapel was built, and procured the Bishop's license, but had been prevented by illness from taking that share of the duty which he originally contemplated. When, however, Mr. Bridgman proceeded so far as to fancy himself the founder and sole pastor of the congregation, Mr. Berkin discovered what had long before been apparent to others, that his curate's mind was so occupied with erroneous views as to his real situation, and that his judgment was so warped on various points, that there was no rational prospect of amendment, and that the best way for all parties was that which his Diocesan had pointed out a year before, namely, to part.

The remainder of the narrative recounts little more than a series of efforts on the part of Mr. Bridgman to shake the determination of his superiors. Tears and entreaties were abundantly employed to excite the compassion of the people, and induce them to petition for his continuance; and the countenance Mr. B. received stimulated him to higher efforts. He soon began to aim at the entire possession of Lidbrook chapel. He writes to Mr. Berkin, "Give me Lidbrook, and the wound may yet be healed;" and he writes to the Bishop requesting "the *perpetual curacy* of Lidbrook chapel, with a salary." Now, to say nothing of the modesty of such a request from a person who was finally dismissed, after repeated warnings, it must be sufficiently obvious that it was impracticable. No minister can be licensed to a church without the consent of the incumbent and Bishop, and we do not conceive

that in the case before us it was possible for them both, even if they were so disposed, to secure to Mr. Bridgman the *perpetual curacy of Ladbroke chapel, with a salary.*

Foiled in all his efforts, Mr. Bridgman at length succeeds in exciting the passions of the people so as to inflame their resentment against Mr. Berkin, and to lead to a serious disturbance during divine worship. The natural consequence of such conduct was, an inhibition from his diocesan; and this was followed by a hasty resolution on his part to secede from the Establishment.

It pains us to add, that this individual, guilty as he plainly was of the greatest degree of insubordination and contumacy towards his superiors, has been received with open arms by very respectable persons among our dissenting brethren, and welcomed to some of the first congregations in the metropolis as a persecuted brother. Knowing well, as they necessarily must, the mildness of the Bishop of Gloucester's character, that devoted piety and enlarged liberality which he has so uniformly manifested, they should, at least, have paused before, on an *ex parte* statement, they had so opened their pulpits and their purses to a person of whom, even on his own showing, it was most obvious, that he deserved censure, however justly he might also be an object of compassion.

In the ordinary concerns of life a very different course of conduct is observed: no man thinks of receiving a servant into his family who has been dismissed from a respectable situation, without, at least, inquiring from others as well as himself the grounds on which he has been dismissed. No jury ever comes to a decision on the bare statement of the prisoner without considering the evidence against him; yet here an individual is taken up, brought forwards, strongly recommended, and reported to have

received subscriptions to a considerable amount, whose only claim to such a remuneration appears to have been, that, after having upon himself a deliberate secession from one of the most pious, plenary, and considerate prelates that has ever existed, he thinks to secede from the Establishment. That our dissenting brethren receive with open arms the seceder from conscientiousness can neither be matter of surprise nor censure; but we must confess both surprising and criminal that an individual of another denomination, who had incurred censure from his superiors, should be received and welcomed with such fluttering eagerness. This sentiment has, we know, been expressed by some of the most able and revered ministers among our dissenters; and we are sensible of the encouragement in this afforded to rashness and licence, to adopt no strong language, must be deeply lamented by all of every denomination simply labour for peace.

We feel for Mr. Bridgman's situation—we pity his misfortune and consequent disappointment. We regret that in days like any man should retire from the Establishment; but in our opinion Mr. Bridgman's position shows that the Bishop of Gloucester could not have acted otherwise and Mr. Berkin's pamphlet has thrown the whole weight of blame upon Bridgman alone; nor can we withhold from such an avowal with respect to that duty which we owe to the religious world in general and our readers in particular; at the same time we earnestly pray that Mr. Bridgman may lead a life of abstinence, forbearance, and moderation for the feelings and circumstances of others in relation to which he may be called that, in whatever line he may afterwards labour, he may induce the glory of God and the salvation of souls.

RELIGIOUS INTELLIGENCE.

BIBLE SOCIETIES.

THE last few weeks have been distinguished in the metropolis by the Anniversaries of four of its Auxiliary Bible Societies, the proceedings of each of which would, if at all adequately reported, occupy far more than the whole space which we can devote to religious intelligence; it is obvious, therefore, that we cannot attempt even an abstract of their proceedings, and can, indeed, do little more than insert the mere names of the several societies and their principal speakers. The first in order of time, and which took place at Freemasons' Hall, on Monday, March 31, was the

BLOOMSBURY AND SOUTH PANCRA AUXILIARY SOCIETY.

THE venerable President, Mr. Grant, on taking the Chair remarked, that the Bible Society confers a privilege on every individual within the Christian pale, by enabling persons, without distinction of sex or age, to promote the circulation of the word of God: and since every privilege implies a corresponding duty, it was doubtless the duty of all to assist in this important work: it was within the sphere of every individual to contribute by his zeal, as well as his pecuniary aid. The whole ultimate success must depend upon the zeal of individuals; in proportion to our power so was our responsibility, and if we met in this spirit, every Anniversary would give a new impulse to our zeal, and he trusted that zeal would always be connected with prudence.

—Mr. G. then called upon the Rev. T. Webster to read the Report of the Institution. This Report, in touching upon the local concerns of the Society, pressed strongly upon the subscribers the duty of coming forwards to supply the place of those collectors, &c. who were either removed by death, or prevented by increasing business or other engagements, from employing that time and zeal in the cause they had formerly manifested; it vindicated the propriety of ladies engaging as collectors, and impressed on persons connected with manufactories, the duty and importance of establishing Bible Societies in them. The Report then referred to the deaths of Messrs. Dalsiel, Blair, and Owen, and ended by briefly adverting to the continued prosperity of the Parent Institution.

The Meeting was then addressed by the Hon. Charles Shore, William Albin Garrat, Esq. Sir Robert Harry Inglis, the Rev. Joseph Hughes, Dr. Winter, Charles Stoke Dudley, Esq. the Right Hon. Charles Grant, M. P. the Rev. Henry Venn, Dr. Steinkopff, and the Rev. Daniel Wilson.

SOUTHWARK AUXILIARY BIBLE SOCIETY.

THIS Society assembled April 8, at the Horns Tavern, Kennington, when the Chair was taken by Charles Barclay, Esq. M. P. A very able and interesting Report was read by the Rev. Thos. Mortimer, one of the Secretaries. From this Report we were happy to learn, that the Southwark Bible Society still continues distinguished by zeal, activity, and usefulness. Several very interesting anecdotes were recited; some of which we hope to be able, at a future opportunity, to lay before our readers. The Report was followed by impressive speeches from the Rev. C. Burton, minister of All Saints Church, Manchester; the Rev. J. Townsend, Dr. Steinkopff, Thomas Webster, Mr. Samuel West, Jesse Curling, Esq. the Rev. R. Warren, Joseph Hughes, G. Phillips, Thomas Bartlett, and G. Clayton; when the meeting was closed by an appropriate speech from the Chairman.

THE NORTH-WEST LONDON AUXILIARY

ASSEMBLED at the Argyle Rooms, April 16th, at the usual time, and notwithstanding the unfavourableness of the morning, a numerous attendance of highly respectable persons collected together. The Chair was taken by the Hon. Charles Shore, when the Report was read by the Rev. Basil Woodd; which was followed by appropriate speeches from Sir Thomas Dyke Acland, M. P. the Rev. Dr. Steinkopff, Capt. Hillyer, R. N. Robert Grant, Esq. the Rev. Mr. Lawrance, E. Bell from Tyrone, E. Parsons, Dr. Jennings, and J. Stratton.

THE WESTMINSTER AUXILIARY BIBLE SOCIETY

Was held April 25th, at the King's Concert Room, in the Haymarket. Lord Calthorpe took the Chair, supported by the Bishop of Gloucester, the Right Hon. Lord Bexley, and the Earl of Rocksavage. In taking the Chair Lord Calthorpe remarked, that the benefits of the Institution were so generally known, that it was unnecessary for him to enlarge; but he was convinced that this Institution was faithful to its design, and in every respect promoting the command of God in circulating the book by which alone men can be saved. The Bible Society was unlimited in its extent; yet when seen in our own land, it manifested the same course of usefulness, and in all its ramifications has a most beneficial influence, especially in associations. These have been found not only most productive, but they also confer upon the lowest classes of society the privilege of being benefactors to their fellow-creatures—they are permitted

to aid in the full tide of benevolence, which must endear other countries to our own. If this benefit is seen among the lowest classes, it does seem peculiarly desirable that in such a district as this, those who enjoy abundance, should contribute to the Society, that the Institution should in its operations increase more and more. His Lordship then referred to the value of the Ladies' Association, and noticed the fallacy of the objections made to their activity—contending that it was a strong recommendation of the Society, that those who attended the Saviour at his death, and were the object of his tenderness, should be employed in its service. His Lordship concluded by earnestly expressing his hope that every Anniversary might be attended with increasing prosperity to the Institution.

The Lord Bishop of Gloucester expressed his pleasure at meeting the Society again, and intimated his deep sense of the benefits resulting from the Institution. His Lordship urged not only the duty of perseverance, but also of increased labour; to look around the district; to explore every part and every alley, and not to rest while any place remained unvisited. His Lordship was decidedly convinced, that, with proper management, every part might be visited, even by female collectors, without offence. He then noticed the immense increase of population; the temptations which were every where to be met with in this at once the best and the worst metropolis; the efforts to disseminate improper books—unusual and unheard-of efforts, till the present moment; and in addition to these reasons for increasing exertion, arising from the district itself, it was important also to re-

member, that this Auxiliary formed a large branch of the Parent Society. He called upon the assembly to remember the warning of Scripture, and not draw back, but press forwards towards the mark of communicating to every individual the glorious light of the Gospel.

The Right Hon. Lord Bexley, in moving thanks to the Royal Patrons for their early patronage and long-continued protection, remarked that he never rose on these occasions without a feeling of the importance and sanctity of the work in which he was engaged; but he never felt this more strongly than on the present occasion. When he recollected the formation of this Auxiliary, and the persons by whom they were then addressed, Lord Londonderry, Mr. Whitbread, the Dean of Westminster, Mr. Owen, and Henry Thornton; they, in the state to which they are removed, look back upon that day's work with pleasure, and doubtless we shall look back with similar satisfaction upon this Anniversary. His Lordship hoped that the Society would still farther extend, that it would become a national society, and that we should give to the cause of the Bible the same degree of exertion, which we have given as a nation to military and naval undertakings, and thus occupy as distinguished a part throughout the world on benevolent, as we now do on political grounds.

The meeting was also addressed with very appropriate speeches by the Right Hon. the Earl of Rocksavage, by Drs. Steinkopff, Waugh, and Winter, by the Rev. G. Clayton, Mr. Henry of Leith, J. Marshall, R. Vernon, and T. Webster, and by W. B. Hudson, Esq.

LONDON SOCIETY FOR MITIGATING AND GRADUALLY ABOLISHING THE STATE OF SLAVERY THROUGHOUT THE BRITISH DOMINIONS.

THE objects of this Society cannot be more clearly and comprehensively defined than in the following resolutions, which were unanimously adopted at the first meeting.

"That the individuals composing the present Meeting are deeply impressed with the magnitude and number of the evils attached to the system of slavery which prevails in many of the Colonies of Great Britain; a system which appears to them to be opposed to the spirit and precepts of Christianity, as well as repugnant to every dictate of natural humanity and justice.

"That they long indulged a hope, that the great measure of the Abolition of the Slave Trade, for which an Act of the Legislature was passed in 1807, after a struggle of twenty years, would have tended rapidly to the mitigation and gradual extinction of

negro bondage in the British Colonies; but that in this hope they have been painfully disappointed; and after a lapse of sixteen years, they have still to deplore the almost undiminished prevalence of the evils which it was one great object of the abolition to remedy.

"That under these circumstances they feel themselves called upon, by the most binding considerations of their duty as Christians, by their best sympathies as men, and by their solicitude to maintain unimpaired the high reputation and the solid prosperity of their country, to exert themselves, in their separate and collective capacities, in furthering this most important object, and in endeavouring by all prudent and lawful means to mitigate, and eventually to abolish, the slavery existing in our colonial possessions."

IMMOLATION AT HOWRAH.

FROM A LATE CALCUTTA JOURNAL.

"**KNOWING** that you are a philanthropist, I beg leave to inform you that directly opposite to Fort William, a widow, the mother of a large family, was put on a pile of combustibles, and burned to death, attended with circumstances of the utmost cruelty.

"**On Friday** the 11th instant, about noon, an old Brahmin died, who at the time of his death was possessed of considerable riches, and had two wives, one of whom was many years younger than the other, and by each of these wives he had a large family of children, boys and girls, now living. The moment this man expired, his eldest son, heir to all his property, posted off to Allypore, and applied to C. R. Barwell, Esq. magistrate of the suburbs of Calcutta, for a license to burn *his own mother* and his step-mother, with the body of his father; but it appears Mr. Barwell then *granted license for one wife only*, the eldest, *to be burned*. Confident, however, that by another application leave would be obtained to burn the other wife also, the pile was raised, and every preparation made to burn them both on the following day at noon; but at the hour of noon on Saturday no license from Mr. Barwell for the destruction of the youngest woman had arrived, and no license was granted during the whole of that day.

"The news of this rather novel circumstance soon spread along Seebpore and Howrah, and thousands of people of all descriptions were assembled to learn the particulars, and many of them, *and to me*, the family and Brahmin friends voluntarily confessed, that either *both wives* must be burned, *or neither of them could be burned*, as *the one for whom the license was obtained had declared that she would not be burned alone*.

"**On Sunday**, circumstances remained just the same as on Saturday, for Mr. Barwell was inflexible, and no license to burn the youngest wife could they obtain from him, notwithstanding they used every art, artifice, and invention, which the craft and cunning of a Brahmin could conceive.

"**On Sunday**, as on Saturday, crowds of people were in attendance from morning till night; and to all the Europeans who inquired, the declaration of the deceased's family, and

attending Brahmin, were the same, that the one wife could not be burned alone, she having dissented therefrom, and great hopes began now to be entertained by the humane, that Mr. Barwell's firmness would save them both; but the poor creatures were all this time, from the moment their husband had breathed his last, on Friday at noon, kept locked up, and not allowed to taste a morsel of victuals of any description, and the hope which had been entertained of their being saved from the flames was greatly damped by the fear that both would be starved to death by their merciless keepers.

"**On the following morning**, Monday the 14th, at gun-fire, notwithstanding the previous repeated acknowledgments and confessions of the attending Brahmin and the family and friends of the deceased, that they could not burn the one wife alone, at the selected period when they thought few eyes would be open to view their proceedings, the elder woman was dragged from her prison of starvation, made to mount the pile and clasp the putrid carcase of her so long deceased husband in her arms, the stench from which at the time was intolerable. Two thick ropes, previously prepared, were then passed over the bodies, and two long levers of bamboo crossing each other were likewise employed to pinion her down, the unconsumed four ends of which are still to be seen on the spot.

"All things being thus arranged, the eldest son and heir, who was to succeed to the property, set fire to the pile, which speedily burnt and consumed his own mother, and at this act it is said that he triumphantly exulted!

"The other poor woman being still kept in confinement, and no nourishment supplied, is now seized with delirium, and a few hours more will no doubt end her existence also, actually starved to death."

We leave it to our readers to determine to whom the guilt of the above barbarous murder attaches. Is it to Mr. Barwell, or to the British Government in India, or to the British Government at home, or to the nation at large?

RELIGIOUS TRACT SOCIETY.

"**SOME** time ago," says a clergyman, "I preached in both my parishes on the subject of family prayer, and some impressions appeared to be produced, of the importance and necessity of that much-neglected duty. In order that these impressions might not be fugitive and unprofitable, it was intimated that any person who wished to establish that excellent practice in his own family might be provided, gratuitously, with a form of prayer for every day in the week, in case he promised to use it, at least, once a day. In consequence of such an intima-

tion, I had nearly 120 applications; and here I found the peculiar utility of the Religious Tract Society; out of its depository I was enabled to furnish so many families with an excellent form of prayer for every morning and evening in the week, at a very trifling expense to myself. Had I supplied myself with so many forms out of a bookseller's shop, this would have been a serious demand upon my pocket; and I know of no other Society that could have provided me with so many, and so good, at so cheap a rate."

ANNIVERSARIES IN THE MONTH OF MAY.

WESLEYAN MISSIONARY SOCIETY.

May 1, *Thursday*. The Anniversary Sermon will be preached at the City Road Chapel, by the Rev. Adam Clarke, LL.D. Service to begin at Half past Six in the Evening.

May 5, *Monday*. The Annual Meeting will be held in the City Road Chapel. The Chair will be taken at Eleven o'clock.

CHURCH MISSIONARY SOCIETY.

May 5, *Monday*. The Anniversary Sermon will be preached in Christ Church, Newgate Street, by the Rev. J. W. Cunningham, M.A. Vicar of Harrow. Divine Service to begin at Half past Six in the Evening.

May 6, *Tuesday*. The Annual Meeting will be held at Freemasons' Hall. The Chair to be taken at Twelve o'clock.

BRITISH AND FOREIGN BIBLE SOCIETY.

May 7, *Wednesday*. The Nineteenth Annual Meeting will be held at Freemasons' Hall. The Chair to be taken at Eleven o'clock.

PRAYER BOOK AND HOMILY SOCIETY.

May 7, *Wednesday*. The Eleventh Anniversary Sermon will be preached at Christ Church, Newgate Street, by the Rev. Henry Budd, M.A. Minister of Bridewell Hospital and Precinct, &c. Service to begin at Half past Six in the Evening.

May 8, *Thursday*. The Annual Meeting will be held at Stationers' Hall, Ludgate Street. The Chair to be taken at Twelve o'clock.

LONDON SOCIETY FOR CONVERSION OF THE JEWS.

May 8, *Thursday*. The Anniversary Sermon will be preached at the Church of St. Paul's, Covent Garden, by the Rev. W. Thistlethwaite, M.A. Minister of St. George's, Bolton. Service to begin at Half past Six.

May 9, *Friday*. The Annual Meeting will be held at Freemasons' Hall. The Chair to be taken at Twelve precisely.

LONDON ASSOCIATION IN AID OF THE MORAVIAN MISSIONS.

May 9, *Friday*. The Annual Sermon in behalf of this Association, will be preached at the Church of St. Clement Danes, by the Rev. Thomas Mortimer, M.A. Divine Service to begin at Seven o'clock.

LONDON HIBERNIAN SOCIETY.

May 10, *Saturday*. The Annual Meeting will be held in Freemasons' Hall. The Chair to be taken by H. H. R. the Duke of Gloucester, at Twelve o'clock at Noon.

LONDON FEMALE PENITENTIARY.

May 12, *Monday*. The Annual Meeting will be held at the Crown and Anchor Tavern, Strand, at Twelve o'clock at Noon.

BRITISH AND FOREIGN SCHOOL SOCIETY.

May 12, *Monday*. The Annual Meeting will be held at Freemasons' Hall. The Chair to be taken at Twelve o'clock.

PORT OF LONDON SOCIETY.

May 12, *Monday*. The Annual Meeting will be held at the City of London Tavern. The Right Hon. Lord Gambier will take the Chair at Eleven o'clock.

SUNDAY SCHOOL UNION.

May 13, *Tuesday*. The Annual Meeting will be held at the City of London Tavern, at Six o'clock in the Morning.

NAVAL AND MILITARY BIBLE SOCIETY.

May 13, *Tuesday*. The Annual Meeting will be held at the King's Concert Room, in the Haymarket. The Chair to be taken at Twelve o'clock.

CONTINENTAL SOCIETY.

May 13, *Tuesday*. A Sermon will be preached for this Society, at the Church of St. Ann, Blackfriars, by the Rev. John Williams, D.D. Service at Half past Six o'clock.

May 21, *Wednesday*. The Annual Meeting will be held at Freemasons' Hall, at Twelve o'clock at Noon.

LONDON MISSIONARY SOCIETY.

May 14, *Wednesday*. A Sermon will be preached at Surrey Chapel, at Half past Ten o'clock, by the Rev. W. Leitch. Another in the Evening at the Tabernacle, Moorfields, by the Rev. W. Chaplin.

May 15, *Thursday*. The Annual Meeting will be held at Great Queen Street Chapel, at Half past Ten. A Sermon will be preached in the Evening at Tottenham Court Chapel, by the Rev. J. Macdonald.

May 16, *Friday*. A Sermon will be preached at St. Ann's Church, Blackfriars, by the Rev. E. Sidney.

RELIGIOUS TRACT SOCIETY.

May 16, *Friday*. The Annual Meeting will be held at the City of London Tavern, at Twelve o'clock in the Morning.

AFRICAN INSTITUTION.

May 16, *Friday*. The Annual Meeting will be held at Freemasons' Hall. The Chair to be taken at Twelve o'clock, by W. Wilberforce, Esq. M.P.

REGISTER OF EVENTS.

HOME.

His "who ordereth all things both in heaven and in earth," has been pleased to preserve this country, during the past month, from the near approach of one of its greatest perils. The Catholic question, certain, as its advocates seemed to think, of an immediate triumph, has been defeated in a manner which we, who look at the proposition with the deepest apprehension, should be most ungrateful if we did not acknowledge as a kind and gracious providence. May it be a token for good to those that fear God! and may it encourage them, as a divine interposition ought to do, to stand yet more firmly in defence of the faith once delivered to the saints!

On the 17th of April the House of Commons met for the first contest during this Session on the Catholic question. Few, we believe, imagined that any remarkable circumstance would distinguish this discussion from those of former years, or that the votes would be much increased on either side, although, indeed, hopes were partially entertained that the small majority of *five* by which the Bill of last year was carried, might be reduced, or even annihilated.

Before, however, Mr. Plunkett, who this year moved the question, began his address, a conversation arose upon the presentation of some petitions, which was carried to considerable length, and marked with great asperity. Several of the leaders of the Opposition took part in it, and animadverted with much severity and even intemperance of language, upon the conduct of Mr. Canning, Mr. Plunkett, and Mr. Wynn, the ministerial advocates of the measure, in having accepted office without demanding a pledge for the concession of the claims of the Roman Catholics. They even went so far as to urge that Mr. Canning, when offered a high rank in the Administration, ought to have refused to accept it, until Lord Liverpool, the Lord Chancellor, and all the other anti-popish members of the Cabinet, had given up their conscientious opinion upon this subject, in obedience to his wishes. This would, of course, have been to pass a sentence of perpetual exclusion upon himself, and no one offered to show, that by so excluding himself from power, he would have forwarded the success of his own views. The argument, however, was prosecuted with so much warmth as to threaten a breach of the peace on the part of some distinguished individuals, and finally ended in the secession of about twenty of the leading members of the Opposition from the House, during the discussion of the question.

Under these discouraging circumstances, Mr. Plunkett made his motion, and after a very short discussion the House showed symptoms of a wish to put an end to the matter. One of the supporters of the measure then moved the adjournment of the question until the following evening, which is the course commonly followed on such occasions. The House, however, negatived the proposal by 292 votes against 134, leaving a majority of *one hundred and fifty-eight* against the question.—One of its supporters then moved, for the purpose of avoiding a direct defeat, "that the House do now adjourn," which was carried by 316 votes against 110; by which step Mr. Plunkett's motion fell altogether to the ground.—That gentleman has since declared, that he has no intention of renewing it this session; and its warmest friends in Parliament have spoken of it as "*lying prostrate*." The confusion and dispersion of its supporters, indeed, is so complete, and their animosity so strong, that it is not improbable that years may elapse before they can become sufficiently united to recover the ground they have lost. We do not express this conviction with a view of encouraging a feeling of security; we would rather urge our friends to "thank God, and take courage," for the danger, however distant it may now appear, will still return.

Another subject has come under the notice of Parliament, which threatens to occupy all the time which the speedy dismissal of the Catholic Question may have saved. The Attorney General for Ireland, by bringing to prosecution the persons concerned in the riot at the Theatre, after a Grand Jury had ignored the bills, excited very great dissatisfaction among the Protestants of Ireland. A motion was made by the member for Armagh, Mr. Brownlow, conveying a vote of censure on Mr. Plunkett.—This Mr. P. warded off by bringing forward very strong charges against the Sheriff and Grand Jury of Dublin, whose neglect of duty, he urged, had compelled him to have recourse to extreme measures. These charges were taken up by Sir F. Burdett, who moved an inquiry into the conduct of the Sheriff. That gentleman himself petitioned for an inquiry, and his friends voting with the Opposition in its favour, carried the motion against Ministers by 219 votes to 185. The investigation is therefore to be immediately gone into.

Motions have been made in both the Houses of Parliament, disapproving of the conduct of Ministers in continental affairs, which have been negatived by large majorities.

FOREIGN.

The French armies have entered SPAIN, and appear to encounter little opposition. On the western frontier they have penetrated as far as Vittoria; on the eastern, their progress has been retarded by various circumstances.

The Earl of Liverpool lately stated in the House of Lords, his expectation that Madrid would be occupied, but conceived that such occupation would by no means conclude the contest.

Notices and Acknowledgments.

We should NOT advise confession to man in the case proposed. It doubtless calls for deep and unfeigned humiliation, confession, and repentance before God. Psalm li. 4. Micah, vii. 9. Psalm xxxii. 5.

We approve of the sentiments of M. but doubt whether we shall be able to find a place for the article.—*Q* is more appropriate to the Sailor's Magazine.—The extensive circulation of Songs in the Night renders it inexpedient to insert the Extract which Malvina has kindly sent.

J. W. M.—Aliquis—J. S.—Litoreus—will be inserted.

We are happy in being able to comply with the request of A. J. S.

The account of M. C. has arrived, and will most probably appear, in an abridged form, in our next. The miscarriage of the former copy renders it imperative upon us to meet as early as possible, the wishes of our respected friend.

Pierre M.—Moniteur—Lines on the Departure of a Teacher—Esther, &c. are under consideration.

We are obliged by J. M. B.'s confidence, and shall not forget his kind offer.

The tirade of Onesimus is received, and would have been printed entire had our object been, principally, the amusement of our readers. As this, however, is not the case, judgment has been speedily passed, and execution done upon it.

LITERARY INTELLIGENCE.

Just published.

A new and improved Edition of "The Religious World displayed," or a View of the Four grand Systems of Religion—Judaism, Paganism, Mohammedanism, and Christianity; and of the various Denominations, Sects, and Parties, in the Christian World. By the Rev. Robert Adam, M. A. late Minister of St. John's Church, Christianstad, St. Croix, &c. In two Volumes 8vo.

A third Edition of the Rev. H. Martyn's Sermons. In Octavo.

Musæ Solitariae. A Collection of original Melodies, adapted to various Measures of Psalms and Hymns, with Words at Length, and a full Accompaniment for the Piano Forte and Organ. Intended as a Help to Devotion in the Closet, or in the domestic Circle. By the Rev. J. Jowett, Rector of Silk Willoughby. In Quarto.

A fifth Edition of the Rev. Thomas Scott's Life.

A tenth Edition of the Rev. E. Bickersteth's Scripture Help. In Twelves.

A new Edition of Bunyan's Pilgrim's Progress, with the Notes of the Rev. Thomas Scott. In Twelves.

A third Volume of the Rev. Charles Davy's Cottage Sermons.

The victorious Christian's Reward. A Sermon preached before the University of Cambridge, by the Rev. William Mandell, B. D.

Lectures on Scripture Comparison, or Christianity compared with Hinduism, Mohammedanism, the ancient Philosophy, and Deism; forming the seventh Volume of a Series of Lectures on the Evidences of Divine Revelation, which comprises an Examination of Scripture Facts, Prophecies, Miracles, Parables, Doctrines, and Duties, and a Comparison of Christianity with Hinduism, &c. In Seven Volumes, 8vo. By William Benjamin Collyer, D. D. &c. &c.

The Parish Clerk. A Tale.

Eight Lectures, on some striking Proofs of the Being of a God, and the Truth of the Bible.

A Catalogue of the Ethiopic Biblical MSS. in the Royal Library of Paris, and in the Library of the British and Foreign Bible Society; with Specimens of the modern Dialects of Abyssinia. By Thomas Pell Platt, B. A. Fellow of Trinity College, Cambridge.

Martin Luther on the Bondage of the Will. Faithfully translated from the original Latin. By the Rev. Edward T. Vaughan, Vicar of St. Martin's, Leicester, &c. With Preface and Notes. One Volume, 8vo.

An Alpine Tale. Suggested by Circumstances which occurred towards the Commencement of the present Century. By the Author of "Tales from Switzerland." Two Volumes, 12mo.

Dr. Chalmers' Christian and Civic Economy of large Towns, Nos. XIV. XV. and XVI. "On the Causes and Cure of Pauperism in England," will be published in May. These Numbers will complete the second Volume of this work.

THE
CHRISTIAN GUARDIAN,
AND
Church of England Magazine.

JUNE 1, 1823.

MEMOIRS OF THE REFORMERS.

LUTHER.

Continued from Page 168.]

the Emperor stood com-
easily, as far as personal-
ed, on the subject of Lu-
He was not only ad-
the reformed doctrine,
sired to oblige the Pope,
d lest his subjects in
l the Netherlands, who
ously attached to the re-
their ancestors, might be
from their allegiance, if
the new opinions, as they
ed, sanctioned by the au-
the sovereign. He ap-
Diet of the Empire to be
Forms, on the sixth of
521; and informed the
ersonages whom he sum-
attend it, that he called
ibly in order to concert
the most proper mea-
checking those religious
which threatened the
the state and the quiet of

ipal legates insisted, at
t meeting, that without
or formal deliberation,
ught to condemn a man

Pope had already ex-
ated as an incorrigible
Whatever might be the
hes of the Emperor, he
npossible to countenance
mary proceeding. He
rashly oppose the Elec-
823.

tor of Saxony, to whom he was
principally indebted for his crown;
nor the other members who ap-
peared disposed to resist the pre-
tensions and exactions of the Ro-
man see, and had actually pre-
sented a catalogue of grievances on
these subjects, of which they re-
quired him, in virtue of a capitula-
tion, to obtain relief.

Aleander was accordingly ne-
cessitated to address the assembly
in a long harangue, vindicating the
proceedings of the Pope. He pro-
duced the writings of Luther, and
quoted with much dexterity the
most obnoxious passages. He at-
tempted to show their pernicious
tendency, as subversive of all or-
der and government; and pressed
on the notice of his hearers the
obligation of opposing principles
which would deprive the church of
a recognised interpreter of Scrip-
ture. Nor was this the worst.
Luther would destroy the founda-
tions of all morality, by denying
the very existence of human liberty,
and reducing man to a mere ma-
chine; so that the most profligate
had only to urge, in defence of
their conduct, that their actions
had been predestinated, and that it
was impossible for them to have
pursued a different course. He
then accused him of contemning the
efficacy of the sacraments, and
seeking to persuade his readers,
that there is no obligation in vows

D D

that have been made with the greatest solemnity. He concluded by observing, that endeavours had failed, for four years past, to put a stop to these heresies, which appeared to gain strength every day. The Pontiff had done his duty; it now remained for the Empire to send forth an edict, which should express its abhorrence of such doctrines, as well as of their author. Nor was there reason to apprehend any unpleasant effects from such a document. If made with consent of the Diet, it would doubtless be executed faithfully by the different states. The Catholic party, he added, was by far the stronger; and it was not probable that the advocates of Luther would persist in supporting his cause in the very face of an Imperial decree.

Such was the initiatory movement against the Reformer in this celebrated Diet, and curiosity is naturally excited to inquire into the circumstances and character of his plausible and zealous accuser. He appears to have been a worthy associate of Eccius, Prierias, and Hoogstrat, in the mischievous and unhallowed work of holding up to general execration the conscientious teacher of a purer system of religion. He is said to have been born, in 1480, at Motta, in the diocese of Ceneda and territory of Venice, and educated at the neighbouring town of Pordenone, where he displayed such precocity of talent, as to lecture in public at fifteen years of age. He studied astrology and medicine, and from early attainment in Latin and Greek, became master of Hebrew, Chaldaic, and Arabic. At nineteen, he distinguished himself as a philosopher and theologian, and was invited to Rome by Pope Alexander VI. where he became secretary to the infamous Cardinal Borgia. Taking orders, and obtaining the favour of the French court, he was chosen Rector of the

University of Paris; but returning to Rome, was honoured by Leo X. with the post of Apostolical Librarian, advanced to a canonry by Adrian VI. created Archbishop of Brindisi in the kingdom of Naples by Clement VII. and raised to a Cardinalate by Paul III. to the great offence of the German Protestants, to whom he was peculiarly obnoxious on account of his determined opposition to Lutheranism*.

The advancement of Aleander was a specimen of the manner in which the preferments of the day were bestowed. It was not so much out of respect to his abilities that these dignities were heaped upon him, as because he hired out these abilities in the service of the Romish see. Nor was it for his virtues; for he was unprincipled and immoral. At the time that he made this public appearance he was about forty years of age, and regarded as a leading champion of the Papal cause. Against such a character, it may not create surprise if Luther indulged in a description somewhat sarcastic. "In these days comes Jerome Aleander, a man in his own opinion superior to every body, not only on account of languages, in which he is exceedingly knowing (Hebrew being his vernacular dialect, Greek cultivated by him from a boy, and Latin familiarized by long custom), but also on account of his ancient stock. For he was born a Jew; which nation is apt to boast extravagantly of its descent from Abraham. I cannot say, if he be baptized! Certainly he is no Pharisee, for he does not believe in the resurrection of the dead, living as he does, as though he were to perish with the body, and abstaining from no depraved appetite. If any thing enrages him, he is like a madman. Of impotent arrogance, insatiable covetousness, unrestrain-

* Ughelli Ital. sacr. tom. ix. col. 38.

urism, a very slave to love
action, although too easy to
its attainment by an elabo-
le, and too bad to seek it
argument. But let us ob-
ow happily his feigned apo-

Christianity has given way.
has found an opportunity of
ing the glory of his own
and obscuring that of
which in our day has begun
re, while superstition and
us human legends are fall-
leacy. He is come, there-
med with pontifical creden-
destroy all good, as far as
his power *."

nder was much chagrined at
ng the little impression he
le to make on the members
Diet, with their friends and
nts. He wrote to the Car-
lio de Medici, to whom he
an secretary, that every ex-
should be immediately used
erve the German authorities
e infection of Lutheranism.
oman court, judging by its
elings that money was the
powerful of reasoners, des-
l this additional argument to
cate, to be applied as he
.. But his intrigues were
acted by Pontanus, the
Chancellor of the Elector
ck: while the Bohemians
ed his works into their own
that they might be read by
mon people, the students in
employed their holiday sea-
sports ridiculing the Pope
rdinals; and Luke Cranach,
lebrated painter, sent out
ood-cut caricatures, repre-
the actions of Christ and
ist as opposed to each other,
so much pleased the Profes-
their ingenuity, that he wrote
he actions of the Saviour a
f extracts from the Gospels
story of the pictures, and
those of the Pope the Ro-
cretals, and passages from

Daniel and the Revelations fore-
telling the fall of Antichrist.

The Papal emissary took occa-
sion to notice in one of his speeches
the assertion of Luther, that he was
of Hebrew origin. After using an
irreverent exclamation, he said,
"There are many respectable per-
sons here present, who know me
and my family too. My ancestors
were noblemen in Istria; and if
my parents were reduced, it was
their misfortune. I have so far
proved my own legitimacy, as to
be chosen Canon of Lodi, which
would not have been the case, if I
had not sprung from a decent fa-
mily. But if I were a Jew, and
have been baptized, I ought not to
be rejected. Christ and his Apo-
stles were Jews." Notwithstand-
ing this indignant complaint, there
is reason to think that Luther had
good ground for his assertion. His
father was a physician, of which
profession were many Venetian
Jews; and it is certain, that Ale-
xander himself, in the early part of
his life, was conversant with Is-
raelites. Nor is much credit due
to the declaration of a man, of
whom Erasmus has hinted, among
other particulars, that "to say no
worse of him, he was not supersti-
tiously addicted to truth."

The Elector Frederick, going to
Worms, followed up the negotia-
tion of his Chancellor with personal
representations to the Emperor of
the injustice of condemning his sub-
ject unheard, and so far prevailed
on that monarch, that he resolved
to grant him a safe-conduct to and
from the Diet, accompanied by the
following citation:

"Charles V. by the grace of
God, Emperor of the Romans,
&c. to our honourable, beloved,
and devoted Doctor Martin Lu-
ther, of the Augustine Order.

"Honourable and beloved:
Whereas we and the States of the
Holy Empire, now and here as-
sembled, have proposed and con-
cluded to take examination of thee,

respecting thy doctrine and certain books recently published by thee; we have granted thee, for secure protection in coming hither and departing hence, free and direct security and safe-conduct from us and the Empire, herewith sent: requiring, that thou shouldst set out immediately; so that, according to the tenour of these presents, thou mayest appear before us within twenty-one days, and not delay, or fear violence or injury, for we would have thee depend on this our safe-conduct, and are persuaded of thy appearance. Given at Worms, sixth of March, A. D. 1521."

When some of his friends were apprehensive that the plausibility of a state document was but a cloak to that malice which sought possession of his person, that he might share the fate of Huss and Savonarola, he opposed a steady fortitude to their discouragements and remonstrances. To Spalatinus he wrote on the 19th of March: "I have received your account of the articles which I shall be expected to recant, and the behaviour which will be prescribed to me. Be assured, I will recant nothing, as soon as I find that they have no stronger argument to bring against me, than what I have written contrary to the rites and customs of the church, as they call it. I shall therefore answer the Emperor, that if I am summoned for the mere purpose of recantation, I will not appear; since I could do that without the trouble of a journey. For I could recant here as well as there. But if he should be offended at this answer, and cite me again to take away my life as an enemy to the Empire, I shall go; for I will not flee, Christ being my helper, or desert the Word in the day of battle. I am persuaded, however, that these bloody-minded men will never rest till they have taken away my life; though I could wish,

that none but Papists should be guilty of my blood."

He set out in a covered car, according to the fashion of the time, attended by Justus Jonas, principal of the collegiate church of Wittenberg; Armsdorf, a canon of the same foundation; and Jerome Schurfius, a doctor of laws, whom he retained as advocate; Jasper, a relation of the latter, leading the way as Imperial herald. Suaven, a Danish student, also accompanied him; and on the road other friends joined the party, among whom was Cordus, a schoolmaster of Erfurt. At Weymar, he was presented with necessaries for the journey by Duke John, the Elector's brother. At Erfurt he was persuaded to preach, though contrary to the injunctions of the Diet, and declaimed briefly against the merit of works and the vices of the clergy.

He was much indisposed on the journey, but solaced himself with pleasant conversation, and at intervals resorted to his favourite music. It is said, that he composed on this occasion the words and music of a hymn which is sung to this day with a lively interest in the Saxon churches*. At Francfort, he tells Spalatinus in a letter, "All the way from Eisenach to Francfort, I have experienced such languor as I never felt before. I hear too, that Charles has issued a mandate to frighten me."—This was an order for collecting his writings.—"But Christ liveth; and we shall enter Worms, in spite of all the gates of hell and powers of the air. I purpose to alarm and despise Satan." Proceeding on to Mentz, he was advised to turn aside to Ebenburg, a fortress belonging to Sir Francis Seckingen, where he might hold a disputation with more personal

* "Ein feste burg ist unser Gott." A strong hold is our God.—*Musée des Protestans célèbres*, t. I. p. i. p. 183.

and the Knight himself with a troop after O. Oppenheim, to urge the precaution; but the intrepid man was not to be diverted from his purpose. "No!" said O. Worms I am summoned, O. Worms I'll go, if there are as many devils in the place as in the houses!"

Tuesday the 16th of April, entered the city. Before the door the herald, clothed in his robe, on which was painted the arms of an eagle. The street was filled with people of all ranks, to catch a glimpse of the man who had caused so great a stir. Several Saxon noblemen addressed him to pay him their respects; the Duke of Bavaria's jester is said to have met him, with a cross as is used at funerals, and have sung aloud, "Welfare art thou, and much desired who sate in darkness!" He returned to the hotel of the Teutonic Knights of Rhodes, near the residence of the Elector of Saxony; when he stepped from the car, he heard the hearing of the crowd, "he will be on my side!"

The next day he was conducted privately through a garden, to the throng, and up some stairs into the hall where the assembly was assembled. An official of the Archbishop of Treves presented him a bundle of his works, and asked him two questions, by order of the Emperor; first, whether he acknowledged those books as his; and, secondly, whether he intended to retract or defend their contents? "I demand," said Luther, "that their titles be read."

When this preliminary was over, Luther answered in German, "As far as relates to the books, they are mine; but whether I shall defend all their contents is a question of the greatest importance, and I require space for deliberation, that I may do nothing rash." The Official replied, "Al-

though you may easily understand from the Imperial citation the cause for which you are brought hither, and ought therefore to return an immediate answer; yet the Emperor is graciously pleased to allow you one day for deliberation, commanding you to appear again at the same hour to-morrow, and give your positive answer by word of mouth, and not in writing."

At his second appearance, he conducted himself with a modest dignity, which must have commanded the respect of the assembly. His speech was distinct, his tone calm, his manner collected, his air devout. He began his address in German, but was ordered to change that language for Latin; on which he paused, and drew breath for a while, overpowered with heat on account of the number of bystanders, and feeling a natural awe in the presence of so many sovereigns; so that one of the electoral courtiers, a Thuringian knight, humanely advised him to refrain from further speech; but as soon as he had recovered, he proceeded in Latin, Frederick much approving that regulation.

"If I should offend, most mighty Emperor, and most illustrious Princes, either by unsuitable expressions or unbecoming manner, I pray that I may be pardoned, and that it may be attributed to the retired mode of life which I have led as an academician. For truly all I can say in my own behalf is, that in simplicity I have taught such doctrines, as I verily believe tend to the glory of God and the salvation of man. Yesterday I answered with respect to my writings. I own these publications, and am responsible for their contents, so far as they are really mine; but I cannot be answerable for any additions which may have been made by others. As to the second question, I beseech your Imperial Majesty, and your Serene Highnesses, to observe, that all the

books written by me are neither of the same kind, nor on the same subject. Some treat of the nature of faith and piety, to which my very adversaries have borne most honourable testimony; and should I abjure such as these, I might justly be accused of coming short of the duty of an honest man: others there are in which I censure the Roman pontificate, and the Papal system, which have afflicted Christendom with the greatest evils. For who does not see, how miserably the consciences of men are vexed by the laws and decrees of the Popes? Who can deny how fraudulently and insidiously they have plundered different countries, and especially Germany, and even to this day set no bound to their pillage and rapine? Now, if I should retract these writings, I should confirm this tyrannical proceeding; and the mischief would be so much the greater, in that my confirmation would be sanctioned by the authority of an Emperor and of Princes. There is yet a third description of my works, which consists of replies to individuals who undertake the defence of that Roman iniquity, and load me with calumnies; and in these, I am free to confess, I have sometimes expressed myself in too strong language. But I arrogate no sanctity to myself; nor is it of my life and morals, but of the true doctrine, that I have made profession; and yet I am unwilling to alter any thing even in these, as by such conduct I should only open the door to fresh insolence and usurpation. Not that I would imply, that I consider myself infallible; but because it is the property of man to err and be deceived, I dare not set up any other defence for my humble tracts, than was used by my Lord Jesus Christ himself for his own doctrine; who, when interrogated concerning that doctrine before Annas, made answer, 'If I have spoken evil,

bear witness of the evil.' If our Lord himself, who was conscious he could not err, did not disdain to listen to testimony against his doctrine, even from the vilest of slaves, how much more ought such a contemptible and frail creature as myself to be ready to attend to any arguments against my positions! I beg, therefore, for God's sake, your most serene Majesty, and most illustrious Lordships, or any of this assembly, be he high or low, if he can, to bring evidence, and convict me of fault, from the prophetic or evangelical Scriptures; for I shall be most ready, as soon as better instructed, to revoke any error; and I shall be the first to throw my own books into the fire. Whence I think it may appear, that I have well considered and duly weighed the differences and the dangers, or shall I say, the studies and the disputes, which my doctrines have so generally occasioned, and of which it was thought necessary yesterday to give me grave and powerful admonition. To me, however, I must confess, it affords of all things the greatest pleasure, to perceive these very studies and disputes in existence on account of the word of God; since this is the character, the circumstance, the progress of that word; for He saith, 'I am not come to send peace on earth, but a sword; for I am come to set a man at variance against his father, and the daughter against her mother, &c.' Wherefore it behoves us to consider, that God is wonderful in working, and terrible in counsel; lest peradventure the work on which we are now so intently engaged, if it commence by a condemnation of the divine word, may lead to a dreadful torrent of calamities: and let us take especial care, that the government of this our excellent young prince Charles be not unhappy and inauspicious! By many instances from Holy Writ, and particularly those of Pharaoh,

of the king of Babylon, and of the kings of Israel, it may be proved that empires have been in the greatest danger when regard has been had to human prudence and secular motive alone. Nevertheless, I would not be understood, most illustrious and sage princes, as designing to prescribe the course you are to follow; but as discharging a duty, for which I hope always to be found ready, and which I owe to Germany, my native land, dearer than life itself to us all. Suffer me, in conclusion, to beseech you again and again, to take me under your safety and protection, and defend me against the violence of my adversaries."

"You have not answered to the purpose," said the frowning Official. "You are not allowed to call in question points already settled by the authority of councils. You are required to give a plain and direct answer to the interrogatory. Do you mean to defend these your writings?"—"My reply," said the Professor, with dignity and composure, "shall be plain and direct, since you, great Caesar, and these illustrious princes, command it. Unless I am convinced by Scripture testimony or evident reason (for, as to Popes and councils, I cannot give them credence, seeing they have so often erred and contradicted themselves), my belief is so confirmed by the scriptural passages I have produced, and my conscience so determined to abide by the word of God, that I neither can nor will retract anything; for, to act against conscience is neither safe nor innocent. Here I stand. I cannot do otherwise. May God help me! Amen."

After the princes had deliberated on his answer, the Official observed, "Luther, you have neither answered with becoming modesty, nor sufficiently to the point, in making a distinction between your publications. If you retract those

which contain a great part of your errors, the Emperor will not institute any inquiry as to those which are right. In the Council of Constance, very many persons were present out of Germany, who were distinguished for virtue and learning. But you pour contempt on its decrees, and revive errors that were there condemned, and require a conviction from Holy Scripture. This is preposterous and unreasonable. For what the church hath once condemned is not to be brought under dispute again; nor must it be permitted to every private man to demand a reason for every particular; for, should this once be allowed, that he who opposes and contradicts the church and councils, must be convinced by texts of Scripture, nothing would ever be certain or defined. Wherefore the Emperor requires you to declare, in plain terms, what is your determination as to your books."

"I beseech you," said the Reformer, "that by your leave I may preserve a sound and upright conscience. I have answered simply, and have nothing more to say. For, unless my adversaries convince me of my error by true arguments taken from Scripture, it would be impossible to set my mind at rest. Nay, I can demonstrate, that they have erred often, and grossly too; and for me to recede from the Scripture, which is clear, and which alone can neither deceive nor be deceived, would be the very height of impiety."—"You cannot prove that any council ever erred," muttered the Official. "I *can* and *will*," said Luther.

The approach of evening broke up the sitting. Though Luther had spoken for two hours, he pursued his argument with animation, observing the impression which it made on a large proportion of his judges, while even those who could not subscribe to his opinions on theological points, were not displeased to listen to his political

reasonings against Papal encroachment. "How amazingly well he spoke," said Frederick to Spalatinus, when they had reached their lodging. Some of the bigoted Spaniards vented their malice against the Reformer by hissing and hooting him on his return.

The next day, when the States were assembled, a paper was read from the Emperor: "Descended as I am from the Christian Emperors of Germany, the Catholic Kings of Spain, and the Archdukes of Austria, with the Dukes of Burgundy; all of whom have preserved, to the last moment of their lives, their fidelity to the church, and have always been the defenders and protectors of the Catholic faith, its decrees, ceremonies, and usages; I have been, am still, and ever will be devoted to those Christian doctrines, and the constitution of the church which they have left me as a sacred inheritance. And as it is evident, that a simple monk has advanced opinions contrary to the sentiments of all Christians, past and present, I am firmly determined to wipe off the reproach which a toleration of such errors would cast on Germany, and to employ all my power and resources, my body, my blood, my life, and even my soul, in checking the progress of this sacrilegious doctrine. I will not, therefore, permit Luther to enter into any further explanation, and will instantly dismiss, and afterwards treat him as a heretic; but I will not violate my safe-conduct, and will cause him to be carried in safety back to Wittenberg*."

This ill-advised message, to which Charles had been stimulated by the more violent of the Papists, occasioned great disputes among the princes. Many complained, that he had broken the rules of the Diet by this premature sentence. They disregarded its decisive tone,

and continued in deliberation all that day and the next, so that the Emperor found it necessary to be less peremptory in his proceeding, and consented to a delay of some days, in which they might endeavour to reclaim him, promising in that case to obtain a free pardon for him from Rome.

The Archbishop of Treves then sent for the accused to come to his palace, where he was exhorted to submit his private judgment to that of holy councils, by Veus, Chancellor of Baden, in the presence of many civil and ecclesiastical dignitaries. He professed his respect for councils in general, but was constrained to censure the measures taken by that of Constance against holy John Huss—deprecating the load of tradition with which the church was unnecessarily burdened—declared his readiness to obey magistracy in all things lawful—and would submit to any requisition, which did not amount to denial of the word of God.

He was subsequently urged, both in public and private, by lawyers and divines, to abide by such decision as the Imperial orders should pass on his writings; but he steadily refused, unless they would agree to ground their decision on the sole authority of Scripture. Being asked, if he would consent that a selection of articles made from his works should be approved or condemned by a general council, he answered to the same purport. In the last conference, the Archbishop confessed, that he supposed the propositions to be submitted to the examination of a council, would be similar to those condemned at Constance. "Then," said the undaunted Professor, "I neither can nor will be silent in regard to such a proposal; for I am sure, that the decrees of that council condemned the word of God; and rather than give up the word of God, when the case is quite clear, I would consent to lose my life."

* Schmidt, Hist. des Allemands, tom. vi. p. 263.

The Official immediately waited on him with an order to leave the city, allowing him twenty-one days to return home, during which the public faith was pledged for his safety; but he was strictly enjoined not to preach to the people in the course of his journey. "This is the Lord's doing," he replied, "and blessed be the name of the Lord!" He charged the Official with his humble acknowledgments to the Diet of their liberal treatment of him during his stay; declaring, that his sole desire was a scriptural reformation in religion; and quitted Worms on the following day, the twenty-sixth of April, accompanied by the friends who had entered with him, and joined by the Herald at Oppenheim, an officer whose presence was by no means disagreeable, as he was attached to the reformed doctrine.

Having waited till the Elector of Saxony and the Palatine had departed also, the Emperor passed a decree on the 28th of May, which, to give it the appearance of unanimity, was ante-dated the eighth, declaring Luther a heretic, confirming the sentence of the Pope,

and denouncing the ban of the Empire against all his adherents.

On the evening before his departure a secret meeting had been held at the apartments of Frederick, in which it was resolved to seize him on his journey, and convey him to a place of security, that he might be free from the malice of his enemies. The plan was revealed to him by Spalatinus, who succeeded, after a while, in obtaining his acquiescence, though there was something in all clandestine dealings abhorrent from his disposition. On his arrival at Friedberg, he dismissed the herald with letters to the Emperor and States in justification of his conduct, and near Eisenach a troop of masked horsemen rushed out of a wood, secured his person as it were by force, and carried him off, through the recesses of the forest scenery, to a fortress erected on the highest point of the neighbouring eminences, which had been an ancient seat of the Landgraves of Thuringia, known by the name of Wartburg, or the Watch-tower.

[To be continued.]

RETURN UNTO THY REST, O MY SOUL!—PSALM CXVI. 7.

WHEN o'er a shoreless ocean
The Dove of Noah flew,
Nought stayed her ceaseless motion,
Till back to the ark she drew.
My soul! thy sins have driven thee
O'er boundless gulfs opprest;
No peace the world has given thee;
Return unto thy rest.

Far from thy God thou wentest,
The Maker of thy form,
Thy covert in the tempest,
And refuge in the storm;
Thy canopy outspreading,
Thine ark and strong right hand;
The great Rock of thy shadowing
In a dry and weary land.

Like the prodigal, for pleasure
Thou sought where ne'er thou wast,
Despised celestial treasure,
And wandered far from rest.
As he from famine hasted,
To thy house afar off run,
Where God whose gifts thou'st wasted
Will own thee as a son.

Before, thy Shepherd going,
Will lead thee to the spring,
Whence living waters flowing,
Shall joy and gladness bring.
On heavenly grace relying,
Thy song shall ne'er decay;
And sorrowing and sighing
Shall ever flee away.

J. D.

THE VILLAGE PASTOR, No. VIII.

"O first of human blessings, and supreme,
Fair Peace! how lovely, how delightful
thou!

By whose wide tie the kindred sons of men,
Like brothers, live in amity combin'd,
And unsuspecting faith; while honest toil
Gives every joy, and to those joys a right,
Which idle, barbarous rapine but usurps.
O Peace! thou source and soul of social
life,

Blest be the man divine who gives us thee."

"AND so, Sir," said a poor man the other day, "it is going to be all war again, people say?"

"Yes, John, there is already, and, I fear, there will ere long be much havoc and bloodshed in some countries not far off. But, blessed be the God of peace, our rulers appear to be too wise and too just to imbue their hands in this work of human destruction."

"But, Sir, shall we be able to keep clear of it? they say it will be all about us."

"I hope we shall, John: of this I am sure, that if the Lord ordains peace for us, none can plunge us into war. We are a sinful nation; but still there are many in our land who pray for the country, that it may be preserved in the faith and fear and love, in the peace and grace and mercy of God their Father. Should he hear their prayer, and return an answer of peace, then even our enemies will be at peace with us. Thousands may fall in one country, and tens of thousands in another, but the evil shall not come near us. Let us ever bear in mind, that all hearts are in his hands, and all events under his control.

"His is that power
Unseen that rules th' illimitable world,
That guides its motions, from the bright-
est star

To the least dust of this sin-tainted mould;
While man, who madly deems himself the
lord

Of all, is nought but weakness and de-
pendence."

"To be sure, Sir, 'tis a great blessing to be at peace, and to have the Lord go with us as he promises,

in our goings out and comings in. O what a sad, cruel thing this war must be!"

"So sad and cruel, John, so impure, so wicked, so horrible, that you can form no conception of it. You have lived at home, and known of it only by report. A little, and but a little even of the tale of that slaughter and misery which other countries have seen and felt, has reached your ears. Had much more been told you, you would have still been as unable to realize its horrors to your mind, as those people are who hear accounts of burning mountains and earthquakes. Now, John, a person must behold the burning mountain and feel the earthquake; he must stand among the falling buildings and the mangled bodies of their inhabitants; he must gaze on the descending ruin of liquid fire, and see the abundance of flame mount up as it were to heaven; he must feel the earth reel and rock beneath him, and listen to the groans of the dying and the shrieks of the survivors, before he can form any just conception of the awful realities of those visitations of the Almighty. And so must a man see and experience what war is, before he can form any just conceptions of its sins and miseries. He must pass over the field of battle, and lead his way through the burning village, the blood-stained cottages, and the desolated corn-fields. He must look on a tract of country, yesterday in the bloom and beauty of nature, but to-day a wilderness. He must go into what was once the peaceful residence of a domestic circle; but instead of finding the different members of the family collected around their cheerful board, he must learn that the sons are killed either in the ranks of battle, or cruelly murdered because they refused to forsake their homes. He must see

the daughter expiring under the cruel agonies which brutal soldiers have inflicted, first by violating her chastity, and then by stabbing her bosom with their bayonets. He must learn, that the young children are fled with their distracted mother into the concealment of some neighbouring wood, while all this tale of sorrow is told by the forlorn, and wretched, helpless old grandsire, whom he finds weeping amidst the blood, the desolation, and the mangled corpses of his family. When any man has surveyed the scene thus far, let him hasten to the late field of battle, and see at one view what horrid havoc, what inexpressible misery, what Satanic effects are produced by war. There all the varieties of its general carnage will exhibit themselves to all his senses; wounded dying men and wounded dying horses mingling their groans, and pouring out their life-blood into the same channel; friends and enemies, swords, muskets, helmets, fallen in one indiscriminate heap; some with their faces on the earth, biting the ground in the agonies of death, and others rolling their convulsed eyes for the last time towards that sun which they are to behold no more for ever. As the work of slaughter ends for the day, let him follow the mangled, wounded multitudes, as they are carried to some rude building, or laid in rows beneath the shelter of a hedge, until the surgeon can amputate the limbs of some and bind up the wounds of others. Then hour after hour let him mark the sufferings of those wounded soldiers, and count up the deaths that day after day thin their ranks. When he has done this, he will be enabled to realize in part what are the sad and cruel effects of war; he will feel convinced, that its horrors and evils are infinitely more deplorable than those produced by eruptive volcanos and destructive earthquakes."

My neighbour stood aghast while I spoke; and as I ended, he implored the divine Being to save us as a nation and people from the sins and calamities of war. He then hastened on to his labour, and I proceeded forward towards a distant cottage, where one of my people lay patiently waiting the hour which would soon arrive, and dismiss the happy soul from a pained and dying body. The subject of war, however, kept possession of my thoughts, and many more of its evils passed and re-passed before the mind, until I felt most powerfully the truth of that Scripture, "Madness is in the heart of man while he lives, and after that he goes down to the dead."

Surely, among all the unhal-
lowed practices which our pretend-
ed Christian nations tolerate and
approve, none so completely prove
the unchristian state of those na-
tions as that of war. Whatever
may be advanced in justification of
positive self-defence against the
actual violence of bloody and un-
principled invaders, there can be
none produced, on the authority of
Scripture, to justify or even pal-
liate one out of a hundred of all the
wars that have ever been waged in
the world. We are not surprised
at any thing which men and nations
may think or do, so long as they
know not God, or so long as they
reject his holy word. Whether we
survey the ambitious, bloodthirsty
spirit and practice of ancient, polish-
ed, heathen Greece or Rome, or
whether we contemplate the brutal
passions, the tiger-like disposition
and depredations of northern sa-
vages or of Oriental idolaters, all is
one piece of consistency; because
man in a savage as well as in a polish-
ed but heathen state, is, as has been
long truly styled, "half a beast and
half a devil." But that men and
nations professing to fear God and
to believe the Holy Scriptures,
that men and nations professing

to be looking to the Lord Jesus Christ, for wisdom, righteousness, sanctification, and redemption, should maintain such favourable opinions of war—should see so little of its abominations, and feel so little compunction at entering on all its dire and dismal operations, and that too on the slightest pretence, and often with no pretence at all, is most astonishing. That man professing to believe in a future state and a just judgment, should, from no other real motives than those of a selfish nature, “wade as far as they can through slaughter to a throne,” nay to a very pitiful pre-eminence above their neighbours; and for these poor, dying distinctions, willingly shut the gates of mercy on mankind—surely this is mockery of religion, and the height of profanation and contempt of God. O thou meek, and lowly Saviour! thou Prince of peace! thou God of love and mercy! how long shall thy name, thy word, and thy religion be thus mocked and blasphemed? What claim, what authority, can kings and princes challenge to style themselves “*most Christian*,” while war is held up by them in high and honourable esteem, and practised in all its horrors on every trifling occasion, and its deeds of blood and darkness are made the straight and sure way to riches, titles, and honours among men? Blessed Saviour! at thy birth the host of heaven proclaimed “peace on earth and good will towards men!” It was peace which thou thyself didst preach and command, which thou didst bequeath to thy followers as their duty and solace across the waste, howling wilderness of a distracted world. Yet, alas! there have been but few among thy professed followers who have valued the boon, or endeavoured to promote its extension in the world. O

that thou wouldst hasten, when men should love one, and nations learn war no more.

When, with the Gospel, blessed Saviour in our hand the subjects of death, joy and eternity on our minds, down and read the history of bloody wars, those ambitious suits, those diabolical sen and desolating practices which own and other nations, called tian, have maintained, struck with amazement at sweeping judgments, and indignation of Heaven, have been again and again poured on these portions of the earth evils attendant on war, as mentioned to my neighbour form but a part of those which seen and felt on earth. A train of heart-rending calamities might be added to what was only hinted at; these, however, will now pass over, and I moment direct our thoughts to the eternal state which awaits the warrior, in common with men of every other description. Were warriors to die like the which bear them into the battle, were there no after the present life, no account be given in at a future tribune heaven to be lost or gained, of unspeakable and eternal misery to be avoided or partly then would the soldier's throwing away his life be less conspicuous, and the prince's nality, in urging his subject their destruction be less. But the case is not so. After comes the judgment; after concluded, comes eternity the day of probation is ended heaven or hell, as the usual the eternal residence of eve To die is at all times, and under circumstances, a solemn To depart hence unpardoned sanctified, and consequently saved, is the prelude to wailing, and gnashing,

* The kings of France are styled, “*Most Christian Majesty*.”

for ever. Now, when we consider an army of one hundred thousand men, marching on to a campaign, in which they will slay perhaps two thirds of as numerous an army of their adversaries, and leave two thirds of their own number dead on the plain—when we consider the awful profaneness, which pervades such a collected host of men in their general manners, the rage, and lust, and murder that operate in the hour of battle and in the day of plunder—when we call to mind, that in the very heat and full exercise of all these unhallowed passions and pursuits their souls are dismissed to the righteous tribunal of heaven, there to be judged by Him who hath commanded all men to love each other as brethren—when we read as from the very lips of this Judge himself, that there is neither repentance nor reformation in the grave, that an death he who is unholy must remain unholy still, and he that is filthy, must remain filthy still, that nothing which defileth can enter into his kingdom—when, I say, we thus reflect as we gaze on the heaps of slaughtered warriors, O, what can charity itself furnish to sooth our griefs or allay our fears as to the final state of by far the greater portion of all who are thus untimely cut off? What shadow of a plea worthy one moment's hearing, can those princes and senators advance in justification of their conduct, or in extenuation of all the accumulated and eternal misery they have brought on so many of their fellow-creatures, whose immortality is now their greatest curse, because they have passed away from this state of probation uncalled by their Maker, and unprepared to give up their account? They have closed their period of time, but not repented—finished their days, but not reformed. They have died in the perpetration of acts which God has forbidden, and sealed for ever sealed their unspeakable, their eternal

misery! We hear, indeed, much sophistry and many harangues setting forth to the world how that expediency, necessity, and even positive duty, call upon rulers to marshal the peaceable inhabitants of the land, and to send them forth from time to time to slay and be slain; but, if we look to the word of God for an explanation of motives which actuate men on these occasions, we are informed, that “wars and fightings come of men’s lusts.” (James, iv. 1.) And whoever reads, with a mind open to conviction, through the history of this or any other nation, will infallibly be led to this conclusion, that the most glaring ambition, the most pitiful envy, the broadest injustice, and the most criminal disregard of human sufferings, have been the leading motives, and actuating principles of by far the greater part of all those who have planned and proclaimed the many wars which have distracted and polluted the earth. Expediency is a term most convenient and well suited to varnish over every wicked action which Jesuits at the altar, and ambitious senators at the council-board, have perpetrated. Caiaphas, the infamous high priest, argued on the grounds of expediency, and Pontius Pilate, the time-serving governor, did the same, when the one adjudged the Saviour of the world to death, and the other gave him up to be crucified. Were it not for the base passions of ambition, revenge, envy, and covetousness actuating those who govern the nations, we should hear little of the necessity of war, and not once in an hundred years would the plea of duty dare to advance itself in justification of drawing the sword.

O how will those wholesale murderers confront a holy God and an assembled world of pure and happy spirits? Fair would they persuade themselves that no such interview will ever take place. But the day is hastening on, when they

must stand forth, not to receive the idle acclamations of a guilty infidel multitude of wicked men, but to tell out all the real, all the hidden springs of action, all the true motives and actual principles that urged them on in the praise and practice of war. Then shall a collected world hear them confess, in the bitterness of unavailing sorrow and madness of unceasing despair, "We planned and carried on wars, that we might exalt ourselves on the ruin of others, that we might make us a name upon the earth. The miseries we brought on our people, the burdens with which we loaded our own country, and the fetters we riveted on others; the famine and pestilence we occasioned in the earth, and the souls we hurried into another world—these were circumstances considered light as the dust on the balance when weighed against the gratification of humbling our cotemporaries, of extending our own power, and augmenting our own fame. We thirsted for universal dominion, and we desired to be renowned above men. The fabric of our fame was cemented with blood; and when our names were wafted to the ends of the earth, it was in the shrill cry of suffering humanity, in the curses and imprecations of those whom our swords had reduced to despair: but we sorrowed not at these lamentations, we grieved not at the miseries we had produced in the earth, we were renowned among men, and we disregarded the approbation of God."

Others, that is, the great mass of those who compose the ranks of slaughterers, will have in general no better reason to give for becoming warriors and shedding the blood of their fellow men, than that idleness led them to prefer warfare to honest labour; vanity prompted them to exchange a plain garment for a tawdry uniform; and a love of that praise which comes from man,

induced them to set at naught that praise which comes from God. They will be ready to confess, and that with truth, that they had no particular wish to destroy their fellow-creatures, they felt no particular enmity against any other tribe or class of men; but as they had become soldiers, they were led to the war, and the business of war was to slay and be slain. O the madness of the heart of man! Well, of this blessed fact we are certain, that as soon as our pretended Christian nations become in reality nations of Christians, war will be learnt no more. The past transactions of men will then be viewed as they ought to be, and acquire suitable titles and appropriate definitions. Then the history of the warrior will excite only pity and surprise at the folly and wickedness of such a profession as that of arms. And the name of the conqueror's grave will be "the grave of the destroyer of men." Then will the ancient Briton, who offered his own fellow-creatures in sacrifice to his idol gods, and the more modern Briton, who trafficked in human blood, and bartered the defenceless children of Africa for lucre gain, and their still more moderate descendants, who justified war and chose its profession as one most high and honourable to man; then I say, will all these be remembered with an equal mixture of pity, surprise, and holy indignation. Yes, the day is advancing when the world will bless God that such crimes no longer exist, but in the records of past ages; that such doctrines are approved of only in hell. As yet, the earth groans while it drinks in the blood of its inhabitants, and the blood of man cries to heaven; and soon these cries and groans will receive a reply. Nay, that reply is now given, and has been given through all the past sanguinary ages of the world—given in strains of righteous indignation, and displays the retri-

butive justice of Heaven. Thus will the life of this world pass on for an appointed season, and then the change cometh when wars shall cease to the ends of the earth—when swords shall be beaten into plowshares and spears into pruning-hooks—when princes and senators shall no longer bid the hostile legions slay each other, nor such a person as a warrior be found on the earth. Meanwhile, it is the duty of the Christian, in whatever rank he moves, to inculcate peace on earth and good will towards men; to exhibit to all within his reach the genuine spirit and true principles of the Gospel of Christ, and to show that those wars and contentions that now again threaten the repose of Europe, and bid fair to deluge many countries with blood, can have no warrant from Scripture, nor their princes any pretensions to the title of “Most Christian Majesty,” while they so wantonly spill the blood of those

men for whose salvation, for whose present and eternal peace, the Son of God came down from heaven, and suffered, and died. May the Lord rebuke the madness of both princes and people, and command the jarring elements of a troubled world into peace!

“O stretch thy reign, fair Peace, from shore to shore,

Till conquest cease, and slavery be no more,
Till the freed Indians in their native groves
Reap their own fruits, and woo their sable loves.

Exil'd by thee from earth to deepest hell,
In brazen bonds, shall barbarous Discord dwell:

Gigantic Pride, pale Terror, gloomy Care,
And mad Ambition shall attend her there:
There purple Vengeance bath'd in gore retires,

Her weapons blunted, and extinct her fires;
There hateful Envy her own snakes shall feel,

And Persecution mourn her broken wheel;
There Faction roar, Rebellion bite her chain,

And gasping Furies thirst for blood in vain.”

ALIQUIS.

CONFIRMATION OF AN ANECDOTE IN THE REV. T. SCOTT'S LIFE.

*To the Editor of the Christian
Guardian.*

SIR,

It is very probable, that several of your readers may be unacquainted with the following passage in the Life of the late Rev. Thomas Scott.

“In this instance,” of the prevalence of an infectious disorder, which happened, I believe, before those above related, an incident occurred on which I never can reflect without astonishment; but I venture my credit for veracity on the exact truth. A poor man, most dangerously ill, of whose religious state I entertained some hopes, seemed to me in the agonies of death. I sat by his bed for a considerable time, expecting to see him expire; but at length he awoke as from sleep, and noticed me. I

said, ‘You are extremely ill.’ He replied, ‘Yes; but I shall not die this time.’ I asked the ground of this extraordinary confidence, saying, that I was persuaded he would not recover. To this he answered, ‘I have just dreamed that you, with a very venerable looking person, came to me; he asked you what you thought of me: ‘What kind of tree is it? Is there any fruit?’ You said, ‘No, but there are blossoms.’—‘Well, then,’ he said, ‘I will spare it a little longer.’ All reliance upon such a dream I should, in other circumstances, have scouted as enthusiasm and presumption; but it so exactly met my ideas as to the man’s state of mind, which, however, I had never communicated to him; and the event, much beyond all expectation, so answered

his confidence, by his recovery, that I could but think there was something peculiar." Mr. S. adds, "On this recovery, this man for a time went on very well; but afterwards he gave up all attention to religion, and became very wicked; and, when I reminded him of what has been now related, he treated the whole with indifference, not to say with profane contempt. But I have since learned, from very good authority, that, after I left that part of the country," the neighbourhood of Olney, "he was again brought under deep conviction of sin; recollected and dolefully bemoaned his conduct towards me, and with respect to his dream; and became a decidedly religious character."

This narrative is transcribed for the purpose of annexing a very gratifying confirmation of the correctness of the latter part of it, which has lately been furnished to the compiler of the Life by a very respectable dissenting minister, the Rev. T. P. Bull, of Newport Pagnell.

Having alluded to the anecdote, Mr. B. says, "This person I well knew; and I cannot resist the disposition I feel to communicate to you his subsequent history. His name was ——. After his recovery from the sickness referred to, though he never became grossly immoral, yet he discovered a remarkable enmity to the Gospel; gloried in his own righteousness, and despised others." On one occasion, after hearing your good father preach a sermon, in which he spoke in very strong language against the doctrine of justification by good works, he came from Olney church very indignant, and declared he would go no more. In this state of mind he continued for some time, till a change was effected under the following circumstances: one Lord's day evening, as he was sitting drinking with some men with whom he was at

that time in the habit of, the woods near Stoke, another man, who was a preacher at that village, and who made use of some pious expressions which attracted his attention to the ministration of the Gospel, conscience smote him, and he resolved on leaving the company of these sinners, and following the house of God the object of his contempt; thinking, as that he should be better in hearing a sermon, than in drinking. He did not venture into the chapel, stood at the window. I saw God to apply his word to the man's heart; his convictions returned, and he on hearing the Gospel again following Sabbath he came to Newport, and heard my father*; whose subject was the insufficiency of our works as before God. This day he expressed it, 'threw down Babel he had been building that time he renounced reliance upon the merit of works, and read his Bible with peculiar diligence and much fruit. In 1805, he became united to the Christian church of which was then the pastor, and the profession he made forth in his conduct, 'the life.' The latter years of his life he suffered extremely from a phreatic complaint, which it was very painful to him to witness, however, persevered in foot every Sunday eight miles (going and returning) to that Gospel which was dear to him; till at length, in 1814, he was compelled by the severity of the order, in 1814, he very reluctantly gave up his attendance at the chapel, and went as often as he could to the chapel in his own way where religious opportunities

* The well-known late Rev.

enjoyed on a Lord's day evening. As his complaint increased, he seemed evidently to grow in grace. His conversation was remarkably spiritual and edifying; and having scarcely ever read any book but the Bible, and having read that incessantly, he had acquired a very accurate and extensive acquaintance with it. In his conversation, there was a continual reference to the Scriptures; he was eminently *a Bible Christian*. Amidst the severest bodily afflictions, his soul was refreshed with the consolations of the Gospel, and he expressed himself on all occasions in the most interesting manner. 'The Lord afflicts me,' said this suffering man, 'but I feel thankful for his strokes; they are the strokes of a Father, who scourgeth every son whom he receiveth.' He often spoke of the days of his apostasy, and of his spiritual pride; and in the strongest language expressed his thankfulness to God for showing him the plague of his own heart. 'I bless the day,' he said, 'that ever I went to Newport to hear your father! Many, many years I lived in the service of sin; and still my corrupt nature is not destroyed. I should think it was, if it did not sometimes make a movement.'

"At length this excellent old man was released from the most excruciating agonies, by falling asleep in Jesus, in November 1818.

"I ought to have mentioned, that he frequently lamented his ungrateful behaviour towards your father, and especially the enmity he discovered to the scriptural doctrines he preached; and expressed an earnest desire to ask his forgiveness: but an opportunity never occurred. Your father came to Stoke only once after this happy change had taken place in his views and conduct, and called at the house of a pious man, who immediately went in quest of —: but unfortunately he was that day gone to work at a distance from the vil-

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lage; and thus an interview was prevented which no doubt would have given much pleasure to both parties.

"In the same house with this good man lived his daughter and her husband, both of them strangers to real religion, and the latter of them immoral. The affectionate exhortations, the holy life, and the prayers of the old man, which were offered every day in the presence of this son and daughter, as often as he could prevail upon them to come to his bed-side, produced no effect upon them. A child, who boarded with them in the cottage, never failed to attend on these occasions; and on the evening of the day on which the old man died, the child said to his daughter, 'Mother,' for so she usually called her, though no relation, 'we shall have no prayer to-night, now grandfather is dead: will you not pray?'—'I cannot,' was the reply. The child, with much simplicity and fervour, urged her request. At length the poor woman, overcome by her entreaties, and her mind perhaps somewhat softened by the loss she had that day sustained, made her first attempt to call on the name of the Lord. The result was a happy one; for she has been a praying person ever since, and consistent in her conduct. Her husband soon after became 'convinced of sin, and of righteousness, and of judgment' to come, and is, I have every reason to believe, a truly pious man. A powerful encouragement the case surely affords, to parents to persevere in offering up fervent prayer for the conversion of their children, in the hope that their petitions may be heard, though they may not live to witness the answer of them."

Such is Mr. Bull's account; from which it appears that this person, who so sinned against both the judgments and the mercies of God, who seemed to have had the warning of the parable of the barren fig-

tree almost supernaturally applied to his own case, and all without effect, became eventually not only a sincere, but even an eminently pious Christian; and, after having died without seeing any success attend his endeavours to promote the good of his family, proved, and through means at once affecting, instructive, and encouraging to contemplate, a blessing to those belonging to him!

To Mr. Scott's narrative it is subjoined, "If what I have heard be true, his case certainly furnishes a most striking instance, as of the force of human depravity, so also of the long suffering and tender mercy of our God." This will appear still more strikingly, when it is considered for how long a period he was "as a sheep going astray," before he was "brought back to the Shepherd and Bishop of souls." His illness and dream were about the year 1778; he did not join the late Mr. Bull's church till 1805; and the writer of the above letter states, that it was "but a short time before that event that the change took place in his character. For twenty-six or twenty-seven years, therefore, he forgot all his impressions, and went on "forwardly in the way of his own heart;" and yet, after all, was recovered and blessed! I surely need not warn any reader, that this is not what may ordinarily be expected in the course of God's dealings; not what any one may

presume upon meeting with in his own case. If any one is disposed thus to "harden his heart," he has no right to expect that God will soften it, but rather that he will "swear in his wrath that he shall never enter into his rest." But the sincere Christian will not contemplate such a history without the deepest sympathy. He will be ready to weep with the returning penitent while he looks back over the long, dark period in which a God's goodness was forgotten, and the strivings of his Spirit resisted; and assuredly his heart will melt in unison with this now happy man, while he looks up with him, and says, in grateful admiration, *Woe is a God like unto thee, that pardoneth iniquity, and passeth by the remnant of his heritage? He retaineth not his anger for ever, because he delighteth in mercy.*

Neither will the feelings excited by this narrative be damped, I hope, by the circumstance of its giving the honour, or must we not rather say by God's having given the honour to our dissenting brethren of finally recovering this poor sinner "from the error of his way." No; let us be assured, that the time is coming when *all* who have been sincerely employed, though amid many minor differences, in the blessed work of "winning souls" to God, shall for ever "rejoice together." I am, &c.

J. S.

April 14, 1823.

"I AM THINE, O SAVE ME!"—DAVID, Psalm cxix.

FROM "POEMS BY A CLERGYMAN."

HOLY Jesus! blest Physician*!

Dear to every wounded heart,
Pitying its profound contrition,
Healing its afflictive smart;

Barbed arrows fly around me,
Fraught with anguish, fraught with woe;
Death, without thy aid, awaits me,
Shield me, shield me, from the foe.

* "Is there no balm in Gilead? Is there no Physician there?"—JER. viii. 22.

MEMOIR OF MARY CRICK.

CRICK, the subject of this memoir, was born of pious parents, at Haverill, in the county of Suffolk. In the autumn of the year 1818, it pleased God to visit her with an illness, which after a period of nine weeks, terminated in her death. Her death was at the close of a life which was early devoted to the service of God, and was so exemplary and edifying, and manifested such evidences of divine love and faith, that it has been thought some of her latter days, extracted from a Sermon preached by the Rev. Mr. in whose family she had lived the space of eight years, and the blessing of God, be made useful and edifying.

On a taken occasion, from the following words recorded in the year 1813, to show the necessity of a higher principle than mere natural possession of, in order to overcome the effects of its terrors, and enable us to meet it not only with fortitude, but with joy; and having shown the blessedness of those who are in the Lord, and henceforth to pursue all the labours which are required by the sorrows and sufferings of this life, and by their corrupt and sinful hearts, the speaker proceeds to say,

“that blessed rest, I am persuaded, and upon the best grounds, has that excellent person whom I have had in view when I gave this address to you, and I shall now speak particularly of her character, I trust I shall be able to say every member of this congregation or every one must be in the graces and triumphs of the Christian, but chiefly in the inferior rank among us, and take especial encouragement from the blessings she received, to trust in that God who is not the persons of men, but the heart, and de-

lighteth in all them that fear him. They will see here, that though poor in this world, they may be rich in faith, and heirs of an eternal and incorruptible inheritance. Such as occupy similar situations in life with herself may also learn, by her example, what a Christian servant ought to be, and how truly respectable they may become by conducting themselves with like propriety, fidelity, and diligence.

“The faithful domestic to whom I allude, was one who had the fear of God always before her eyes, and therefore she conscientiously performed her duty to man. If this principle be not rooted in the heart by the power of the Holy Spirit, there will be no constancy or perseverance in good works. That true love of man which influences us to do as we would be done by, proceeds from the love of God implanted in us by divine grace. Such as possess it not may seem to do well occasionally, and in some particular instances; but their fidelity cannot be depended upon, for they will only do so to serve their own purposes, not for their Master's or for conscience sake. But *she* was ‘obedient to her superiors according to the flesh, with singleness of heart, as unto Christ, not with eye-service as one that pleased men; but as the servant of Christ, doing the will of God from the heart, with good will doing service as to the Lord and not to men, knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.’ The word of God was at all convenient opportunities her daily study. She read it with prayer, and therefore she read it with profit. She read it with a view to regulate her conduct by it. She did not look into that perfect law, and then go away and forget what duties it pointed out to her;

but she took it as 'a lamp to her feet, and a light unto her paths.' She looked there to see, not what other people were to do, but what was *her* particular duty in *her* situation. According to the precept of the Apostle, then, she obeyed her master and mistress with a respectful deference to their persons and authority; she feared to displease them; but she feared still more to offend and dishonour her Lord by any improper behaviour. Christ was her supreme Master, and the only master she was implicitly to obey, and her main desire and endeavour was to please him in all things. She did her work, not as an eye-servant, who is diligent only in her earthly master's presence, but as the servant of Christ her heavenly Lord, whom she knew and felt to be always present with her. Whether her fellow-creatures saw her or not, made no difference in her conduct, because she at all times said to herself, 'Thou, Lord, seest me.' Living, therefore, with a sense of his all-seeing eye upon her, and with a view to his authority and favour, she did *his* will in all her secular employments, and thus her business became her delight. I would here observe to such of you, my friends, as fill similar situations, that even if you are called to serve harsh and tyrannous masters, your duty, whilst you continue with them, remains the same. You are not to suppose, that the ready and faithful service of which I have been speaking is to be paid only to the good and gentle, it must be rendered also to the froward; 'for this is thankworthy, if a man for conscience toward God, endure grief, suffering wrongfully; for what glory is it, if when ye be buffeted for your faults ye shall take it patiently? but if when ye do well, and suffer for it, ye take it patiently, this is acceptable with God; for even hereunto were ye called: for Christ also suffered for us,

leaving us an example, that we should follow his steps; who did no sin, neither was guile found in his mouth; who when he was reviled reviled not again; when he suffered he threatened not; but committed himself to Him that judgeth righteously.' You are to be 'obedient to your own masters, and to please them well in all things, not answering again, not purloining, but showing all good fidelity, that you may adorn the doctrine of God our Saviour in all things.' Remember too, that these injunctions were given not to free men, as you are, not to the happy servants in our land of liberty, but to *slaves* to such as were the property of their masters, who often treated them with great severity; yet even they were required, for the sake of Christ, to obey without murmuring the often unreasonable commands of a severe and perhaps idolatrous tyrant. What excuse can *you* have then for not fulfilling your duties, even under the most trying circumstances? Very few, indeed, have here any just subject of complaint, and the greater advantages you enjoy the more cheerfully and faithfully should you yield obedience. Should you ever fail of pleasing your earthly masters, you will sanctify thereby all your employment, and secure to yourselves at last an ample and gracious reward from your Master which is in heaven.

"It is acting from a principle of duty to God that will render men *universally* conscientious. Thus did our late faithful servant act, and thereby obtained a comfortable and well-grounded assurance that she was a child of God, and therefore interested in all the inestimable benefits and blessings secured to his children and servants through the blood of Christ. From the age of fifteen, she had been a devoted servant of God. At that early period, when she was going to her first place of service, though

she had then, as she said, but little experience in divine things, and knew but little of God, she knelt down in a certain field, dedicated herself to him earnestly, and implored his blessing upon all her future plans and situations in life. Such a prayer and dedication could not go unanswered and unrewarded. God heard and accepted her, and endowed her with his choicest gifts; not riches, nor honours, nor ease, nor beauty; these, which too many earnestly covet, are indifferently dispensed to the evil and to the good; but he showered down his grace upon her, that only sure mark of special love and adoption. This incorruptible seed remained in her, and uniformly brought forth corresponding fruits, during a period of more than forty years; for 'whosoever is born of God doth not commit sin, for his seed remaineth in him;' yea, he *cannot* sin, because he is born of God: i. e. cannot sin wilfully, presumptuously, deliberately. Sins of infirmity he will be subject to, as long as he continues in the flesh; for 'the infection of nature doth remain, even in the regenerate,' as the Article speaks; but it doth not rule—the *dominion* of sin is taken away. It is hated by them, and overcome by the new and better principle implanted from above; so that the *general* bent of the will and affections is towards righteousness, and the conduct is therefore habitually good and gracious.

"My dear young friends, of every rank amongst us, let me impress this example upon you, and recommend it to your imitation. Devote yourselves early to God. Give him the first fruits of your age, your time, your labour. You will find him a kind and gracious Master. Satan is a hard and cruel tyrant, and his service terminates in eternal death; but the Lord will protect and nourish you. He will make you to feed in green pastures, and lead you forth beside the wa-

ters of comfort. No really good thing will he withhold from you, if you faithfully serve and obey him; and if you live the life, you will die the death of the righteous, a death full of peace, and joy, and consolation. This was fully exemplified in our beloved sister. Her confidence had been in God through life, and he did not forsake her in the awful hour of death. She was a true believer in Jesus Christ, and therefore, through him, God gave her the victory over all her enemies. The power of sin, which is the 'sting of death,' was taken away from her by the prevailing influence of the Holy Ghost; the curse of the *law*, which is the strength of sin, was removed by the satisfaction of her divine Surety, in whose blood and righteousness all her hope of salvation was placed. *Satan* in vain attempted to pluck her out of her Saviour's hand: she lived to the Lord, and died in the Lord. The feelings and prospects of the real Christian cannot perhaps be more justly or more strikingly represented, than by the following interesting exhibitions of the state of her mind. They who most abound in grace are always most lowly in their own eyes. Like the great Apostle, they look upon themselves as the chief of sinners, because their lively sense of God's free love and undeserved mercy fills them with a deep conviction of their own demerit, and strikes them with a most humiliating feeling of their own sinfulness and ingratitude. Such was her experience. When first she was confined to her chamber, she said, 'I know I have no good works wherewith to appear before God, nothing that can justify me with him. My only trust is in the all-sufficient sacrifice of Christ; and when I am admitted into heaven, I am sure I shall shout, Grace! Grace! louder than any that are there. I am vile, covered with sin; my evil thoughts, any one of them, would sink me

down into hell at any time. If God were to enter into judgment with me, I could not answer him one of a thousand. But mercy rejoiceth against judgment, and the beautiful sight of my Saviour hanging upon the cross, is all my comfort and all my hope. Mercy has followed me all my life through, and especially through my years of servitude.' She added, 'If you should hear any one speak well of me after I am gone, as that I was a faithful servant, or ever did any good, pray turn them all from me, and tell them it was the *grace of God in me*; that in me was no good thing, for I never did any thing from myself.' Being told of one who, when speaking of the happiness of the righteous in heaven, entirely disclaimed the notion of wages, she cried out, '*Wages!* O, how can poor guilty worms dream of wages? I used often to think, how undeserving I was of wages from my earthly master; but when we talk of wages from God, O they are *eternal death!* *Eternal life* is the free gift of God through Jesus Christ. Grace is the foundation and the top-stone.' On being asked, whether she had not had a restless night, she replied, 'I have songs in the night. I lie musing on the goodness of God. He is very merciful to my soul, and gives me such divine comforts, that I do not suffer so much as any body would suppose.' She frequently expressed her strong faith in the Saviour of sinners, and said, 'It was wonderful how he had preserved her from her youth in his fear. It was all grace; free, rich, wonderful grace to the vilest of sinners.' She observed, it had been always her prayer, 'that she might be useful in her generation, serviceable to her fellow-creatures, give glory to God, and then that he would be pleased to take her home before a troublesome old age came upon her, and made her a burden to others. If this her

prayer should be answered, it would be all *mercy*, for she had nothing in herself to deserve it; she had never done one work that could merit any favour from God.' After pointing to a very favourite hymn on that passage in the Revelations, 'As many as I love, I rebuke and chasten,' she said, 'All my sufferings show the hand of a tender Father, and I bless and praise him for them all. If it please him to shorten my trial, and take me early, it will be a great mercy indeed; but if not, I pray that I may have strength to endure, and not dishonour my Saviour by impatience. I only desire, that his will may be done in me and by me. I wish not to be troublesome to others; but I am ready myself to suffer more, much more, even lengthened sufferings, if thereby my God and Saviour will be more glorified. I am fully sensible, that at the unspeakable joys of heaven will far, far more than compensate for the longest, wearisome life here, and the most protracted sufferings.' She said that 'occasionally she had felt a dread of the last enemy, and of passing through that Jordan; but she knew it was Satan's temptation, and that he was sometimes permitted to give the children of God much uneasiness towards the close of life. However, she had prayed that the assault might be removed, and her prayer was heard. She felt that Satan was a vanquished enemy, and believed that the everlasting arm would so support her that she would be carried over dryshod.' She told me afterwards, that 'Satan was not allowed to buffet her at all, but seemed to be entirely trodden under her feet, and overcome for her by her blessed Saviour.' She prayed that her faith might not fail. I reminded her that her Saviour would secure that blessing to her by his all-prevailing intercession, according to his promise to St. Peter, whom Satan had desired to have,

might sift as wheat; and by consideration she appeared to be fully comforted and supported. She spoke much of her own utter helplessness and sinfulness, but with strong faith in the Saviour Saviour and mighty Deliverer could not but exceedingly cheer and encourage all who heard her. Indeed it was a high privilege to witness her deportment, the power of grace in her soul. Indeed her rather with a view to her own edification than hers.

Receiving the holy sacrament, indeed on rising, 'I am greatly refreshed, very much refreshed indeed.'

All the food I have taken has done me good like this. I am all over me; the least drop of precious Saviour's blood is enough to wash my guilty soul, cleanse it from all sin, and preface faultless before the throne of God.

Her patience was most striking and exemplary. She usually perfectly composed, as if she felt no pain, whilst her altered voice and expression of countenance occasionally indicated a considerable degree of suffering.

She knew that her sufferings were less than her deserts, and therefore thankful that they were not more severe. How odious sin be in the sight of God, even his dearest children suffer much in consequence of it, require such purification in the midst of affliction! This was her prevailing sentiment when in pain.

She always justly appreciated the nature of the soul, and was convinced of the comparative weakness of the body, and that upon trials of a temporal nature as necessary to purge and sanctify the children of God. She felt it fit that this body of sin should suffer, that judgment for sin was necessary to purify the children of God. She was blessed with a remarkably strong mind and sound judgment, as well as with sin-

gular spiritual gifts. When at any time the family were in distress, she used to say, 'It is all well; remember, no cross, no crown.' At a season of deep affliction in the preceding spring, when it pleased God to take to himself our most dearly beloved child, of whom she was particularly fond, she so-laced and encouraged all around her by her pious and appropriate reflections, and frequently observed, 'It is better to be in the house of mourning than in the house of feasting.' She said, that in the course of her illness she had called to mind all the persons mentioned in the Scriptures, in other books, or that were known to herself, who had gone to glory, and she could find none who had not been tried and sifted, and in some way punished for their sins;' adding, 'The rule is general; we must through much tribulation enter into the kingdom of heaven.' No murmur ever escaped her lips, or, as I believe, arose in her heart. Thankfulness was the prevailing disposition of her mind. She was very fond of Dr. Watts's Hymn, 'Come ye that fear the Lord,' and desired it might be read to her one morning: when the last verse was repeated,

'Then let our songs abound,
And every tear be dry;
We're marching through Immanuel's
ground
To fairer worlds on high;'

she seemed to feel it in every nerve, and quite laughed with joy. Her mistress upon one occasion, seeing her in great pain, involuntarily shed tears; for which she mildly reproved her, and entreated that she would only *bless* God for her.

"Our beloved sister was a woman of prayer. Prayer was the breath of the soul, without which it cannot live. Thereby it draws in strength and nourishment from the Father of spirits. This is what David meant, when he said, in the 119th Psalm, 'I opened my mouth and drew in my breath, for

my delight was in thy commandments.' Those commandments he could neither delight in nor keep without divine grace, and *that* grace could only be obtained by prayer, therefore he applied to God for a daily provision of this needful succour. So did this servant of God of whom we speak. In the closet, in the family, and in the congregation, she was constant and earnest in supplication. She did not rest satisfied with joining in the public worship, or even in the morning and evening sacrifice offered up by the family, but she likewise poured out her soul to God in private. There she unfolded to him her individual wants, confessed her transgressions, implored his pardon, and besought his grace. By this practice, she sanctified and rendered doubly useful every other ordinance of which she was a partaker. Often when I have been retiring to rest, supposing that all the household had retired before me, have I been struck by observing a light in one of the lower apartments, and upon stepping to the door to see that nothing was amiss, have beheld her prostrate on her knees before her God. Her eyes were too intently fixed on

heaven to notice *me*, and I of course hastily retired, fearful of interrupting such holy intercourse by an unseasonable intrusion. This has sometimes occurred too at a very late hour, and after a wearisome day of labour; but in that sacred exercise she sought and found repose, refreshment to her body, and true rest to her soul. I believe it was upon no occasion ever intermitted. This practice I would earnestly recommend to all my hearers. We are continually exposed to danger and temptation of one kind or other, and therefore stand in constant need of help and strength. The grace of yesterday will not supply the wants of to-day. God for our good keeps us in a constant state of dependence upon him for every good, spiritual and temporal; and justly requires us to ask that we may have, and seek that we may find; to knock, that the door of mercy may be opened to us. Hence our Saviour has instructed us to pray, that he would 'give us day by day our daily bread,' under which metaphor every thing we require of him is included; and it implies that we should seek it every day.

[*To be continued.*]

A SHORT COMMENT ON A GLOOMY PASSAGE IN A MODERN POET.

"If each warm hope *at once* bath died,
Then sinks the mind a blighted flower,
Dead to the sunbeam and the shower;
A broken gem, whose inborn light
Is scattered, ne'er to reunite."

Widow of Crescentius, by Mrs. Hemans.

THERE is a dew shall bathe the flower,
A beam which yet can grant it power
To bloom the fairest of the field,
Or crushed, a precious perfume yield.
There is a balm of matchless worth
Shall bind the "broken gem" of earth,
And bid its scattered rays unite
In one bright glow of heavenly light.
The *dews of grace* shall gently shower
"Secret refreshing" o'er the flower;
The *Sun of Righteousness* shall shine,
And robe the gem with light divine.

ESTHER

REVIEW OF BOOKS.

and *Conversations on*
ing. By S. T. Sturtevant.
, 1822. Pp. xii. & 384.
acher; or, *Sketches of*
Sermons. 4 Vols. 12mo.
, 1822-23.
f *Sermons*. 4 Vols. 12mo.
orth, 1822-23.

rt of preaching is of very
ortance, and of very dif-
ficulty. Its importance,
is scarcely be estimated.
It was the subject of
ur's parting injunction to
es; and however inferior
in comparison of prayer,
perience of the private
or in the estimation of
st ever be remembered,
reaching of the Gospel is
ely appointed means of
Christianity in the world,
siting men to "pray every
ing up holy hands without
doubting."

preach well is unques-
tionably a difficult attainment. It
is to secure the approba-
tion of the audience, it is another
to affect the heart.
the heart is affected, un-
der the influence of sin, true repent-
ance, faith, and entire de-
votion produced in the soul,
may be the acceptance
him in other respects a mi-
nister have laboured, he must,
for the great ends of preaching,
have laboured in vain.
each other's experience, in-
usually, as Mr. Newton
where intimated was the
himself, consist of two
the beginning of his course,
what will be, What shall I
he proceeds, he will in-
quire, what purpose shall I say
contribution to his own personal
I will, usually speaking,
with greater rapidity at the
end; but until he has
at this point, his discourses
may be productive of much
to the advantage.

823.

These remarks have been sug-
gested to our minds by the perusal
of the works before us. They are
all intended to instruct or assist in
the art of preaching, and each of
them may doubtless be perused
with considerable benefit by those
for whom they are written.

The volume of Mr. Sturtevant;
both as to its design and its execu-
tion, is far superior to the other
works. Its object is to assist
those preachers who are destitute
of better help in the composition of
their own discourses, and to fur-
nish them with the means of giving
an original cast to the divisions and
discussions, and thus to relieve
them from the painful and mortify-
ing necessity of adopting the out-
lines and skeletons, and preaching
the printed discourses of others.

He introduces his subject by a
series of letters, in which, among
other topics, he gives some direc-
tions for attaining an acquaintance
with the original languages of Scrip-
ture, an attainment highly desir-
able by all who would be good
scribes, thoroughly instructed for
the kingdom of God, but requiring
a degree of labour and persever-
ance which the persons for whom
he writes can seldom bestow. He
next proceeds to give some direc-
tions with respect to public prayer,
the choice of books, the selection
of texts, and the general parts and
divisions of a discourse, and then
introduces a series of conversa-
tions on subdivisions, propositions,
application, the sources from which
matter may be derived for filling up
a discourse (in which he notices
separately the twenty-seven topics
of Claude), and on the mind or dis-
position required for the work of
the ministry. Throughout the
whole publication Mr. S. freely
uses the valuable work of Claude
on the composition of a sermon,
and illustrates his positions by co-
pious extracts from the most dis-
tinguished preachers and writers of

G G

modern times, both within and without the Establishment, especially by the valuable productions of the Rev. Mr. Simeon. We cannot but conceive this volume well calculated for usefulness; and though differing on some points from the Author, who writes especially for preachers not belonging to the Establishment, we apprehend the perusal of his conversations may be highly beneficial to young ministers among ourselves.

The two other publications are especially intended for the use of lay preachers, and contain in the whole eight volumes nearly four hundred sketches of sermons. The first volume of *The Preacher* is introduced by an essay on the composition of a sermon from the pen of the late pious and judicious Andrew Fuller, from which, did our limits allow, we should be disposed to extract largely, and which is well worthy of being printed in a detached form. Several of the sketches in these four volumes display the hand of a master, and we should not be surprised if some of them proceeded from the same pen by which the Essay was written. There is not, however, by any means, either in *The Preacher* or in the *Sketches of Sermons*, that accuracy of division, and that clear and lucid arrangement, which are so striking in the valuable *Helps and Horæ Homileticæ* of Mr. Simeon. At the same time, it is scarcely possible that so numerous an assemblage of discourses could be collected without containing many valuable sketches, which may be filled up into admirable and useful discourses.

It may, however, admit of a doubt, how far the persons for whose use these volumes are especially published are competent to such an undertaking. We are inclined to think that young preachers, usually speaking, succeed better at abridgment than expansion. We remember one eminently a

master in Israel, advising a youthful minister to take such a book as Baxter's *Call to the Unconverted*, and to abridge it so as to form one or at most two sermons from it; and if those who are newly entering upon the ministerial work were thus to employ their time in abridging, and modernizing, and arranging for themselves sketches and skeletons of sermons from the works of our elder divines, they would much sooner become good stewards of the manifold mysteries of God than they possibly can be by attempting to fill up the outlines of others; which, after all their exertions, will often assume a lean and barren appearance.

Such an employment will indeed require labour and exertion; but no man has a right to be idle; and of all the idle beings upon earth, none is so contemptible and so criminal as the idle minister, and none will have so awful an account to render at that day when preachers and hearers shall together appear before the judgment-seat of Christ. Nor are those who undertake to teach in any way, whether as stated or occasional ministers, or as lay preachers, exempt from a solemn responsibility. While the general diffusion of religious knowledge is increased, it is of the utmost importance to take care that its quality be not deteriorated; and few things tend more to lower the standard of true religion, than the crude, and partial, and imperfect effusions which are sometimes dignified with the name of sermons. We say not that this is the case with the discourses of lay or occasional preachers, for of them we have no opportunity of judging; but some expressions in the Preface to these *Sketches of Sermons* lead us to fear, that the persons by whom lay preaching is, generally speaking, encouraged, are not sufficiently aware of the rapid deterioration to which that system is necessarily exposed.

RELIGIOUS INTELLIGENCE.

ANNUAL SERMON BEFORE THE CHURCH MISSIONARY SOCIETY.

One interesting and exhilarating spectacle scarcely ever witnessed than that was exhibited at Christ Church, the Strand, on Monday evening, May 10, the whole of that vast fabric was filled with the numerous assemblage collected every quarter, to unite in fervent prayer and listen to the Anniversary Sermon before the Church Missionary Society. The service was read with the utmost devotion and solemnity by the highly esteemed, the Rev. S. Crowther, M. A.; and soon, as our readers will anticipate, preached by the Rev. J. W. Cunningham, Vicar of Harrow. The text selected for the occasion was John, xii. 31, 32. *Behold the prince of this world be cast out, and I, if I be lifted up from the earth, will draw all men unto me.* Mr. C. commenced his discourse by noticing the course of human reason as to the exclusion of other classes of intellectual beings besides ourselves, and referring to the words of Socrates and the wiser heathens subject of demons, the importance of the correctness of which statements admit of considerable doubt. Mr. C. proceeded to notice the empire of Satan upon earth, and the destruction of that empire by the power of the Son of God. In illustrating the empire of Satan, he adverted to the scriptural account of the great enemy as the god and prince of the world; to the agents he employs, and the means by which he carries on his work of destruction. He then defined with precision the peculiar features by which the empire of Satan is distinguished, as an empire of falsehood, error, cruelty, and iniquity. He noticed the extent of this empire, which might be considered as universal, or invisible. The empire of Satan is where the true God is not known; it is where the soul is subject to sinful passions though outwardly belonging to the church. After making this distinction he noticed the extent of Satan's empire under various heads, as the imposture of the Jews—the obduracy of the Jews—ruptures of Popery—the fundamental errors of some nominal Protestants, as

Socinians, who deny the Lord that bought them—the want of love and charity prevailing among others; and then especially enlarged on the universal prevalence of the empire of Satan in the heathen world, as alike displayed in the corrupt systems of ancient philosophy, or the barbarous practices of the New Zealanders; remarking in striking terms, that idolatry in every shape was the worship of devils, and that the features and character of idolatry were falsehood and licentiousness. Mr. C. then glanced at the widely extended horrors of the slave-trade, and closed the whole of this part of the subject by adverting to the assaults of Satan on the true believer.

In considering the predicted overthrow of this empire, Mr. C. referred to the prophecies concerning Christ as the seed of the woman, &c. and then proceeded to point out the degree in which this victory had already been accomplished; what is now doing, and what shall hereafter be effected. He noticed the triumphs of religion in three quarters of the globe—the quality of that religion which was communicated—not a spurious Christianity, not a nominal outward profession, but a religion which exhibited the purest spirit of the Gospel of Christ. He then dwelt upon the advantages of this country for the promotion of the work of missions, in that true religion was professed among us, and that we possessed the most important stations throughout the world, and had the means, through our extended commerce, of visiting these stations with effect. He adverted to the progress of education—the universal attachment to missionary efforts—the growth of true religion among ourselves—and the prevalence of prayer for the outpouring of the Holy Spirit. He then adverted to the completion of the overthrow which we were authorized to anticipate, and called upon his hearers not to be discouraged by obstacles, but to arouse themselves to efforts commensurate with the magnitude of the object in which they were engaged, and especially to exalt the cross of Christ as that which should most effectually destroy the works of the devil.

ANNIVERSARY OF THE CHURCH MISSIONARY SOCIETY.

At a part of Freemasons' Hall was fully assembled with a numerous and highly respectable assembly, when the President, the Lordship, took the chair at the usual hour, twelve o'clock on Tuesday, May 6. The Lordship opened the business of the evening by reminding the assembly, that they met together in a holy cause, and therefore lift up their hearts in praise, and be joyful in the God

of their salvation. His Lordship expressed the delight with which he witnessed so many excellent men and pious women assembled in support of the great cause of the Missionary Society; while at the same time it was a deeply affecting consideration, that since last they met together some millions of immortal beings were removed from the earth without the knowledge of the true God; and still more affecting, that many

millions yet remained who had never heard his name. The conclusion from this was, that we should renew our exertions. Largely we have received, let us largely give.

His Lordship then called upon the Rev. Mr. Pratt to read the Report.

This commenced with an expression of gratitude to different friends for their assistance in visiting the various auxiliary societies during the past year. It noticed the vast increase of the Society's funds and exertions. During the first thirteen years, the gross amount of its receipts only amounted to £2,000*l.*; in the last year alone they had received upwards of £2,000*l.* It stated, that the most promising fields of usefulness were opening on every side; that the missions to Africa and India might be extended with the utmost facility and success; and that had the Society one hundred more missionaries, and funds equal to their support, they might be advantageously placed and employed. The Report then adverted to the increasing number of missionaries. In the tenth year of the Society they had only nine missionaries employed, not one of whom was an English clergyman; they had now more than NINETY European missionaries, of whom TWENTY-TWO are English clergymen. No less than nineteen labourers had been sent out to their respective destinations during the past year. The offers for missionary service were very numerous, and the Committee endeavoured to use the utmost care in the selection of those which were accepted. Fifty-seven persons had offered their services during the past year, of whom eighteen had been accepted, twenty-seven declined, and twelve were still under consideration. Twenty-two students were now preparing at the Society's expense for future service.

The Society have now no less than TWO HUNDRED AND THIRTY native labourers of various descriptions; many most intelligent, assiduous, and devoted characters. The Society need only refer to the names of Abdool Messee, and Mr. Bowley, as examples, whose steady course proves that native teachers are every way competent to form and instruct Christian churches. Nor is the African mission destitute of similar characters, who undergo a degree of exertion which no European can sustain, and of whom our missionaries state that they teach schools, distribute rations, plan buildings, and superintend their erection, visit the sick, and, in short, as Mr. Johnson expresses it, do any thing and every thing, so that he can never sufficiently praise God for such assistance. With these examples before us, what should discourage us from hoping, that God will raise up sufficient teachers from among themselves to supply the wants of the pe-

rishing heathen? Nothing is wanting to effect this but the divine blessing on our exertions. Already nearly twenty African youths are preparing for instructors of their countrymen. Meanwhile, from every part of the world, and especially from the East, from Calcutta, Ceylon, &c. more assistance is earnestly required. They call for more devoted missionaries; and if such can be found who have been well instructed in our own universities, they might be most advantageously employed in training up future pastors to the heathen, who might prove of incalculable benefit to succeeding generations. The urgency of the case, and the indispensable necessity of communicating a more appropriate instruction to the missionaries sent forth by this Society, have determined the Committee, after much deliberation, to form a seminary under their own immediate inspection; and they have in consequence purchased suitable premises at Islington, consisting of a house, offices, and garden, &c.; in addition to which they are about to erect a plain substantial building for the accommodation of twenty students, confidently trusting that the liberality of the Christian public will enable them to complete this important object without encroaching on the regular annual income of the Society, which is barely equal to the current expenditure. The expense of the purchase, buildings and necessary furniture, will amount to the sum of ten thousand pounds, which the Committee hope may be raised by a separate subscription. The Committee express their full conviction, that the proposed plan will not only be found most effectual in the preparation of suitable missionaries, but that it will eventually prove, in a pecuniary point of view, the most economical.

In reviewing the nine missions of the Society, the Report commences with the most uncivilized part, the NORTH-WEST AMERICAN MISSION, of which there is as yet little to communicate. The Rev. Mr. West is expected shortly in this country to take out his family; and the Rev. Mr. Jones has recently been ordained to go out as an assistant to this station. The Committee are, however, strongly encouraged to the cultivation of this important and extensive field, by the representations of that zealous and enterprising traveller Capt. Franklin.

The Report next adverts to the NEW ZEALAND MISSION. The difficulties arising from the conduct of Shunghee were noticed in the last Report. His object in coming to this country is now clearly ascertained to have been, that of procuring arms and ammunition; and in addition to those he by various means procured here, on his arrival at Port Jackson he sold the valuable presents which had been given him by the Society, and by many benevo-

lividuals, and purchased a formidable of military weapons for the sion of his corrupt dispositions. ace of God, however, encourages ants to hope, that their labours and a shall not be in vain. Had all ve been employed in their service ned their Christian integrity, the tee would have had no fear of the but they are compelled to record, ey have been under the painful ne of separating two members from the 's service on account of their mis- t. There are, however, still seven- reons engaged in this mission. Not- nding every discouragement, it has d very beneficial effects; and while vents call loudly for the exercise of nd patience, the missionaries need k far to derive encouragement under st trying circumstances. "I had," r. Marsden, "a hard battle to fight eral years, on account of some un- led men who came out as mission- om the London Society. The Di- of that Institution, after spending thousand pounds, feared that they be compelled to give all up. I ne- d but one opinion, namely, that they eventually succeed, and God has ntly blessed their exertions in Ta- &c." This Society has but, indeed, l its own proceedings for encourage- and especially those relating to

WEST AFRICAN MISSION. In com- ing this mission, the colony of Sierra was not primarily contemplated. een circumstances have collected it spot 17,000 inhabitants, of whom) are negroes, and nearly 10,000 lid slaves. The Society have here -eight European labourers, assisted reat number of native teachers. Cap- abine, of the Royal Engineers, after ng six weeks in the colony, states, he representation of the improved ion of the negroes is perfectly true; at he is persuaded there is not to be n the world a community so large and reproachable. This community, the nittee remark, is founded on the word d, which renders other laws almost essary, of which some pleasing in- s were related.

m the MEDITERRANEAN MISSION, ommittee report, that it acquires ing importance from year to year. Mr. t, who has recently returned to Malta, , that he has received authority to ish a printing-press, under certain tions, which authorize him to do than he is at present able to effect. dverting to INDIA, and referring to ishup's College at Calcutta, the Com- s record their deep feeling of the loss ned by the removal of Bishop Mid-

dleton, a loss under which they derive great consolation from the appointment of his successor, whose past services in the missionary cause afford the most indisputable pledge of his future exertions. The Report then notices the good effect produced by the native schools, and quotes Mr. Corrie's testimony to the order, attention, and quickness with which the scholars mutually corrected their mistakes in a late examination of the schools at Burdwha, a result the more surprising when contrasted with the apathy of the native character.

Similar reports are received from the Society's missions in MADRAS, TRANQUEBAR, &c. The number of children in the schools is between 3 and 4000, and many who have been educated there have from various causes left. The exertions of the Society on behalf of the Syrian churches are at present carried on under the sanction and with the assistance of the Honourable Company's resident, Col. Newhall. The Rev. Mr. Hough states, that the wants of India are beyond calculation; that they cannot hope to be supplied from Europe, but their best dependence must be fixed on the country-born descendants of Europeans. The Roman Catholics have for some time used this class for the service of their missions; but in order to render them available, the instructions of well-educated men are indispensable.

At CEYLON, the Society report they have eleven European labourers and twenty-three native assistants. Their schools contain 500 children, of whom about one eighth are girls. The mention of female children leads to a subject of incalculable importance; wherever boys' schools are instituted, the natives begin to expect girls' schools also. This is joyful intelligence to those who know that the degraded state of the females tends even more than *caste* itself to retard the progress of Christianity. Miss Cooke speaks of the success she has met with in the female schools at Calcutta, but declares it impossible to be satisfied while so many are perishing in ignorance. A hope is expressed, that at the approaching examination twenty young persons may be recommended to some principal natives, as qualified to become teachers in their families. The Committee express their earnest desire, that the ladies who have united to encourage the education of the natives may double their exertions, and thus effectually terminate the horrid practice of self-immolation.

In closing the Report, the Committee advert to the progress the Society has made. At the end of the first ten years the Society had only about 200 scholars, they have now 11,000. They had not more than twenty hearers, they have now many thousands;

they had not one single convert, they have now above a thousand stated communicants; and while they are thus successful, their coadjutors in all other missionary societies meet with similar prosperity. An interest in the conversion of the heathen is common to all. An union in prayer for the outpouring of the Spirit generally prevails. The sum now annually raised is magnificent compared with the former penury, however small in comparison of the magnitude of the object. More than one thousand pounds is daily raised for the evangelizing of the world. The Society possesses great local advantages in the stations it occupies; it meets with considerable favour from persons in power both at home and abroad; four heads of colleges in our universities have been added to the list of its Vice-Presidents during the past year, besides various other persons distinguished for rank or station. But great as are our trophies, far more remains yet to be done; and long-continued and strenuous exertions must be used before the divine promises are fulfilled, and that manifestation of the divine glory takes place in which we are encouraged to hope.

After the Report was read, John Thornton, Esq. the Treasurer of the Society, presented the annual statement of the accounts, which he prefaced by a few remarks. He especially attributed the rapid increase in the Society's funds during the last few years to the result of the question which arose in 1808, as to the practicability and duty of converting the Hindoos, which was at that time confidently denied. At the renewal of the East India Company's Charter, however, it was solemnly and deliberately determined, that the Hindoos might and ought to be converted, and the information thus communicated had aroused the public to redoubled exertions.

The Bishop of Gloucester moved the adoption of the Report. "In that Report, we had heard with delight of increase of funds, of patronage, and of the progress made. Let us then look to the cause of these successes. The Lord Jesus had told us, 'Without me ye can do nothing;' that is, without my power and influence exerted to give efficacy to your labours. Here then was the cause. What had induced so many to spare their money, and even to save that they might spare it, for this object? What but faith in the promises of God, that genuine faith which aboundeth in love? And what is it that gives us able and devoted missionaries? What can preserve those missionaries in their manifold temptations? What can carry them through all their trials and labours? What but full and full reliance on the support of that cause they are endeavouring to

"Suppose that our funds were to be considered ample, our missionaries faithful and laborious—but can either funds or missionaries convert one single soul? Can they cast down a single barrier of the powers of darkness? What then is it that must be invoked, as the only means of destroying the kingdom of Satan? What but that operation of the Holy Spirit, which will put spiritual weapons into the hands of our labourers, and will out of their weakness perfect strength?"

"Since we can humbly but confidently trust, that this Holy Spirit has been vouchsafed to us, and has dwelt upon the labours of our missionaries, we may surely be encouraged to persevere in faith and prayer for a larger portion of his blessing, which in his own good time will assuredly be granted."

Lord Calthorpe seconded the motion in a brief address.

Major Mackworth, on moving the second Resolution, expressive of satisfaction at the progress of missions in India and Ceylon, particularly in the establishment of female schools, begged to offer a few observations which occurred to him during a visit to several of the Society's stations in the South of India. The general character of the mission in that part of the world was that of great promise. A hold was beginning to be obtained on the affections of the people. A youth who had been brought up in one of the Society's schools, refused an offer of an employment which would have yielded him above six pounds per month, preferring to take the usual stipend of eight shillings per month as a reader and instructor among his poor benighted fellow-countrymen. Major M. recalled with much pleasure the recollection of his visit to the Syrian Christians. He was present at the first sermon ever preached to these interesting people in their own tongue, by Mr. Fenn, one of the Society's most valuable servants. He also saw much of the reverend Metropolitan, and rarely could be found a more humble Christian, or one more entirely devoted to the care of those intrusted to his charge. The conduct of the missionaries was most exemplary. It was impossible to conceive of three brethren more united in zeal and devotion to the great work in which they are engaged.

The Earl of Gosford briefly seconded this Resolution.

W. Wilberforce, Esq. M. P. in moving the third Resolution, "That the discouragements attendant on the New Zealand mission should stimulate to more fervent prayer," remarked, that the Report did not at all gloss over, or keep back, any of the discouragements or disappointments received in the course of the Society's labours.

When the state of the heathen world

naidered—when it was remembered, early 6000 years had elapsed since nation, and 2000 since the publication of the glad tidings of the Gospel; and large portion, alas how large a portion of our fellow-creatures, have never heard the name of a Saviour, how many the reflections which must fill our

“Go ye into all the world, and the Gospel to every creature,” was amand. How had it been executed? a benevolent and feeling mind, it sufficient to know that a fellow-creature in misery to induce an instant effort to his relief. And here were sunk in the deepest moral suffering most deplorable of all conditions; it deplorable in a moral point of view, but lost to comfort, lost to us—degraded to the earth, and allowed it, by the tyrannies and oppressions ever attendant on superstition and fanaticism.

then will show hearts answering to that of a Saviour, and fly to the rescue for whom he shed his blood?

not many hundred years since we were bowed in blind acquiescence because who were murdering their fellow-men in the darkness of woods, and the mysteries of a horrid superstition. The religion of England, of our native country, was then a religion of rage, barbarous, and revengeful as the narratives of which we now hear when they come to us from a distance. And how had we then been told that we should once enjoy the full merit of the Gospel day?

dence has blessed us with most it means for the prosecution of these purposes. We enjoy liberty, wealth, peace. We have been invested with an empire in the East, and our ships are in every quarter of the globe. Responsibility attendant on these circumstances ought to fill us with serious

It perhaps be said, however, that we contributed. Yes, in this land, every other national object commends millions, thirty-two thousand a year is raised by this Society for the benefit of a world.

we not find, that in war our soldiers are forward, are the foremost in contest? and should we be out in a cause so glorious? The name of England gave tone to every spirit; it every soldier in the field. But we higher Master, we have a more gloomy commander; one who in his own bought our battle, and gained for the greatest of victories.

principal difficulties now before the world, as it has been stated, from

one who had not been brought over to this country by the Society, but had stolen over, and it now appeared, for selfish purposes of temporal ambition. In Shunghee we had a striking view of the littleness of this world's greatness; but what could we say of that poor man, but that he had imbibed some of the spirit of this world, some of that fondness for its greatness which every where surrounds us?

We have found, in other instances, that discouragements, borne with faith and patience, give the surest earnest of eventual success. Look to Otaheite, and steadily persevere.

Our lesson of to-day then is, to be more liberal, looking upon our contributions not as a matter of benevolence, but of duty. God has called on us with a loud voice and a peremptory accent, and woe unto us if we refuse to listen.

Let us, then, go on and prosper. We can never be engaged in any task so truly great, so truly honourable. Some fruits we may have known, some assurances of good we may have received; but we shall never have a full knowledge of the vast importance of the cause in which we are embarked, until the veil of mortality is removed; until we cease to see “as through a glass, darkly;” until, in short, we arrive at that spiritual understanding which will be “according to the fullness of the blessings of the Gospel of God.”

Lord Viscount Lorton seconded this Resolution.

The Right Hon. Sir Geo. H. Rose, in moving the fourth Resolution, recognising with pleasure the permission obtained to form a printing establishment at Malta, felt an apology due to the Meeting for an absence of some years, passed on the Continent in duties of another kind. His mind, however, had constantly followed the Society's steps, and dwelt on its records; and he felt happy in being now able to give a closer degree of personal attention to the subject.

The Earl of Rocksavage seconded this motion.

The Rev. W. Marsh, in proposing the fifth Resolution, enforcing the duty of prayer to the Lord of the harvest, that he would send forth more labourers, wished to offer a few remarks on the characteristics to be sought for in those who offered themselves as candidates for the office of missionary. And, first, Christian simplicity was to be looked for. The greatest missionary the world ever saw had said, “Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world.” Next, we do not want men who expect to rise in the world by becoming missionaries, but rather such as are willing

to fall in this world, that they may rise in the world to come; not men who will look for encouragement to the applause of even such a meeting as this, but who listen rather for the shouts of angels rejoicing over a recovered wanderer, and rely for support on Him who was made a little lower than the angels, that he might be crowned with glory and honour. We want men like Owen, who can die at home; and men like Martyn, who are ready to die abroad, and who will count not their lives dear to them so that they may finish their course with joy.

In turning over very lately the History of India, he had fallen upon a passage quoted from an Hindoo author, in which it was stated how a man might convince himself a fool: "That man is a fool," it was said, "who seeks an end without suitable means"—"and that man is a fool who attempts to teach others what he has not first learnt himself." Upon this maxim, let all our missionaries be fully taught, that "God is love." Their grand object is to show the heathen that of which they are at present profoundly ignorant—that God is love, and to convince by their lives that this is the spirit of Christianity.

The Hindoos have a fable of their deity, that wherever he plants his foot a rose-tree in full bloom rises. We know of our Saviour, that at his approach the desert rejoices and blossoms like the rose, and Regent's Town can witness the delightful effects of his presence and blessing.

Mahometans have a notion, that every man has an angel sitting on his head, writing down every act he commits. We know whose eye is constantly resting upon us, and may trust that few of our moments offer less that is displeasing to him, than those spent in promoting such objects as we are now met to support.

The Hon. and Rev. L. Powys said a few words in support of this Resolution.

The Rev. R. Daly said, that he had been much struck by the observations made in the Report, on the subject of the education of females in India. He hailed with joy the attempts making, and the progress made, in this particular department; he attached much importance to the result. Great, indeed, must necessarily be the influence of those to whom the education of all infants, in all nations, was necessarily intrusted. Let it be observed, too, that wherever the human form was particularly degraded by the superstition, the vices, or the tyrannies of paganism, there the female would constantly be found oppressed, trampled on, treated with scorn and contempt. On the other hand, wherever the Gospel of Christ had done its work, there woman rose to her just station, was treated no longer as the slave but as the friend of

man, the sharer of his joys and of his sorrows.

"My Lord," said Mr. Daly, "our feelings have been practised upon. We have been so much interested with the idea of the schools at Regent's Town, and by the little black boys with white shirts, that we have almost forgotten our own little white boys without shirts at all. We have robbed ourselves, and Mr. Johnson and his negroes were the great accomplices. But, my Lord, would that we had been more robbed; would that we had had more of hearts to be robbed in such a cause as this: for, we have found abundant example of the fulfilment of that promise, 'He that watereth shall be watered himself.' We have seen, in many instances, the blessed effects of a missionary zeal, by which those who may have been first excited to care for the poor little blacks, have come at last to care for their own souls."

The Rev. B. Woodd wished to read to the meeting a few observations made by one long honoured and revered in this Society, the late Rev. Thomas Scott, who in his sermon on occasion of their first Anniversary, had these words:

"Let it be observed, that when the Lord intends eventually to prosper any design, he seldom answers the first sanguine hopes of its zealous friends. By previous delays and disappointments, he commonly purifies our motives, renders our dependence on his power and grace more simple, and excites us to more fervent and earnest prayer and supplication. He thus leads us to compare our measures and means with the sacred Scriptures, and to rectify what had not accorded to them. He gives us deeper views of our own unworthiness and insufficiency, and brings us to despair of success, except from his powerful interposition. Having thus formed us to a more proper disposition of mind, and the use of hallowed means exclusively, he begins to prosper the design, and to work for the glory of his name: so that discouraging ill success, in the outset of a good design, often gives occasion to that self-examination and study, and that melioration of our motives and means, which make way for the most important subsequent success. We should, therefore, neither despond, as we are very apt to do, nor faint, when we are thus rebuked and disappointed; nor should we object to evidently good designs, because of failures and discouragements; but we should try to profit by experience, and prosecute the object with greater simplicity and humility, and with persevering patience and unceasing prayer."

The Rev. J. W. Cunningham moved thanks to the noble President, who briefly acknowledged the vote, and closed the Meeting.

BRITISH AND FOREIGN BIBLE SOCIETY.

nineteenth Annual Meeting was held in Messons' Hall, on Wednesday the 15th May; the President in the Chair. Lordship opened the proceedings by saying, that the Society had been visited at its last meeting with a calamity, the effects of which it was difficult to overstate. Success of its cause depended on efforts alone, the loss must be irreparable, for where could the Society expect another Owen? The visitation had inculcated the awful lesson, of the necessity of industry and exertion, of zeal to our day and generation, while the calamity which must one day follow each of us was suspended.

Lordship then read letters from the Duke of Gloucester, and from the Bishops of Durham and Calcutta, their concern at being necessarily absent.

His Royal Highness inclosed 20*l*. Heber expressed the pleasure with which he embraced the opportunity of "renewing his allegiance to the Society, and to the cause in which it was embarked."

Extract of the Report was then read, commencing by stating the satisfactory progress made by the Paris Bible Society in its numerous branches.

Russian Societies continued to promote the Scriptures had been printed by the Society in thirty languages.

Mr Van Rensselaer had distributed of his talent, within a few years, 456,000 copies of a grant of 600*l*. had been presented

to the Calcutta Committee the sum of 1000*l*. had been voted within the last year to the Serampore Committee.

The death of the late Bishop of Calcutta was mentioned with great regret. The Government of Colombo had been graciously pleased to grant a payment of a loan granted to the Bible Society.

American Bible Society had circulated its establishment, 242,000 copies of the Scriptures.

A deep sense of the loss sustained by the death of the late Rev. John Owen, the Committee had to report that the Rev. Mr. Brandram, M.A. of Oriel College, Oxford, and Curate of Beckenham, had prevailed upon to accept the office of Secretary, and they derived much satisfaction from a confident assurance, that the wisdom and judgment of this gentleman would render his appointment a most advantageous to the Institution. He also stated that Thomas Pell, Esq. Fellow of Trinity College, Hartford, Conn., had consented to become the Librarian.

A most mature consideration of the subject, it had been considered most

advisable in every point of view, to offer for the future a salary to the office of Secretary. In doing this, economy had been consulted, especially as it was clearly impossible, by any pecuniary acknowledgment, to make any thing like a compensation for services so invaluable.

The issue of the past year had been 128,000 Bibles and 186,000 Testaments, forming, with the issues of former years, a total of 2,895,474 copies of the Scriptures circulated, exclusive of those issued on the Society's account, in various parts of Europe.

The adoption of this Report was moved by Lord Bexley, who remarked one particular circumstance stated in the Report: that in Iceland the success of the Bible Society had been such, that every cottage in the island was provided with a Bible. Surely this would prompt our Associations to redouble their exertions, till a similar report might be made of England.

Lord Lorton seconded the motion.

Lord Harrowby rose to move the thanks of the meeting to the Right Hon. Lord Teignmouth. The peculiar happiness enjoyed by his Lordship had scarcely a parallel in history. Perhaps he might be allowed to attempt a comparison between the noble President and Sir Christopher Wren, the architect of our metropolitan cathedral, who himself laid the foundation-stone, and lived to see its noble dome ascending to the skies, surmounted by the cross of Jesus.

The Bishop of Gloucester, in seconding the motion, remarked on the superiority of services performed in this cause, to those on which mankind were accustomed to rest their fame. The hero, the statesman, might be made greatly beneficial to their country; but still in their successes, in their triumphs, there was little or no reference to eternity. Here all was important, for all was permanent. A labourer too, in other fields, felt himself involved in constant competition, and not unfeigned contention. Here he freely loves all who love the Bible. The undiminished energy and continuing success which they now rejoiced to perceive, was obtained at the expense of none, but tended to the benefit of all. His Lordship said, there was one statement in the Report at which he was particularly gratified—namely, the progress which the Society had made in Ireland; for he was convinced that the only permanent remedy for the evils which afflicted that unhappy country was religious and moral education.

Lord Teignmouth returned thanks, and said, that if, as had been generally allowed, the existence of the harmony and order of a society depended upon the attention of the whole to religious duties—if the co-operation

tion of the poor in labour and love was maintained in these times by no other tie than the Christian religion, then interest and humanity, as well as Christianity, were united in the support of the great object. They had one happy proof of the benefits of the Institution, that the demand upon their charity increased in proportion to the increase of their correspondence. He congratulated the Meeting that they had outlived all the prejudices and misconceptions which had at first opposed their progress. His Lordship also congratulated them upon their progress abroad, and the great increase of correspondence in the most remote and uncivilized nations. But those immense territories where idolatry and darkness still prevailed, had large claims upon Christian benevolence, and there was little doubt that their charity would produce its fruit. They had seen this in many places; for, in extensive countries, where men were formerly lost in error, ignorance, and superstition, praises were now offered to the only true God, from that book of books which had been given to them by this Society.

The Secretary of the Russian Bible Society, Mr. Papoff, next addressed the meeting. He returned them the thanks of their fellow-labourers in Russia, and begged to inform the Meeting that they had circulated the Scriptures amongst Cossacks and Tartars of various nations, amongst even the Chinese, and to the confines of that vast empire. The Secretary said, that from the progress they were making in various nations, the prospect of all being united in one bond of Christian unity and brotherhood was neither distant nor chimerical. But his friend Dr. Paterson would give them the best account of their progress.

Dr. Paterson addressed the meeting, and assured them, that if the Secretary could have expressed his thoughts adequately in the English language, he would have electrified them with the account he could have given of the progress of the Society in the Russian empire. In Russia the grand principle of distributing the Scriptures without note or comment, was found to be productive of the happiest results. Often had he seen the President of the Russian Bible Society, His Excellency Prince Galitzin, surrounded by the Metropolitan of the Greek Church, the Metropolitan of the Roman Catholic Church, the Bishop of the Lutheran Church, with members of every other religious body known in the empire, and never was a discordant voice heard among them. The effects of the use of the Bible in Russia were far greater than the people of this country have any idea of.

Marshman, from Serampore, presented the copy of the whole Chinese Bible, 'sted after sixteen years' labour.

Lord Calthorpe remarked, that when the great moral effects of this Institution over the whole world were contemplated, it was matter of the highest congratulation that this Institution had been originated and perfected in Great Britain. He said it must be productive of one great public benefit; namely, that of gaining to us in every country the best of allies, and the good opinion of a large portion of the inhabitants of the world. Even the Catholic Priests of France and other countries would soon find that the best mode of recommending themselves to, or securing the affections of, their flocks, would be to support Institutions like the present. He concluded by moving the thanks of the Meeting to the Duke of York, and the other Members of the Royal Family, for their continued countenance to this Institution.

The Right Hon. Charles Grant seconded the motion. He had heard that the funds of the Society were somewhat lower this year than in the former; he did not know whether it was to be attributed to the want of an attack on the Society. He was, for his own part, still a Churchman, and still unconscious of any danger threatening the Church from this Society. And even were such danger apparent, he could not help considering that the Church itself was not altogether the only thing to be considered. The Church which preserved and guarded the doctrine, was surely somewhat inferior to the doctrine it preserves. The fallacy of those who feared the Bible Society consisted chiefly in this, that they argued as if the Society precluded them from the use of comments; whereas it only left every distributor of the Bible to choose that which coincided with his own views.

Professor Satpfer, from Paris, gave some account of the progress of the cause in France. The income of the past year of the Paris Bible Society had amounted to 225,000 francs, or about 8000*l.* sterling. The plan of issuing monthly papers had also been adopted.

Professor Gautier, the representative of the Geneva Bible Society, followed with accounts of a similar nature.

The Rev. R. Daly, on moving thanks to the Vice-Presidents, stated that the Hibernian Bible Society continued to prosper, and to increase both in distribution and in funds. He was rejoiced to know this, feeling as he did, that there was but one cure for poor distracted Ireland, and that was to be found in God's word alone.

It would perhaps surprise the meeting, although the fact was one which might be reasonably anticipated, to learn the disparity which existed between the quiet and the disturbed districts of Ireland, with respect to religious instruction. In Ulster, the proportion of children receiving instruction in schools, when compared with

population, was as 1 in 12; in Munster 1 out of every 500 was a scholar; in Merick, that focus of murder and blood, one child only out of every nine and seventy-six persons was receiving instruction.

He stated these facts to a politician, and called a quack!—Whether quacks would continue to prescribe, in and under all circumstances, the God, as the one sole remedy for the series of mankind.

There was, which he felt parsimonious of bringing before the public—Two millions of souls at present in Ireland, who could speak no Gaelic but the Irish; and in that Gaelic the Bible could be found. So in the Scriptures in this language, when he, after a long search, once copy of the Bible in Irish, he was to pay two pounds sterling for it. The policy of England seemed to have, to convert the Irish by preaching to them. An Act of Parliament formerly made for this purpose, churches were assigned for the purpose of preaching to these poor English, not a word of which they understand. It was further that if it was found difficult to find an English preacher, the sermons might be—in what?—in Irish surely that is *Latin*! It might be supposed few converts were made.

Two millions of our own brethren left for a century without the provision, while within that period more than seventeen editions of the Bible were printed for the use of the principality; and, after all this, he said that the state of Ireland is what? Is it any thing more than a dying cause?

He taught us to be all things to all men when he addressed the Jews, he told them in their own language:—

“And when they perceived that he spoke unto them in the Hebrew tongue, they kept the more silence.” Let us address the Irish in their own language, and we shall have their eyes and their hearts also.

The murders and devastations which had become so common in the south of Ireland had made many ask, Is there no barrier, is there no cure for these evils? He said again, This, this alone was the remedy.

The Rev. Mr. Fletcher seconded the motion.

The Rev. Dr. Pinkerton moved thanks to the Treasurer and Secretary.

The Rev. Joseph Hughes, in acknowledging the vote, most feelingly expressed his sense of the misfortune which he, in common with the Society, had suffered, in the loss of his late colleague. Of his varied excellencies it was needless for him to speak; of the irreparable nature of the loss they were all aware. There were many moral philosophers, but few Bacons; many poets, but few Miltons; many mathematicians, but few Newtons; many Secretaries, but *not one Owen*. The threefold cord was now broken; not by a moral defalcation, not by a mutual disagreement, but by death, which breaks so many other bonds. Nineteen years had the connexion lasted, and, during that long period, who could say that one jarring chord was ever struck, one discordant sentiment awakened? His sorrow could not soon subside, but what mitigation it might receive arose from the announcement of a valuable successor. From his classic attainments, his solid judgment, his deep humility, his sincere piety, his strong attachment to the cause, much confidence arose that his services to the Institution would be important.

The Hon. Mr. Shore and the Rev. R. Newton moved the next Resolution; and Sir G. H. Rose and John Hardy, Esq. the last: after which the meeting dissolved.

NAVAL AND MILITARY BIBLE SOCIETY.

At May 13, the Anniversary Meeting of the Society, for the distribution of Bibles amongst sailors and soldiers, was held in the King's Concert Room, which was very crowded. Lord Visc. Lorton occupied the chair.

The Secretary read the Report, which stated that the Society had been greatly aided by their want of adequate funds; they were determined to proceed in the same way, and not sheath the spiritual sword till all should submit to the sacred

The Institution had received assistance from the Auxiliary in Ireland and Scotland, and also from the Ladies' Association, under the patronage of the Duchess of Beaufort.

The exertions of the ladies indeed had been by far the most efficient, and they had contributed the greatest subscriptions. The Society had appointed an officer to travel from station to station, who had distributed nine thousand copies of the Scriptures, and received in return upwards of 100*l*. This agent had been eminently successful in supplanting blasphemous and seditious tracts, which he feared had been extensively circulated in the army; but, notwithstanding these endeavours to seduce the soldiers, there was a strong desire amongst them for the Scriptures, which desire was manifested by actually purchasing them at cost price. The Report concluded by exhorting the friends of the Bible to

come forward, and repress the current of infidelity which was let loose upon the world.

We learn, with great regret, that this valuable Society is upwards of 1500*l.* in debt.

Lord Calthorpe, in moving that the Report should be received, said, that there was peculiar propriety in the friends of Christianity endeavouring to communicate the benefits of the Scriptures to the preservers of their country. Nothing could be of greater importance than to render the soldier or sailor always prepared for death; nothing could be so great a corrective as the Scriptures for the vices which were engendered naturally amongst a number of men, gathered together as soldiers were; nothing could so well tend to humanize, and make war less savage, as the Scriptures; by making soldiers Christian warriors, and preparing them to endure, with fortitude and patience, the trials and hardships to which they were subject.

Major Mackworth, of the Hon. East India Company's service, addressed the meeting, and said, that he had seen many engagements abroad; he had seen the men form in ranks and rush forward to death without knowing where their immortal souls were to go, or even if they had any. He had, when he was young, gone on the field of battle, and examined the books and papers of the dead; but, he lamented to say, that in no one instance did he ever find a Bible or a Prayer Book amongst them. He expressed his pleasure, however, that this state of things was now happily altered amongst the army, and that the Bible was now the companion of the majority. He alluded, in forcible terms, to the humanity of the British army, which called forth a most impressive testimony from the present sovereign of France; and closed by earnestly pressing upon the wife of every officer who was present, the duty of endeavouring to recover the females of the army from the state of misery and degradation to which so many of them were reduced.

The Rev. W. Coldwell, of Stafford, related an interesting anecdote of two soldiers, who, on a foreign station, had been condemned to death; during their confinement they constantly and fervently read the Scriptures; owing to some favourable circumstances in their case, they received a pardon, and such was the beneficial effect produced upon their conduct, that in less than twelve months they were promoted to the rank of non-commissioned officers. It was thus that the exertions of this Society tended to produce good soldiers, good subjects, consistent and exemplary Christians.

Gambier addressed the meeting at length.

The motion was carried unanimously.

The Rev. G. Clark remarked, that we need not look for personal motives in a case like this: to those high and holy impulses which call upon us to contribute to other Institutions, must here be added the claims of gratitude to those to whom we owe so much. The good order of soldiers in time of peace, was as remarkable as their valour in time of war; but as he cannot be a good soldier who fears death, so he is not a friend to soldiers that does not give them that book which overcomes the fear of death. It was a libel, he contended, upon an honourable and necessary profession, that its members must be reduced to the state of heathens, and rendered as insensible as the horses on which they rode, to fit them for service. It argued great ignorance of that book which teaches every man to do his duty.

Lieut. Gordon adverted to the impediments thrown in the way of our Missionary efforts, by the immoral conduct of our soldiers and sailors, and thence inferred the importance of the friends of Missions assisting this Society. He then adverted to the beneficial effects of religion, as illustrated in one regiment of Highlanders, of which it had been remarked that it ought to be broken up for non-commissioned officers. It contained no less than 500 communicants: no punishment had occurred in the regiment for seven years: there was a fund for the education of their orphans, which was not only sufficient to educate, but also to assist them in settling out in the world. They subscribed a day's pay for every widow belonging to the regiment. At the Cape station they exerted themselves in supporting the Missionary cause, and left 140*l.* which they had subscribed for this purpose; and when they appeared at New Orleans, 600 strong, every man had his Bible. Such was the tendency of true religion; and he therefore hoped the assembly would consider the claims of the Society, and exert themselves to remove that debt which impeded its exertions.

Major-general Orde said, that if, in obedience to an earthly monarch, the soldier went forth to meet his country's foes, surely we should endeavour, in obedience to the King of kings, to promote the salvation of their souls, who were thus called to bear the heat and burden of the day. Surely we ought to remember the thrice repeated exhortations, Feed my sheep—to be merciful after our power—and as we have freely received, we should freely give.

Capt. H. Gordon, R. N.; Thomas Reed, Esq. Surgeon, R. N.; Sir Claudius Hunter, and the Rev. Bryan Burgess, severally addressed the meeting, which then broke up, deeply impressed and highly gratified.

DON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

fiftenth Anniversary of this Society d at Freemasons' Hall, on Friday, h, which was early filled with a respectable assembly. While the e of the Society were collecting, idren of the Jewish schools sung hymns, and some voluntaries were ed on the organ. The chair was ecially at twelve o'clock by Sir Baring, who introduced the bu- y a general statement of the object e of the Society. The object was e version of the Jews: the means by at object was pursued were, 1. the n of Jewish children, of whom i been instructed since the com- ent of the Society, none of whom rned to Judaism; 2. the delivering to the Jews, at the Jewish Episco- pel, in which the types, prophecies, explained; 3. the translating and ing of the sacred Scriptures, espe- e New Testament, among the Jews. than 10,000 copies of the Hebrew stament have already been distri- exclusive of great numbers of Tes- , in the German, Hebrew, and olish languages; many of which ety have positive evidence have not en thankfully received, but dili- perused: yet, notwithstanding the distributed, when it was considered e Jews amounted to no less than six , it might well be inquired what 00 Testaments among so many?

the Chairman had concluded his e children, as usual, sung "Ho- e the Son of David." The Rev. oodd then arose. He spake of the e as a living report, bearing witness own persons of the excellence of titution. He next addressed the e with his accustomed fidelity and , urging upon them the responsi- nder which they were placed, by istricted in the oracles of God;— ms which the Society had upon e maintain a Christian conduct;— ed upon them to pray for a blessing instructions which they had re- The cause of Judah, he said, was e of the world, and the conversion h would be accompanied by the on of all nations; and he there- eated the assembly to pray ear- at these children might, like Sa- ay, "Speak, Lord, for thy servant ," that when they went forth into d the Lord might be with them, e with Joseph; and that whatever id de, the Lord might make it to ; that, like Mary, they might choose i thing needful, and with Timothy

might and godliness profitable for all things, having promise of the life that now is and of that which is to come.

After Mr. Woodd had concluded, the children withdrew; and the Rev. Mr. Haw- trey proceeded to read an abstract of the Report.

It adverts, first, to the domestic occur- rences of the year, and notices the forma- tion of new Auxiliary Societies, or Assoc- iations, at Chichester, Gloucester, Portsea, Derby, Clapham, and Percy Chapel. It states, that there is a manifest increase among our countrymen of enlightened, scriptural zeal for the spiritual welfare of Israel; that the income of the Society has been raised to the amount of 10,924*l.*, and that from Ireland alone, notwithstand- ing the great national anxiety and conflict which there exists, no less than 1150*l.* has been contributed to the funds of the So- ciety. The Report then notices the spirit of inquiry excited among the Jews, and manifested by the comparative frequency of their publications on the subject of Christianity, and the attention paid by many of them to the Tracts and other pub- lications of the London Society. There are at present in the Society's schools 38 boys and 49 girls. The Society have sent out three missionaries during the year, two to Poland, and one to the Mediterranean, and they have at present seven students in their seminary at Stansted preparing for future services.

The Report next proceeds to notice the foreign relations of the Society. It adverts to a periodical work about to be pub- lished in Paris, one prominent object of which is the awakening attention to the conversion of the Jews. It notices the singular circumstance of the chief rabbi of the Jews at Paris accompanying the Rev. Lewis Way to the meeting of the Paris Protestant Bible Society. It states, that in Holland the cause of the Society, though obstructed by many, and, in some respects, peculiar difficulties, is making a steady progress; and especially notices the *prepa- ratory* work going on amongst the Jews at present. The dissatisfaction felt by some of them with the present state of religion amongst their people; the feeling of the necessity of religion that is growing up among them; the gradual diminution of prejudice; the impression which kindness and friendship are making upon them; all these are illustrated by important remarks and observations from Mr. Thelwall. The Report then notices some instances of suc- cess communicated to the Society by Mr. T. and proceeds to advert to the interest excited on behalf of the Jewish cause in

Germany, at Detmold in Westphalia; in Prussia, at Königsberg, Berlin; in Saxony, at Dresden, Leipsic; in Prussian Poland, at Breslau, Cracow, Warsaw; in Russian Poland, &c.; inserting extracts from the correspondence of Messrs. Goldberg, M'Caul, Becker, &c. The Report then notices the voyage of the Rev. Messrs. Way and Lewis to the coasts of the Mediterranean and the Levant; the formation of a special fund at Nice for the support of a mission to Palestine; the proceedings of Mr. Wolff in his visit to Jerusalem, Antioch, &c. with his address at Malta. The Report concludes by insisting on the necessity of an increase of labourers, an increase of funds, and an increase of prayers.

The Bishop of Gloucester, in moving that the Report be received and printed, most powerfully advocated the cause, which, he assured the meeting, met with the firmest support in the city of Gloucester. His Lordship alluded to the recent Anniversary of the Bible Society in that room, and remarked that the greater part of that holy book was written by and for the Jewish nation. They were, he said, bound in gratitude to serve the Jews, who had suffered scorn and derision on their account in days long gone by, and who had been left to perish millions after millions; but they were bound to serve Him more especially, who was the King of the Jews. The diffusion of Christian knowledge was now operating like a well-marshalled army—the batteries were at play, the mines were springing, and recruits were from time to time coming into the camp.

Lord Calthorpe seconded the resolution; in doing which he took occasion to commend, in the strongest manner, the system of educating children upon their establishment. His Lordship commended their attempts for the conversion of the young, whose hearts were more open to instruction and conviction.

Lord Bexley declared, that not one of the great institutions of the country better deserved support than this. The Jews had been trampled upon every where, which

was one great cause of their aversion to Christianity. Our forefathers were deep in the guilt of that oppression, and we should endeavour to atone for the crime by a speedy reparation.

Dr. Pinkerton said, he had seen the existing state of the Jews in the continental nations. Of their moral and civil degradation he should not speak. Their religious degradation was perhaps greater than it had been even at the time of the persecution of our Saviour, when the Apostles pitied them. "Their hand was raised against every man, and every man's hand was raised against them." This was the case every where but in England. They still loved Judea. In Holland the rich Jews procured earth from Palestine, to form their graves; and even the poor strewed a few handfuls of this earth in the graves of the dead, to fix their repose.

Sir George Rose called upon Christians in aid of the instruction and conversion of the Jews, who had so long laboured under accumulated prejudices and injuries. He was happy to say, that from much of both they had lately been relieved, and were now greatly upon the increase upon the continent: but he was sorry to say, that many were kept from professing Christianity through the hatred which they bore to their former persecutors.

Several other gentlemen addressed the meeting, as Major Mackworth, Professor Keiffer, the Rev. Messrs. Cunningham, Thistlewaite, Marsh, &c.; also a converted Jew, the son of a rabbi, returned his thanks for the exertions of the Society on behalf of his nation. In the north of England he met with a man of talent, who spoke very lightly of the objects of the Society, and its effects. He did not suppose they would convert more than one hundred all together. "Be it so (said he); you are a skilful calculator—take your passage now, and calculate the value of one hundred immortal souls!"

Sir T. Baring closed the meeting with an address from the chair, and a collection was made at the doors.

HIBERNIAN BIBLE SOCIETY.

On Thursday, April 10th, the seventeenth Annual General Meeting of the Hibernian Bible Society was held in the Rotunda, Dublin; the Right Hon. Judge Daly, one of the Vice-Presidents, in the Chair.

The Chairman commenced the business of the day by reading the following letter from His Grace the Archbishop of Tuam, President of the Society.

"Palace of Tuam,
April 3, 1823.
"Sir,
"My continued and, if possible, increased

attachment to the great cause which the Hibernian Bible Society has in hand, would not admit of any light reason for yielding to another my right to the chair at its meeting on Thursday next. But, in truth, unforeseen circumstances have occurred to render my leaving my family at this time (unless absolutely necessary) very distressing. There will be no difficulty from among the numerous friends of the Society to select one to fill the chair every way (except the earnest and anxious desire to promote the glorious object of the So-

which I will give place to *no man* far better qualified than I am for inguished privilege. I know that k of mercy prospers, and its pros evidence that it is the work of and may He, by the influence of s, continue to prosper it more and have the honour to be, &c. &c. &c.
(Signed) "POWER TUAM."

Report was read by one of the Se-; and several of the Resolutions spectively moved and seconded by ht Hon. the Earl of Roden and fac Clintock, Esq.; John Leslie Esq. and Rev. Mr. Lloyd; P. E. Esq. and Mr. Kelly; Serjeant Led Rev. Wm. Bushe; Rev. Henry and Rev. J. Petherick; D. R. Ross, l Sir J. K. James, Baft.

Extracts from the Report.

whole number of the auxiliary ins which have been formed or red during the past year is five auxocieties and 30 Bible Associations, a total of 35; which, added to the ions formerly in connexion with d deducting those which have been d, make a total of 147 Bible Insti- of all kinds now in connexion with ernian Bible Society. encourage the formation of Bible tions in those parts of the country here are fewest resident gentry, to e poor in obtaining the Scriptures at rate, and where the poor stand need of such assistance, your Com- have allowed themselves more li- making grants to newly formed as- ns than former Committees consid- themselves warranted to do, in the anded state of your Society's affairs. ave also, with the same view, ap- ted part of your stock of books to ning of lending libraries of the Holy res, under the management of Bible tions; and they have found this mea- be highly beneficial. Wherever braries have been formed they have oductive of the best effects, espe- enabling associations successfully t several difficulties to which they sed in the discharge of their im- duties.

ie operations of the Committee have nsiderably fettered and retarded by o limited accommodation at No. 16, Sackville Street, and by the time ention that were required of them, in more extensive accommodation. re happy to say, that they have now r prospect of seeing that desirable accomplished."

receipts of the Society for the

last year have been from various sources 4343*l.* 0*s.* 11*d.* for which contributions the Committee desire to express their un- feigned gratitude.

"The issues of books from the deposi- tory of the Society have been for the last year 8628 Bibles and 7949 Testaments, which have been issued as follows:

"Sold to Auxiliary Societies and Asso- ciations 6888 Bibles, 6256 Testaments.

"Sold at reduced prices to Subscribers, 1074 Bibles, 739 Testaments.

"Bestowed gratuitously, 666 Bibles, 954 Testaments; making the total issues, of the Society, since its establishment, 312,272 Bibles and Testaments.

"The issue of books falls short of what was reported last year by 78 Bibles and 4015 Testaments. In regard to this dimi- nution the Committee would observe, that it is almost exclusively in the issue of Tes- taments, and that it is nearly accounted for from the circumstance of the Sunday School Society for Ireland having, during the pre- ceding year, purchased at your depository 3000 Testaments; whereas, during the last year, none were purchased by them. Another cause of this deficiency has been, that the efforts of your Committee in form- ing associations, have been alrout exclu- sively directed to those parts of the country where an extensive sale of the Scriptures is not to be expected immediately.

"Previously to the year that now ends, the Auxiliaries and Associations were chiefly in Leinster and Ulster; and in those pro- vinces almost every new Auxiliary and As- sociation requires a considerable supply of books; but, during the last year, your new Associations have chiefly been in Con- naught and Munster, where the sales are, from the circumstances of the people, much more limited. Every year the de- mands of those persons, who are pre- viously desirous of possessing the Scrip- tures, must diminish, because every year a considerable portion of them are sup- plied. Through this cause, the sale of some of your Associations, especially in the province of Ulster, is but a fraction of what it was at their commencement. To give one instance; the Ladies' Association at Coleraine received from your depository, during the year that ended April last, 440 Bibles and 244 Testaments. During the last year they have received only 32 Bibles and no Testaments. The reason is obvi- ous, that nearly all, who in that district, containing about 5000 inhabitants, would receive the Scriptures, were supplied during the first year. The Rosstunor Auxiliary and Association are similarly circumstanced. Their sales have been greatly diminished, because they have supplied with the Word of God nearly all those whom they found

disposed to purchase it, and have now to work their way among a people whose minds are not yet prepared for reading the Scriptures, or for breaking through the obstructions that are laid in the way of their possessing them.

"Your Committee are far from regarding this as a discouraging circumstance. Your work hitherto has been chiefly preparatory: you have done much towards providing those persons with the Word of God who are disposed to receive it; you have awakened a desire in those who possess and value it, to see others possess and value it also; you have acquired much experience and information, and have so systematized your plans of procedure, that you can give immediate direction and assistance to all who are disposed to co-operate with you;

and you have been the instruments of calling forward many labourers into this field of useful exertion. You have already made more than a commencement, in inducing that class of the community to receive and read the Scriptures, who formerly would have been prevented by their own unhappy scruples, or by the influence of others. You have thus, through the good hand of your God upon you, effected much that is important in itself, and more that is important as a preparation for future operations. Still, however, the greater part of your labour is before you; you are now but a little more than beginning to work upon the great mass of the people of Ireland, and, considering the circumstances in which they are placed, you must expect to find your labour for some time more arduous."

WEST INDIAN SLAVERY.

THIS interesting question was brought before the House of Commons on Thursday the 15th of May, by Mr. Buxton, who after a long and argumentative speech moved the following resolution:

"That the state of slavery is repugnant to the principles of the British constitution and of the Christian religion, and that it ought to be gradually abolished throughout the British colonies, with as much expedition as may be found consistent with a due regard to the well-being of the parties concerned."

Mr. Canning considered the terms of this motion too decided and comprehensive. He therefore moved an amendment in the following words:

"That it is expedient to adopt effectual and decisive measures for ameliorating the condition of the slave population of His Majesty's Colonies.

"That, through a determined and vigorous, but at the same time judicious and temperate, enforcement of such measures, this House looks forward to a progressive improvement in the character of the slave population, such as may prepare them for a participation in those civil rights and privileges which are enjoyed by other classes of His Majesty's subjects.

"That this House is anxious for the accomplishment of these purposes at the earliest period that may be consistent with the welfare of the slaves themselves, the well-being of the colonies, and a fair and equitable consideration of the state of property therein."

With this amendment, Mr. Wilberforce and other advocates of the cause of African freedom advised the honourable mover to be content, inasmuch as a step would certainly

be gained by its unanimous adoption, while the possibility of carrying the original proposition appeared doubtful. Accordingly Mr. Buxton withdrew his motion, and Mr. Canning's Resolutions were unanimously agreed to.

At the close of the discussion Mr. B. asked for a distinct understanding of what points of the question had been reached. He wished to know how far they could agree as to the desirable improvement of the state of the negro slaves. If he correctly understood the Right Honourable mover of the amendment, it was his opinion, that the use of the cart-whip might be put an end to—(Mr. Canning assented); that the flogging of females should be discontinued—(Mr. C. assented); that the Sunday should be secured to the slaves as a day of rest and instruction—(Mr. C. assented); that the acquisition of property should be attended with security—(Mr. C. assented); that existing difficulties in the obtaining manumission should be removed—(Mr. C. assented); that the practice of venditioni exponas should be abolished—(Mr. C. assented). He also understood, that the reception of the evidence of a slave in courts of justice was considered a doubtful point. Lastly, he wished to know what was intended respecting the children of slaves, as to their continuance or their release from the condition of their parents.

Mr. Canning replied, that he adhered to the principle of perpetual slavery. He thought that a time must be expected when the children should be born free, but he was not prepared to go farther, or be more explicit on the present occasion.

THE
CHRISTIAN GUARDIAN,
AND
Church of England Magazine.

JULY 1, 1823.

MEMOIRS OF THE REFORMERS.

LUTHER.

[Continued from Page 209.]

The Reformer at once beguiled tediousness of his solitude, and red the apprehensions of his sans for his personal safety, by posing and issuing several ses. One was on the abuse private confession; another, at private masses; a third, on vil of monastic vows, particularly as regarding celibacy; a fourth, in reply to Latome, a divine avain, an opposer of his sentiments, and calumniator of hisiples; besides epistles to many friends and intimates, to exert them during his absence. His chief employ was a transcribing of the New Testament into German. He diligently studied Greek and Hebrew languages to glorify him for his important undertaking, and in prospect of its utility observes, in a letter to Jorff, Rector of the University of Wittenberg: "I find I have engaged in a work which is above strength. I shall not touch the Old Testament till I can have assistance of yourself and my friends at Wittenberg. If it be possible that I could be with you and remain undiscovered in a chamber, I would come; and with your help, would transcribe the whole from the beginning, to the length there might be a very great advantage." JULY 1, 1823.

sion of the Bible fit for Christians to read. This would be a great work, of immense consequence to the public, and worthy of all our labours." How interesting, to peruse in our day this pious and humble language of a great mind, conceiving a project which was to strike the grand blow against the empire of Satan, and form the staple of that holy commerce which was to be carried on between England and Germany in the nineteenth century, under the auspices of the British and Foreign Bible Society!

He called his retreat his *Patmos*. By this term, however, we are not to understand a state of exile, in any way assimilated to that endured by "the beloved disciple." Both, indeed, suffered for the word of the testimony, and both were comforted by the same Spirit. The son of Zebedee, on his desert rock, was visited with revelations of the triumph of the church over her enemies; and the Professor of Wittenberg, in his lone fortress, anticipated the downfall of superstition and error. But while the former was banished through the enmity of a Domitian, the latter was removed to a temporary retreat by an act of amicable violence on the part of the Elector his patron, and not without the connivance, as it has been thought, of Charles himself. The change of situation was yet sufficiently irksome to a man of

his diligent and active character: and though he was well supplied with the necessities of life, and occasionally allowed to amuse himself with country sports, as hunting and fowling (for which purpose he was disguised in the dress of a layman, and bore the name of Yonker George), he could not but sensibly feel the loss of his friends and of his books. He was frequently depressed in spirit, and inconvenienced in body from change of diet and other circumstances. But at intervals he was cheered by intelligence of the progress of the work of reformation. The Augustinians of Wittenberg abolished private masses, and gave the cup as well as the bread to the laity in administering the sacrament of the Lord's supper; while at Zwickau, Nicholas Hausman and Frederick Myconius were preaching a purer doctrine; and at Friberg, Duke Henry of Saxony, with Catharine of Mecklenburg, his Duchess, manifested much attachment to evangelical truth. On the other hand, he could not hear without emotion, that the Parisian divines had published a solemn decree, condemning his opinions; and that Henry VIII. of England had sent out an answer to his writing on the Babylonish captivity: events which seemed to oppose serious obstacles to the reception of his principles in two powerful kingdoms.

The English monarch piqued himself on his scholastic learning, and affected peculiar veneration for Thomas Aquinas. Angry with Luther for treating his favourite author with contempt, and wishing to signalize himself as a literary disputant, as well as to obtain some mark of distinction from the Holy See, he commissioned an ecclesiastic to carry his book to Rome, and present it to the Pope. Leo, gratified by this mark of attention from his royal champion, received the volume, called a "Treatise on the seven Sacraments," with due

ceremony; permitting Dr. Clark the bearer, not only to kiss his hand but his cheek, and conferred on the writer the flattering title of "Defender of the Faith:" a title retained indeed by his successors, but in a different sense from that in which it was originally bestowed. Henry was much elated with this compliment; and it is said that Patch, the court jester, with his accustomed license, thus rebuked his young sovereign: "Prythee, good Harry, let thee and I defend one another, and leave the faith to defend itself!" Luther replied to the King in his usual undaunted manner; but some time after, fearing that his zeal had led him into expressions too harsh to be used towards a crowned head, and thinking perhaps that there was some justice in the advice of more gentleness urged upon him by the Elector, he sent an apology; but the offended monarch spurned the submission, and published the letter with his own answer, "to convince the world," as he said, "that the flattery of a paltry friar could not ensnare him, nor tempt him to retract what he had written, and knew to be right."

In his reply to the Sorbonnists, the Reformer had the satisfaction of finding himself ably seconded by Melancthon. "I have seen," said he, in a letter to Spalatinus, "the decree of the Parisian divines, and also the apology of my friend. From my heart I rejoice. Christ would never have so completely blinded their eyes, if he had not meant to defend his own cause, and put an end to the tyranny of his adversaries."

The irksomeness of his situation, the dangers that threatened the Protestant cause from powerful opposers or injudicious advocates, and the desire to finish his translation of the Scriptures, wrought a length so strongly on the mind of the detained, though not imprisoned Professor, that he thought

fit to quit his retreat, unknown to his patron, and arrived at Wittenberg on the 6th of March 1522, after an absence of about ten months. Such at least was his *supposed* term of absence; for in fact he had previously stolen a visit to his friends, to consult for the welfare of the church and university. He found it not difficult to vindicate his return. Carlostadt, a warm-hearted friend of the reformed doctrine, but whose zeal required to be tempered by discretion, had endeavoured, during Luther's stay at Wartenburg, to effect a change in ecclesiastical matters, but in so disorderly a manner as to alarm the cautious and prudent Elector. Encouraged by his exhortations and example, the populace rose in several districts, broke into the churches, pulled down the images, and committed many excesses. There were also some fanatical persons, as Stork, Munzer, and others, who pretended to a special commission as prophets, but whose rashness could not be restrained by Melancthon and Hausman. A hope of correcting this impetuous spirit is supposed to have influenced the Professor in no slight degree in his determination to return, in which he was not disappointed, as his presence and exhortation had the effect of repressing their tumultuary proceedings.

He now applied himself with great assiduity to the work of translation, in which he was encouraged and aided by John Bugenhagen, Justus Jonas, Philip Melancthon, Matthew Aurogallus, and George Rorarius. Imagination pictures with delight this committee of pious scholars engaged in their hallowed task, whose detail forms so important a page in the history of Reformation. In 1523 they accomplished the first part, which embraced the Pentateuch; then a second, reaching from Joshua to Esther: in the following year they

proceeded with Job, the Psalms, and the three books of Solomon; it appears, however, that the portion of Job cost them more trouble than all the rest, on which subject Luther speaks thus pleasantly in a letter to Spalatinus, in March 1524: "We have such difficulty in rendering Job, on account of the excessive grandeur of his style, that, poor fellow, he seems more impatient of our translation than he was of the consolation of his friends, and is almost determined not to quit his dunghill! I won't say the writer of this book meant it should never be translated, but he certainly stops the press in this third part of our labours." A long period was consumed upon the prophets, the object of these worthy men being to render the work as familiar as possible. The Professor writes again to another friend: "How troublesome it is to make these Jewish writers talk in German, to force them to give up their Hebrew sublimity for Germanic barbarism! It is like asking the sweet nightingale to resign her elegant melody, and copy the monotonous, tiresome cuckoo!" It was not till 1530 that the whole Bible appeared. Luther's anxiety that the translation should be well executed may be gathered from the following circumstances. He used to borrow jewels and stones from the court by means of Spalatinus, to compare their names and colours with those spoken of in Holy Writ; and also made diligent inquiry as to the titles given to wild beasts, birds, and reptiles. He was known to spend a whole month in ascertaining from workmen and tradespeople the signification of a particular word. Melancthon and Aurogallus, with himself, are reported to have toiled so hard on the book of Job, that they frequently wrote but three lines in four days, owing to their desire of accuracy, and extreme patience of investigation. The result, however,

of this labour was a version admired for its justness and clearness; which, though it certainly admitted of subsequent emendation, could not but challenge respect from every impartial reader.

Many bigoted Papists endeavoured to lower the value of this great work in the estimation of the public. They beheld with apprehension the eagerness with which the different parts of Scripture were read by all ranks of people, as they were published, not only in Germany, but in other countries, into whose languages and dialects they were rendered from the Lutheran version. The happy effects were soon visible. Men began to compare the instructions of the priests with the dictates of the Word of God; and found themselves enabled to judge of the received doctrines and established opinions, and to decide on their conformity or discrepancy to the divine oracles. The shades of error and mists of tradition were dispersed in various quarters by the orient beams of truth. At Nuremberg, at Frankfurt, at Hamburg, and at several Imperial cities in Germany, the masses were abolished, the shrines deserted, crucifixes taken down, and relics dissipated. The Elector of Brandenburg, the Dukes of Brunswick and Lunenburg, the Prince of Anhalt, and other potentates, avowed their conviction of the orthodoxy of Luther's opinions, and patronized their promulgation in their respective territories.

In 1522, Adrian VI. succeeded to the pontificate. Soon after his accession he deliberated with the Cardinals on the best means of stopping the progress of Lutheranism, and it was decided that Francis Cheregato should be sent to advocate the cause of the Roman church at a Diet summoned at Nuremberg. In a brief addressed to the states of the Empire, he severely censured them for neglect-

ing to execute the edict of Worms; exhorted them to endeavour to bring back Luther to the bosom of the church by moderate measures, but if these failed, to cut him off as a gangrened member. "Thus Almighty God caused the schismatical brethren, Dathan and Abiram, to go down alive into the pit, and to suffer capital punishment for their disobedience to the authority of the priesthood: thus Peter, the chief of the Apostles, denounced sudden death on Ananias and Sapphira for lying unto God: thus the ancient and pious emperors cut off Jovinian and Priscillian as heretics by the secular arm: thus St. Jerome desires Vigilantius to be delivered over to the destruction of the flesh, that his soul may be saved: thus, finally, your ancestors inflicted condign punishment at the Council of Constance on John Huss and Jerome of Prague, who now seem to be revived in the person of Luther, by whom they are held in the highest veneration *." At the same time he acknowledged, that the corruptions of the Roman court were the source of many of the evils which overspread the church, promised the exertion of his authority in the application of remedies, and requested the advice of the Germanic body.

It was favourable to the cause of the Reformers, that the Emperor, who had been a pupil of Adrian, was forced to absent himself in Spain at this juncture, and that the assembly was presided over by his brother Ferdinand. The princes, availing themselves of the acknowledgments of the Pope, proposed the assembling of a general council in Germany for the reformation of abuses; drew up a list of a hundred grievances†, pointing out the manner in which the ecclesiastical power enslaved the people, robbed them of their money, and en-

* Fasciculus Rerum expectund. fol. 172.

† Ibid. 178.

ed on the jurisdiction of the magistrate; declared they no longer tolerate such opinions; and observed, with re-

Luther, that as his writings and discourses had opened the eyes of the people to these clerical abuses, they could not carry the sentence to execution, without seem to oppress the truth, extinguish the light of the Gospel, and furnish a handle for discontent and rebellion. They offered to use their counsel with the Elector of Saxony from age and infirmity, or to avoid altercation, was (from the meeting), to prevent the Lutherans from making attacks against the church; treated Adrian to begin his reformed reform as speedily as possible.

Finally, they enjoined all to wait the determination of the council, and to subject all objections to the revision of schools appointed by the magistracy; declared, that as priests who married, or monks who had left their convents, were not guilty of a civil crime, they were liable to professional degradation.

Though Luther could not approve of the edict, and animadverted upon it in an address to the emperor, he could not but perceive the real pleasure the advantages which had been gained on the subject by the proceedings at Nuremberg. The reforming preachers generally took courage, and considered themselves authorized to defend the Scriptures, and promote the evangelical doctrine; and the wicked priests continued to retain the emoluments, and exercise the functions, of their cures. The instance of the Saxon clergyman Luther now drew up a regulation of faith and discipline for guidance, and the promotion of uniformity; he also translated the service into German, modified the form of the mass, and removed superstitious observances. He

persuaded his friends to establish an annual committee for the management of church revenues. Under this judicious system, provision was made for the clergy, schools were supported, the sick and aged relieved, widows and orphans protected, sacred edifices repaired, and corn laid up in magazines against periods of scarcity. It is easy to conceive how much the Reformers must have gratified the commonalty by these proceedings; while the course they pursued, in acting rather by the tacit acquiescence than public approbation of the Elector, was calculated to save him much inconvenient dispute with the neighbouring princes*.

The Diet, notwithstanding the general tenour of their edict, having commissioned Faber, Vicar of Constance, to oppose Lutheranism throughout Germany, and Emser, a Doctor of Leipsic, depreciating his scriptural translation, and opposing his tenets in the pulpit and the press, the Saxon champion of the Reformation had need of discretion on the one hand, and courage on the other, in the prosecution of his great work. "It is impossible," he writes to Spalatinus, "that I can be silent when the divine vine truth is in danger. To spread the Gospel is my only object. I never take up my pen to injure an individual. Faber has recently attacked my doctrines; Emser is about to publish something hostile. For me to pass by these things without notice would be to betray the truth: moreover, the late edict itself expressly provides against all attempts to obstruct the progress of the Gospel. For my part I have no fears. The doctrines which I teach I am sure are of God; and I am ready to suffer patiently on their account whatever it shall please him to inflict upon me."

* Du Pin, *Ecc. Hist.* B. ii. c. xv.; Beausobre, *tom. iii.* p. 12, 13.

Pope Adrian filled the chair scarcely a year, and created but one Cardinal. A little before his death he canonized one Renno, who had been Bishop of Misnia, and had defended the Papal supremacy; on which Luther published a writing, entitled, "Against the new Idol, and the new Devil, that is to be set up in Misnia." The Cardinals and Prelates were exceedingly disgusted with the measures of Adrian, both public and private. They considered that he had not strenuously defended the Roman see against the German opponents, and disliked the plain manner in which he was accustomed to maintain his dignity. They chose a very different character in the person of his successor Clement VII. a bastard of the house of Medici.

The new Pontiff, having cut off the head of a Florentine who wagered that his illegitimacy would have hindered his elevation, sent Cardinal Campegio, a negotiator of great address and ability, as his representative to another Diet held at the beginning of the year 1524, with instructions to represent to the princes the fatal consequences that would follow from their further connivance at heresy, and to exhort them to cause the edict of Worms to be executed. The Legate had occasion to observe the progress of Lutheranism as he passed through Germany, in the ridicule with which he was met by the inhabitants of different towns and villages, and might almost have anticipated a request made him on approaching the gates of Nuremberg, by Ferdinand and the other princes who gave him the meeting, that he would decline entering with the insignia of his station, for fear of being insulted by the populace. Notwithstanding the presence of the Diet, the magistrates openly favoured the reformed doctrines, the clergy preached strongly against the corruptions

of the Romish church, and administered the communion to their congregations under both kinds.

The Emperor, who had political reasons at this period to attach the Pope to his interests, supported the representations of the Legate by a formal rescript, as well as by the complaints of his ambassador and his brother Ferdinand against the princes for their lenity to the Lutherans. The Diet, however, knowing the sentiments of many of their subjects, and jealous of their privileges, opposed the rescript, and answered the Legate by referring to the hundred grievances, and demanding a general council. They appointed a meeting of the states to be held on the eleventh of the following November at Spire, to regulate matters in the mean time, and to consider of such parts of Luther's works, as good and learned men in their respective dominions should deem necessary to be submitted to the judgment of the Council itself. They declared, that the magistracies should provide for the preaching of the Gospel without sedition or scandal, and should forbid the publication of libels and caricatures against the Pope and Bishops. The determination of this Diet was neither agreeable to Luther, the Emperor, nor the Legate. The first justly remarked, "If the edict of Worms, which pronounced him a heretic, were to be enforced, why had the Diet directed the merits of his writings to be inquired into in the future assembly at Spire? Again, if an inquiry of this kind was in itself a proper measure, why was he to be condemned and punished previously to the trial which was to determine his guilt or innocence?" The second was indignant at the independence shown by the members of the assembly, observed it belonged to the Emperor or the Pope to summon councils, prohibited the intended meeting, and called Luther a profane savage,

like Mahomet, was seeking to temporal power by diffusing poison of religious fanaticism. hild, seeing matters go from o worse, encouraged a party adherents, consisting of Ferdinand, the Dukes of Bavaria, and of the leading Bishops, to act position to the resolutions of diet; who entered into an action at Ratisbon, and bound selves to execute the edict of ns; to observe the ancient of administering the sacraments; to punish married ecclesiastics; to afford no asylum to bad Lutherans; and, in case of lion, to assist one another all their force. This violent edging had the natural effect of ig the deputies who had fad the Reformers, and disd from Campegio, to meet at s immediately after, and ento a counter confederacy; , in opposition to their Papal saries, they explained the de of Nuremberg in favour of ng Protestantism.

e finger of Providence is here y to be discerned. The forle league of the Roman Ca: princes served to fix those were inclined to patronize the ned doctrines, more decided their apprehensions of the ty- threatened by the union of Papal and Imperial parties. suspected that Ferdinand was unwarrantable methods to se his own election as King of Romans; and the jealousies ensued prevented that con- tion of power which would been necessary to a system of ution. The contentions which after took place between the ror and the King of France lalso to distract still further the ils of the partisans of Rome. t the venturous bark of Re- tion, that had hitherto spread nrvass on a rough sea, and, in ce of numerous enemies, was mceforth to be indebted to the

veering of the wind for speed in her progress; she was now to be helped forward by steady and decisive gales. The Landgrave of Hesse, a prince of great influence and distinguished talent, enjoined his clergy, by public proclamation, to preach the simple doctrine of Scripture as delivered by our Saviour and his Apostles. The Margrave of Brandenburg, Grand Master of the Teutonic order, renounced his vow of celibacy, making an open profession of the Lutheran tenets. Even in the Austrian dominions, the evangelical principles were not only received by the people, but were adopted by many of the higher orders, and by the Professors of the University of Vienna. In Saxony, the Elector Frederick, having sunk under his infirmities, was succeeded by his brother John, a less able patron indeed of Luther, but more avowed and zealous. Frederick had ever observed a cautious policy, had acted the part of a mediator between the Reformer and the Holy See, and though attached to the purer system of faith, had always aimed at avoiding, as far as possible, separation in ecclesiastical jurisdiction or religious communion. But no sooner had John attained the sovereignty, than he determined to throw off at once the Roman yoke, assumed the supremacy in church matters, and employed Melancthon to draw up an apology in defence of the princes who adopted the reformed doctrines. He also commissioned the same divine, in conjunction with Luther, to prepare a body of laws, relating to the form of ecclesiastical government, the method of public worship, the rank, offices, and revenues of the priesthood, which he promulgated throughout his dominions. The example of these princes was followed by the Dukes of Mecklenburg, Pomerania, and Zell; and by the Imperial cities of Nuremberg, Strasburg, Frank-

fort, Nordhausen, Magdeburg, Brunswick, Bremen, and other minor municipalities.

While Luther beheld with satisfaction the success with which it had pleased God to crown his efforts, he could not but feel distress at some disturbances which occurred at this period of a mixed political and religious nature. Not only did the patrons of the old and the new systems give vent to mutual animosities, but persons of enthusiastic imaginations and insolent characters took occasion to indulge in wild speculations, and rising suddenly in different parts of Germany, took arms against their lawful governors, and were guilty of barbarous excesses. This insurrection, known in history by the title of the rustic war, belongs properly to civil narration; but as it was connected with the religious differences of the day, and afforded an opportunity to pious Lutherans to show by their conduct the practical excellence of Christian doctrines, it must not be suffered to escape a cursory notice. Munzer, Stork, and their fanatical associates, encouraged the rebels by their harangues; nor was peace restored till a year of confusion had elapsed. Sovereigns of both parties united in crushing these abominable disorders. The sect of the Anabaptists, which had persisted in arrogating the gift of prophecy, formed a kingdom of the elect upon earth, introduced a community of goods and wives, and abjured all authority, was broken and dispersed; Munzer, their unhappy leader, died on the scaffold; and no less than 100,000 peasants are supposed to have fallen in the different encounters.

The Papists exclaimed, "This is the fruit of the new doctrine; this is the effect of Luther's Gospel!" But Luther, aware of the reproach which such measures would bring on true religion, if countenanced by its professors, had

from the first exhorted the common people to subordination. "Let every one," said he, "beware of sedition as a very heinous crime; and this not only in what relates to external actions, but even to words and secret thoughts. I might augur well of your professing yourselves ready to yield to the precepts of Scripture, did I not see that your boast of regard for pure doctrine and practice are empty words. Not one of your maxims is of evangelical character: they tend merely to promote a worldly liberty; but the Gospel calls us to tribulation, patience, contempt of riches, and even of life itself. What, then, have ye to do with the Gospel, except in making it an excuse for your unchristian purposes?"

The monastery of Wittenberg being deserted by its hooded inhabitants, in consequence of the religious changes adopted in Saxony, the Reformer himself laid aside the monastic habit in 1524; and on the 13th of June in the following year, espoused Catharine de Bore. This lady was of good family, and had been a nun in a convent at Nimptschen, but leaving it with other females, had come to Wittenberg under the conduct of a respectable burghess of Torgau. His enemies made this step a handle of censure, and ridicule, and misrepresentation; but he only acted consistently with the principles which he had professed in his treatise on monastic vows. He gave his friends several reasons for his conduct, such as, that intercourse with Christian ladies had softened his mind, and given him a taste for the charities of domestic life; that his father had expressed a desire of his entrance into the matrimonial state; that as the revenues of the monastery were resigned to the Elector, he might now reside in it as the master of a private family; and that Catharine herself had been very averse to a marriage

Dr. Glacius, the pastor of
mund, with whom he had re-
nended an union, but had
ly acknowledged to Amsdorff,
and of both parties, that if
r himself or Luther had been
sed instead of Glacius, the
would be more agreeable.
dorff informing Luther of this
ration, the latter resolved on
ng his own hand to a female
was pious, handsome, and
ble, though without a portion.
was about twenty-six years of
he was himself in his forty-
id year. He invited three
ls alone to the wedding, Bu-
agen, Luke Cranach the cele-
d painter, and Apelles Solis,
yer. On the 16th, he wrote
palatinus, "I have now stop-
the mouths of those who de-

famed me and Catharine. Come
and dine with us, and endeavour to
procure us some venison. Pray
that God may bless us. In the
judgment of some, I am degraded
it seems; but, I trust angels smile,
and demons weep. Why should
that action be thought wrong in
me, which is allowed in others to
be sacred?" He wrote in the suc-
ceeding year to Stifelius, another
friend: "God of his great good-
ness hath blessed me with a fine
healthy little Luther; and my rib
Kate is in excellent plight, and is
in all things courteous and obliging
beyond my utmost expectation. I
thank God, I would not change my
poor condition for the riches of a
Cræsus."

[To be continued.]

PSALM XXIV.

JEHOVAH's throne is fix'd above,
And bright through all the courts of love
His cherub choirs appear:
Ah! how shall man ascend so high,
A feeble race condemn'd to die,
The heirs of guilt and fear!

Shall towering strength, or eagle flight,
Essay to win the sacred height
By saint and seraph trod?
That living light, that holiest air,
The guileless heart alone shall share,
The pure behold their God.

Yet think not, that with fruitless pain
One tear shall drop, one sigh in vain
Repentant swell thy breast;
See, see the great Redeemer come
To bear his exiled children home,
Triumphant to their rest.

Even now, from earth's remotest end,
Ten thousand thousand voices blend
To bless the Saviour's power:
Within thy temple, Lord, we stand,
With willing heart, a pilgrim band,
And wait the promis'd hour.

Then high your golden portals raise,
Ye everlasting gates of praise,
Ye heavens the triumph share;
Messiah comes, with all his train,
He comes to claim his purchas'd reign,
And rest for ever there!

BOWDLER.

MEMOIR OF MARY CRICK.

[Concluded from Page 224.]

"MARY, who like *her* mentioned in the Gospel, had chosen the good part, took great delight in the service of the church, and in every portion of our inimitable and invaluable Liturgy. She derived also great support and comfort from the ministry of the word, and would willingly lose no opportunity of attending it. She has declared, that often on a Sunday she has been so pressed for time as to be unable to take a morsel within her lips before the morning service, which, nevertheless, she punctually attended, though with an apprehension, that through faintness she should hardly be equal to the due performance of her duty. But it was *her* 'meat and drink to do her Master's will,' and to serve God in the *first* place. *His* word she felt to be more needful and precious to her than her 'necessary food;' and so signally did he support and bless his servant, that she has frequently returned home so invigorated as not to suffer any inconvenience from the want of her accustomed refreshment; whilst, in the mean time, his word has been sweet to her taste, yea, 'sweeter than honey and the honey-comb;' especially when the Saviour was exalted, and his graces to his people magnified. Thus may all of you, my beloved brethren, seek the Lord and his face; seek his strength evermore. Come you to his house with like firmness of spirit, with like zeal and devotion, with a similar desire of praising God, and receiving instruction in the knowledge of his will, and in the ways of righteousness, and you will find as she did, that 'his service is perfect freedom'—that the 'law of the Lord is more to be desired than gold, yea than much fine gold, because it converteth the soul, giveth wisdom unto the simple, enlighteneth the eyes, and rejoiceth the heart.'

"The person whose loss on our own account we now with so much reason lament, once lived in a family where she had few opportunities of attending the public worship of God. This was a great grief of mind to her. Often did she mourn and weep when she heard the church bell sweetly inviting others to a participation of those sacred rites wherein she was not permitted to join. She knew, therefore, from experience how to value those places where she could receive religious instruction, and partake of Christian ordinances. I would hence take occasion to press upon the minds of all servants, to secure, if possible, a situation in such families as fear God and keep his commandments. Let this be your first consideration. It is a matter of the utmost importance. Your eternal safety may depend upon the character of those with whom you live: if the governors are irreligious and immoral, the governed will usually be so likewise. It is natural for us to adopt the habits and maxims of our superiors. Your immediate associates also in such families will generally be of a dangerous description. Be not induced then, I beseech you, by the prospect of higher wages, or any other worldly advantages, to prefer a service in a family where God is forgotten, to one of less emolument perhaps, but where you may enjoy spiritual comforts and privileges. The one is as much more desirable and truly profitable, as the soul is of more consequence than the body. Let all masters of families also take a lesson from this circumstance, and be careful not needlessly to deprive any of their household of the privilege of attending the public services of the church on the Lord's day, or other important occasions. Consider, I pray you, my dear friends, that

have to answer in a degree for souls of all those that are under immediate charge and government. You are bound to consult spiritual no less than their oral welfare. Think of what ~~the~~ consequence your example, your requirements may be! live not only for yourselves, but theirs also. No man liveth to self alone; but every one is answerable for the consequences of conduct, as others are affected; and the greater our influence is more correct and exemplary should be our behaviour. Remember the commendation given by the Lord to Abraham: 'I will show him that he will command his children and his household after that they may keep the way of the Lord.' The care of his father was a leading evidence of his piety and love to God. No man can have a due regard for his soul who is not concerned for the salvation of others, especially those who are in any way connected with him. Make, then, and the noble resolution of Joshua: for me and my house, we will serve the Lord.'

When our dear children came to school for the Christmas holidays they were taken up to see the dying saint: she seemed greatly affected by the sight of them, and said weeping, 'I used to have pleasure in their coming home, but now I should have had pleasure now; but now, alas! I do nothing for them.' Her devoted mistress then said, 'O Mary, you can do the best for them; you can pray for them.'—'Yes,' she replied, with tears, 'that I do indeed! I often of poor old Jacob, raising him from his bed when he was dying, saying, "The God which has sustained me all my life long, the Angel which has redeemed me from all evil, bless me;" and so would I raise me from my dying bed, and say, The Angel which has fed me all my

life long, the Angel which has redeemed me from evil, bless these dear children. And O may all of that generation be blessed! May they have grace to fear and love the Lord; and may he take them to heaven when they die! I often consider too,' she added, 'how the spirit of that patriarch revived when he saw the wagon wheels which were to carry him to Egypt to see his son Joseph; and I long for the wagon wheels to come and carry me to my Saviour in heaven. How glorious a rest, what a beautiful sight will that be!' See how truly great the Spirit of God makes those in whom he resides, be their situation in life ever so humble, or their worldly attainments ever so small. She studied her Bible with a view to profit by it, and to be ruled by its commands; and the saving knowledge of that blessed book gave her a right understanding of God, of herself, and of the world; and inspired her, as it will every one who lays up its words in his heart, with noble and sublime, as well as just and pious sentiments. My dear brethren, fail not daily to consult that sacred volume, which is the repository of all true wisdom. Take it for a lamp unto your feet, and a light unto your paths. Pray that it may be written on your hearts, and transcribed into your lives and actions. 'It will give you more understanding than your teachers; it will make you wiser than the aged.'

"After having passed a sleepless night, our departed friend said, she believed her heavenly Father had kept her eyes waking that she might enjoy sweet communion with him; and that her refreshments, through these waking, painful hours, were greater than any she obtained from natural sleep. So great was her composure, that she gave directions respecting all the circumstances of her funeral, in order as much as possible to relieve those about her from trouble after

her decease. Many other things she said, and with so much calmness and consideration, that her mistress could not help remarking, 'Mary, you seem as if you were only preparing for a journey.'—'So I am, Madam,' she replied with great cheerfulness, 'and the best journey I ever took in all my life: I am going to my dear Saviour.' When Mr. H. according to his usual and laudable practice (a practice which all medical men would do well to imitate, whenever it can be done with safety), faithfully told her the nature and danger of her complaint, she very composedly answered, 'Every body, Sir, must have something to bring them to their end.' To her mistress she observed, 'You have heard, Madam, what Mr. H. has said about me. I beg you will not be agitated on my account. It is what my heavenly Father has appointed, and he might have taken me out of the world by many more painful ways. However, I shall do exactly as Mr. H. directs me, because I think it right to do so.' Several persons with kind intention recommended her to try different remedies, but she would apply none of them without Mr. H.'s permission. This she considered as a matter of conscience, saying, that many people, after having applied for regular medical aid, would secretly take other medicines which might probably counteract the prescriptions of their proper attendant, whereby they both hurt themselves and acted dishonourably by those whom they formally consulted. She charged one of her fellow-servants who slept in the same room with her, in case she should be taken off suddenly in the night, neither to be alarmed herself, nor to disturb any of the family before the usual hour of rising, but to stand by her bedside for some time looking at her, to recollect that *she might* have been that corpse; and to ask her own heart very seriously, whether,

if God had then, or soon should summon her, she were prepared to appear before her Judge. Indeed, it was her constant custom to take every proper opportunity of awakening the minds of those with whom she lived, and stirring them to a due regard for their precious and immortal souls. She said, she was very desirous to depart, if it were God's will; but if he thought fit to continue her life, she willingly submitted to his good pleasure. On this ground, she dared not refuse to do all in her power to take any thing that was ordered her for that purpose, because otherwise she should sin against him; and if his glory would be in any degree promoted by long and very severe sufferings, she would not on any account wish one of them lessened or removed as yet she had had none that she could reckon severe. This she said when labouring under such very acute pain in her side, as frequently made her start and cry out almost involuntarily, at which she was very angry with herself, saying, 'Wherefore do I groan? I can bear all this; and my Saviour will not lay more upon me than he will enable me to endure. How much more did he suffer for me a sinner! His cross was all bitter; but he gives me many sweet refreshments.' This is another instance of that real greatness and dignity of mind which true religion only can inspire. She then prayed most fervently for us, for our children, for her fellow-servants, for all with whom she had ever lived, for all who had used or thought ill of her, for all the parish, and for the whole world. She expressed with tears her thankfulness to her valuable medical attendant for his unremitting exertions, and said, 'I wish him to know how grateful I feel for his attention to me. He has done every thing for me that man can do, and in the kindest way. I am sure he feels for me. No one could do me

any lasting good; for I was sure from the first that my time was come; but he has soothed my pain, and made my passage as easy as human skill could make it.' One day, when her sufferings had been very great, she said, 'If people could feel but for a short time what it is to die, they would not live so carelessly as they do. Thankful, indeed, ought those to be who can undress themselves and lie down in their bed free from pain, and rise up again in the morning to their daily work; but we are apt to be sadly forgetful of these blessings when we are in health and strength. It is an every-day sin, sufficient of itself to condemn us for ever. It is ungrateful and undutiful. We go about our business and think nothing of it, because it is common; whereas every breath we draw, and every step we take, ought to fill us with thankfulness for his undeserved mercies. The good Lord pardon and deliver us!' She added, 'Profession is nothing, and talking is nothing, and feeling is nothing; a religious life is all that can be depended upon, as evidential of our justification.'

"The mother of this faithful disciple was as well as herself a praying Christian; and she prayed not only for herself but for others also. She earnestly besieged the throne of Grace in behalf of her children, and she was a living witness of the success of her prayers. Probably the grace bestowed on her on whom we are speaking may have been the effect of her early and earnest intercessions. 'The fervent effectual prayer of the righteous availeth much.' The conversion of that eminent bishop and great luminary of the church, St. Augustine, may be considered as an answer to the reiterated fervent supplications of his pious mother Monica. Prayer is not only our bounden duty but our highest privilege. God graciously invites and encourages us to lay our wants be-

fore him. He is pleased with our importunity, and would have us look up to him as children to a father in every time of need. A way of access is always open through the all-prevailing mediation of his dear Son, for whose sake he will hear our petitions and grant our requests; and shall we not take advantage of such a permission, and desire all the benefits consequent upon the due use and improvement of it? We know not what mercy we may lose by restraining prayer before God. How can we expect success in any undertaking, if we do not entreat for a blessing from heaven upon it? And if it is our duty as Christians to pray one for another (as the Apostle exhorts us to do), how much more for those who are near and dear to us; especially our children, who by reason of their age and inexperience are necessarily exposed to the most powerful temptations of the world, the flesh, and the devil? We read, that holy Job made continual and particular supplication and intercession through the appointed means for each of his children, lest they should sin and curse God in their hearts, or should at any time have done so. O let us follow his excellent example! Let me enforce upon all parents the practice of this most important duty. Thus only can you expect a blessing to rest upon them and upon your endeavours to promote their welfare. Fail not to recommend your children to the care and protection of your heavenly Father, that through his grace they may be delivered from the corruptions that are in the world, from the deceitfulness of their own hearts, and from the snares of Satan. Entreat the Lord daily, that he would sanctify them in body, soul, and spirit, and preserve them unto his heavenly kingdom.

"Our faithful domestic possessed a most tender conscience, of which,

were it expedient, I could adduce many striking proofs. Little failings of duty, and what may be called by some trifling circumstances, which too many would not perceive, affect those who are renewed in the spirit of their mind, and have advanced to a high degree of virtue and holiness. The last time she received the blessed sacrament at church, for some reason or other, she was induced to put only sixpence into the plate, whereas she had always before been accustomed to give a shilling. She did not forget afterwards that she had felt less liberal on that occasion than she ought to have done, and had given a momentary consent to the suggestions of Satan and her own deceitful heart; and in order to atone as well as she could for this fault, she requested that *two shillings* might be put in for her on Christmas-day, though she could not be present, which was accordingly done. She told me, that if she knew of any whom she had wronged in the slightest degree, either in their goods or reputation, she would entreat their pardon, and with *Zaccheus* instantly restore fourfold. If she had spoken angrily to any person, though on the most just cause, such as the defence of her master's right or credit, she could not rest satisfied till she had apologized for the offence. One day when her mistress went to see her, she felt so very restless and uneasy that she desired to be left alone for some time; but soon after her conscience smote her, for having acted as she thought ungratefully, and she would not go to sleep till she had asked her pardon for what she called her unhandsome and disrespectful conduct towards her. O what a blessing is a quick and tender conscience! The possessor of it will be sure enough not to commit great and heinous sins, when so grieved for what may be almost said to be no sins at all.

This may serve to explain further what I observed before, from the beloved Apostle, that 'they who are born of God cannot sin,' i. e. they feel such a hatred, abhorrence, and dread of sin, that they cannot sin deliberately or continually. Sin is a state or element in which *they* cannot *live*; whereas the unregenerate by evil habit and custom can hardly 'cease from sin.' If *they* do right, it is as much out of course as if the others do wrong. In either case, it is a deviation from their regular method of thinking and acting. Pray, I beseech you, for a tender conscience; that you may be so sensible of your smallest errors and derelictions of duty as to be preserved thereby, through God's grace, from the great offence of wilful and presumptuous sins.

"This eminent disciple was also *charitable* after her power. *Her* faith was an operative faith. It worked by love, and thus evidenced itself to be lively and genuine, the gift of God. Perhaps, like the poor widow in the Gospel, according to her ability, 'she did more than we all.' 'She gave diligence gladly to bestow of her little, and thus gathered to herself a good reward in the day of necessity.' She has clothed several children in this parish. She was always ready to relieve, as far as she was able, the wants of her poorer neighbours; and having cheerfully administered to their necessities whilst living, she was not unmindful of them at her death. She never kept by her any wearing apparel which she had ceased to use, but made it a rule to give away what she left off, and to leave it off whilst it would be serviceable to others. 'We have no right,' she said, 'to spend our money in buying more than we want, or to hoard up that which we possess.' Charity, or Christian love, is declared by the Apostle to be the crown and perfection of all other graces and

2. For its utility and continuance it is accounted the greatest : three : for, when faith shall be in vision, hope be swallowed up in enjoyment, love will abide ever, and be the constant exercise and delight of the saints through the countless ages of eternity.

During the last few days she received much comfort from the persuasion that the end of her earthly existence was approaching. This conviction elevated her spirit, and filled her with unmingled joy. One day she dwelt much on the song : 'redeemed in heaven, and recited several passages from the scriptures. She said, they all were one song; there was no variation there; they all sang, 'Salvation to the Lamb, who had loved and washed their guilty and polluted souls in his own blood. They all ascribed the glory of their redemption to him alone.' Her conversation at this time was so animated, her countenance so beamed, her whole soul so absorbed in love and praise, and such a taste of heaven seemed to pervade her spirit, that her mistress could not help observing to her, 'O, you are quite on the verge of it to-night.' She assented, and said, 'I hope I have got near the top now; I am going up step by step, supported by my precious Saviour's hand. It is he that leads me, or I could not get there by my own strength.' On the morning of her dissolution she was seized with violent pains all over her body. Her mistress, ever attentive to her spiritual as well as her bodily wants, said to her, 'You will not long to be here. Jesus will soon release you.' To which she replied, 'I hope he will; I trust that my dear Saviour may come and fetch me from hence.' In the afternoon, observing some difficulty in breathing, the kind friend said, 'Jesus is near; your faith; he is purifying

you : and when faith and patience shall have had their perfect work, then your rest will be glorious' (alluding to a passage in Isaiah, which she had often quoted with much feeling and satisfaction in the course of her sickness). Upon this she smiled, waved her hand on the bed several times in token of her assent, and breathed out, 'Ay, ay, ay,' in a triumphant tone, 'that rest will be glorious.' As no farther change took place, it was feared she might continue through another night, and therefore an opiate was offered to her, in order to procure sleep. Her voice was much altered, and very weak; but she said, 'I fear I cannot swallow it.' As soon, however, as she was told it was right to try, she made an astonishing effort, raised herself up, and with great resolution drank it down. She then uttered, 'Thank God Almighty!' and lay down. After the power of audible speech had failed, her lips were continually moving in prayer.

"Although she had suffered much pain throughout the whole of her illness, by which trial she was enabled, as I have before stated, to glorify God, and to manifest those graces of faith, love, and patience wherewith he had so largely endued her, yet it pleased her heavenly Father to render her departure most quiet and easy; so much so, that the precise moment when the happy spirit took its flight could hardly be ascertained. When informed of her apparently approaching end, I hastened up stairs in order to commend her soul to God in the solemn and affecting words of our apostolic church; but finding on my entering the room, that she was already with Him whom her soul loved, prayer was turned to praise; and according to her own previously expressed desire, such of the family as were there assembled knelt down, and a pious and excellent minister then resident with us, offered up a thanks-

giving to the Father of spirits for her release from this body of sin and death, and for the grace and mercy which he had bestowed on his servant then just departed in his true faith and fear.

"This, my brethren, is indeed the duty of us all, as members of that one body whereof Christ Jesus in heaven is the glorious head. If we speak of the excellencies of the faithful, it is with a view not to exalt *them*, but to glorify God in *them*, and to magnify him for that great grace which he bestows upon his saints. 'Blessed, then, be the God and Father of our Lord Jesus Christ, who hath blessed this and all other his servants with all spiritual blessings in heavenly things in Christ, according as he hath chosen them in him, that they should be holy and without blame before him in love; having predestinated them unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made them accepted in the Beloved, in whom they have redemption through his blood, even the forgiveness of their sins; according to the riches of his grace, wherein he hath abounded towards them in all wisdom and prudence. And may the same God, the God of our Lord Jesus Christ, the Father of glory, give unto us all the spirit of wisdom and revelation in the knowledge of him; that, the eyes of our understanding being enlightened, we may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints; and what is the exceeding greatness of his power to them that believe, according to the working of his mighty power.'

"Thus have I given you a faithful delineation of the character of the deceased. I think it may safely be affirmed to be that of an exalted Christian. The foundation

of her religion was, as you have heard, placed upon the rock Christ, and laid deep in humility. She was an eminent pattern of faith, hope, and joy in the Holy Ghost; of industry, fidelity, disinterestedness, devotion, thankfulness, patience, meekness, and charity. Blemishes she certainly had, because she was a partaker of our common, human, fallen nature; but they were the spots of God's children. For my own part, I can truly assert, that I know not what they were. Yet I doubt not but she felt inward corruptions, which she knew, notwithstanding the uprightness and unblameableness of her conduct in the sight of men, would bring her in guilty before that just and holy God who searcheth the reins and trieth the heart. These, doubtless, she daily deplored before him, and sought to have washed out in the precious blood of her Redeemer. Whilst from principle of love and duty she studiously and uniformly did all those good works which God had prepared for her to walk in, she utterly renounced her own righteousness as a mean of justification. That she acknowledged to be at the best but filthy rags; and therefore she trusted to the merits of Jesus Christ alone for acceptance. Her righteousness she gloried in, and that only. Therewith she looked to be clothed at the great day of his appearing, and to be presented in that robe perfect and spotless before the throne of God.

"My brethren, the circumstances I have adduced are undeniable evidences of the power of religion in the soul. They are facts which incontestably prove the truth of the divine promises. They show, that the faithful servants of God do not follow cunningly devised fables when they speak of his goodness, mercy, and love to their souls, but are witnesses, experimental witnesses, of their reality and influence. May we

all be enabled to produce equally clear and satisfactory evidences of our conversion to God! May we seek to be led by the same Spirit, and follow our departed friend as she followed Christ! It is of the utmost importance to us all to examine ourselves impartially, and consider seriously, whether we possess this renewed state of heart and mind; whether we are really the children of God, and consequently can entertain a well-grounded hope of entering into eternal rest. Are there any among us whose consciences accuse them of alienation from God, of love to sin, of slavery to Satan, of undue conformity to the world; know that God is greater than your heart, and knoweth all things. If you continue in this state, you must be wretched here and miserable for ever. Without a meetness for heaven, you can have no share in the inheritance of the saints in light. The merits of Christ himself, infinite as they are and all-sufficient for the salvation of the whole world, yet cannot be applied to you if you remain impenitent. 'Without holiness no one shall see the Lord;' therefore, unless you are sanctified by his Spirit you can derive no benefit from his atonement. Awake, then, thou that sleepest, and arise from the dead, and Christ shall give thee light! Seek a conformity to the divine image, that you may be qualified to enjoy the divine presence. Jesus saves his people from their sins. That salvation is begun here by grace and perfected hereafter in glory. Your present redemption from the love and power of sin is the only sure token you can possess of your preservation from the future punishment of it. Close instantly with the gracious offers made to you in the Gospel. Fly to the Saviour of sinners without delay for pardon, grace, and strength. Lose not a moment in securing peace and reconciliation with God through the blood of his

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cross. You know not what a day may bring forth. It may be the last opportunity that is afforded you. 'Behold, now is the appointed time! Behold, now is the day of salvation.' To-day, therefore, hear his voice inviting, persuading, entreating you to turn to him and be saved. 'O stop not your ears and harden not your hearts, lest he swear in his wrath that you shall never enter into his rest.'

"As for you, my friends, in whom the Spirit beareth witness with your spirit, that you are the children of God, you not only enjoy the highest honour and happiness in this world, in the communion and love of the Father and of our Lord Jesus Christ, but you have also in yourselves an earnest of unutterable and eternal felicity in the world to come. The prospect of that glorious rest reserved in heaven for you, who are kept by the power of God through faith unto salvation, will bear you up under all the labours and sorrows, the trials and temptations to which you may be exposed in your passage through this wilderness to the heavenly Canaan. 'You have a strong consolation who have fled for refuge to the hope set before you, which hope is as an anchor of the soul sure and steadfast, and entereth into that within the veil, whither the forerunner is for you entered, even Jesus Christ. Have no confidence in yourselves, but place all your dependence upon God. Trust ye in the Lord for ever; for in the Lord Jehovah is everlasting strength. Lead a life of closer communion with him, and unreserved obedience to him. Be ready to do and suffer his will in all things. Let your conversation be as becometh the Gospel of Christ; avoid every appearance of evil, and study to adorn the doctrine of God our Saviour, at all times, in all places, and under all circumstances. Be not weary in well-doing, but be steadfast and

unmoveable, always abounding in the work of the Lord. Be instant and fervent in prayer, and He who hath begun a good work in you will perfect it unto the day of Jesus Christ. Then sorrow and sighing shall flee away, and sin and

death shall be no more; you shall rest in his eternal kingdom, and be unceasingly employed in ascribing salvation to Him who sitteth upon the throne and unto the Lamb for ever and ever."

THE CHRISTIAN UNDER CONFLICT.

O WERE I landed on that happy shore,
Where guilt defiles, where Satan tempts no more;
On that bright coast, whence sorrow wings her way,
And doubts and darkness yield to radiant day;
Where saints enraptur'd view their Saviour's face,
And share the glories of his boundless grace;
That happy land, where seraphs tune the lyre,
And Adam's sons unite and swell the choir!

Could I but speed with wings of morning light,
I'd turn from earth to heav'n my ardent flight;
I'd quit this scene, this sinful, earthly clod,
Mount up in faith, and dwell with Christ my God.
But ah! the thought, the hope, the wish is vain;
I dwell on earth, and feel my heavy chain;
In Kedar's tent still fix'd is my abode,
My feet still press on Mesech's miry road;
Dark clouds arise and veil yon heav'nly sky,
Waves rise on waves still following as I fly.

Thus reels the bark oppress'd with wind and wave,
No coast to shelter and no port to save;
Each rending plank sends forth the sick'ning groan,
Responsive to some sad, unpitied moan:
Still howls the storm where rocks beneath are spread,
While thunders echo round the seaman's head.

Blest souls! escap'd from life's tempestuous main,
No more to brave its gaping floods again;
Your port is gain'd—ye hail the joyous strand,
Safe guided by your heav'nly Pilot's hand.

Come, gracious Spirit, source of joys divine,
For whom all other joys I would resign!
Lead, lead me to the fount whence comforts flow
To cheer the fainting traveller below.

O lead me to thyself! be thine my will,
And say to ev'ry tempest, "Peace, be still!"
Break, genial morn, dispel each gloomy shade,
With light and love be all my soul array'd.
Bright morning star, one cheering beam convey;
And thou, O sun, bring on the glorious day,
That day which sets th' imprison'd spirit free,
Tears it from earth and centres all in thee.

Thus mourn'd yon pilgrim, when the low'ring sky
Frown'd gath'ring storms and forc'd the heart-felt sigh.
But He who hears affliction's ev'ry moan,
And smiles in love e'en while his children groan,
In mercy sent his Spirit from above,
With tender accents whisp'ring "God is love!"
As breaks the gloom when midnight speeds away,
And morn advances on the wings of day;
So, lighter than the air, his sorrows fled,
As faith drew near, and rais'd his drooping head;
Bade him to rest on Jesu's promis'd aid,
And wait for joys that never, never fade!

RHYMER.

IS ADDRESSED TO A YOUNGER BROTHER
DURING HIS APPRENTICESHIP.

LETTER V.

G.
that mode of private
rich you have adopted
the result of your own
rather than of my sug-
ad that you experience
I had anticipated. In
way you address your
father, may it be always
deep sense of his awful
and immediate presence,
dissimulation or reserve
hand, and on the other,
pharisaical verboseness
nt familiarity.

apprehend your want of
answer my letter will
or some time, and it will
be out of my power to
communications to your
circumstances, I shall in
n, as opportunities may
stitute a few plain and
us remarks on some inter-
tion of Scripture, leav-
o amplify them by your
ations.

iv. 16. "*God is love.*"
not know by sad expe-
should think it impos-
a believer could be so
ned by the multitude of
and encouraging declara-
h are made in the Scrip-
ruth. On the important
the pardon of sin, he is
at his sins are forgiven
Christ's sake. In refer-
e relation he stands in
e is told that he is a child
member of his household

And if he inquires what
him, pre-eminently and
lly, under the Gospel
n, the Apostle declares
love." None, indeed,
liever in Christ can know
this endearing character.
sked he is "a consuming
a God of terror; and

such he was once to us; but I
trust we have been blest with the
surest, the most stupendous, and
most endearing pledge of his love—
redemption and reconciliation to
him by the blood of Christ; and
that in consequence the love of
God has been "shed abroad in
our hearts." If, then, *our* God is
love, how can we be disinclined to
hold frequent communion with
him? how can we fear to ask
largely of him at the throne of
grace? how can we ever be mis-
trustful of his goodness? and why
do we ever fail to return him love
for love, and daily to present our-
selves to him "a living sacrifice,"
which is so "reasonable," so de-
lightful a "service?" It is true
that we occasionally perceive him
hiding his face from us, and exer-
cising us with the rod of correc-
tion. But this discipline is for the
healing, not the destruction, of our
souls; for, "whom the Lord *loveth*
he chasteneth, and scourgeth every
son whom he receiveth;" and
though he hides his face for a little
moment, yet with everlasting kind-
ness he regards his people. O
then let us ever bear in mind his
unchangeable love. Let us bless
him in health and prosperity, and
trust him in affliction and adver-
sity; and remember, that however
our circumstances may vary, his
eternal loving-kindness orders them
all, and that if he has once loved
us he will love us to the end.

These, my dear G. are poor faint
effusions on such a subject; but
God can bless them to you. O
may He who is love itself dwell in
you, and teach you experimentally,
in spirit if not merely in the letter,
"what is its height, and depth, and
breadth, and length," for Christ's
sake. Amen.

N. G.

Who can sufficiently describe the wickedness of the men of that generation? for they carried it to the last act, even to cut off the holy Jesus "out of the land of the living." Nothing but his death would satisfy them, and by demanding that, they filled up the measure of their iniquity. Pilate would have only chastised Jesus, and then released him; but when he proposed this to the people, they all rejected it, "and they cried out all at once, saying, Away with this man." Pilate made another attempt in favour of Jesus, "but they cried, saying, Crucify him, crucify him." Pilate again renewed his offer of chastising and releasing Jesus: "and he said unto them, the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him and let him go." But it was in vain, they would be satisfied with nothing short of his death: "and they were instant with loud voices, requiring that he might be crucified; and the voices of them and of the chief priests prevailed." Luke, xxiii. 18—23. Nothing would content them but that the life of Jesus should be taken away from the earth; and the Prophet, foreseeing this, exclaims, "Who shall declare his generation? for he was cut off out of the land of the living."

The Prophet adds, "For the transgression of my people was he stricken." If we compare this passage with the prophecy of Caiaphas, who though himself a wicked man, spake on that occasion by divine inspiration as the high priest, we may learn who are intended by the people of God. For "being high priest that year, he prophesied that Jesus should die for that nation, and not for that nation only, but that he should gather together in one the children of God that were scattered abroad." John, xi. 51, 52. In whatsoever

view we look at the great and glorious doctrine of our redemption by Jesus Christ, one thing is certain, that none but those who are indeed the children of God will reap any benefit from that redemption. It therefore highly concerns every individual to examine himself whether he be a child of God by faith in Christ Jesus, or not. Now one mark by which the children of God are distinguished from others is, that they have a lively faith in Christ as stricken for our transgressions. Christ crucified is the sole foundation of their hope. By the grace of God they understand, they value, they desire, and seek for the salvation that is in Christ Jesus. They live a life of faith on the Son of God, and their faith in Christ is distinguished from that barren and speculative belief with which hypocrites and false professors of religion deceive themselves, by their devotedness to God in giving themselves up to the service of Him who died for them and rose again. They are, as the Apostle St. Peter describes them, "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." 1 Pet. i. 23. They "have tasted that the Lord is gracious." They come to Christ by faith; there is a real application of their souls to Jesus in prayer, and as they believe in him, so he is precious to them. "They are a chosen generation, a royal priesthood, an holy nation, a peculiar people to show forth the praises of Him who hath called them out of darkness into his marvellous light." 1 Pet. ii. 9. Let the reader then examine himself whether this be his own character (for it is that of every child of God), and let us all reflect upon the danger of self-deception in a matter of such importance. A worldly people careless about their immortal souls, a sinful people loving darkness rather than light,

self-righteous people, having
m but denying the power of
eas, while they are trusting
in own righteousness for sal-
; instead of looking to that
Saviour who was smitten
or transgressions; these can
no reason to think that they
e people of God, nor can
without a change of heart and
ceive any benefit from Christ's
option. No, they will be
en for their own sins, and the
stroke of God's righteous in-
tion shall lie upon them for
and ever, when death shall
them to their last account,
re irreversible sentence shall
ssed upon them at the judg-
seat of Christ.

a judgment-seat of Christ!
; a contrast does this present
e subject we have now been
lering! Here we see Jesus,
on of God, standing before an
t and iniquitous tribunal, and
unrighteous sentence "cut
it of the land of the living."

will appear the same Jesus
l on the throne of judgment,

and passing a just and righteous
sentence upon all his enemies.
When the believer looks forward
to the proceedings of that great
day, and when he calls to mind his
past transgressions and present in-
firmities, where shall he turn for
help? To that very Jesus who shall
come to be our judge. He was
smitten for the transgressions of his
people; and if with a penitent
heart and lively faith we are look-
ing unto him as smitten for our
transgressions, we may humbly
hope, that the stroke of divine
vengeance shall never fall upon us.
At the same time, while the be-
liever reflects on the wickedness of
that generation who put the Lord
Jesus Christ to death, he will not
forget that his own sins were the
cause; and when he considers the
injustice and cruelty with which the
Saviour was treated, he must not
be surprised if he should meet with
injustice, slander, contempt, or
persecution, from a world which
still lieth in wickedness.

LITOREUS.

BRIEF SKETCH OF THE CHRISTIAN RELIGION.

*the Editor of the Christian
Guardian.*

persevering prayer for divine teach-
ing.

A following brief sketch of
Christian religion is a copy of a
script now in my possession,
I believe has never been
d. Though made as concise
ssible, it is intended to in-
the chief peculiarities of the
tian revelation. The argu-
; which support that revela-
and which require us to bow
with implicit submission, are
supposed to be known and
ted. It is not expected, that
rief sketch will either produce
ction in the mind, or promote
religion in the heart, unless
eferences be carefully con-
l with humble, fervent, and

1. The fall of man, and the in-
herent depravity of the human race
consequent on that fall (Gen. i. 27;
Eccles. vii. 29; Rom. v. 12; Ar-
ticle IX.); a depravity involving
so much mental darkness (Eph. iv.
18), moral impotence (Rom. v. 6),
and actual guilt (Rom. iii. 9, 12,
19) as cannot, by any efforts of
man, be overcome (Ps. xlix. 7, 9;
Hos. xiii. 9; Titus, iii. 5; 2 Tim.
i. 9; Article X.). For man thus
lost and helpless there is,

2. A Saviour provided (John,
iii. 16, 17; xiv. 6; 1 John, iv. 9),
whose atonement by death upon the
cross possesses sufficient virtue to
absolve from all guilt (compare

Heb. x. 4, 10, with ix. 14; 1 John, i. 7, ii. 1, 2), and whose grace has sufficient energy to destroy the natural enmity of the carnal mind, and to make fallen man partaker of that new and divine nature without which no man can see the Lord (John, iii. 3, 5; Heb. xii. 14; 2 Peter, i. 3, 4).

It may be proper to observe, that this all-sufficient Saviour (Is. lxiii. 1; 1 Cor. i. 30; Heb. vii. 25), uniting in his own person the divine and human natures (John, i. 1, 14, 16; Phil. ii. 6, 8), possesses, in consequence of the former, the power to become substitute for the guilty (John, x. 15, 18); whilst his human nature enables him to make atonement in that nature which sinned, and to sympathize in the trials of those whom he has undertaken to redeem (Heb. ii. 10, 14, 18; iv. 15). Such a Saviour provided, we learn,

3. The necessity of a personal interest in him, in order to our acceptance with God (Acts, iii. 18, 23; iv. 12; John, iii. 18, 36; 1 John, v. 12; Article XVIII.), a blessing which cannot be obtained by any works of righteousness, because none are in our power (Gal. iii. 21, 22; Collect, second Sunday in Lent—Nineteenth Sunday after Trinity; Homily for Whitsunday); nor by any qualifications of which we can possess ourselves to make us fit objects of the divine favour; because the Saviour was promised on the ground both of man's actual exposure to condemnation (Gal. iii. 10), and of his total inability in any way to save himself (Luke, xix. 10; Rom. iii. 20; viii. 3). Even the plea of sincere instead of perfect obedience in point of justification before God, is an acknowledgment of defect which destroys all claim to eternal life, since it is written, that he who offends in one point is guilty of all (James, ii. 10), and the holiness of God is such as

to forbid his receding from the strictness of the requirement, "Do this and live" (Gal. iii. 11, 12; Rom. xi. 6). A personal interest in the Saviour, whereby are insured to us every spiritual and eternal blessing, is therefore the effect alone,

4. Of faith (Rom. iv. 5—10; Acts, xiii. 38, 39; Gal. iii. 26; Article XI.); which faith is the gift of God (Eph. ii. 8; Phil. i. 29; Heb. xii. 2), yet acquired in hearing and reading God's word (Rom. x. 11, 17), and in answer to humble, persevering prayer (Mark, ix. 24; Luke, xvii. 5). This faith, wrought in us by the Spirit of God (2 Cor. iv. 13), gives,

5. Pardon of sin and peace of conscience (Rom. v. 1; Isaiah, lvii. 21; Eph. i. 6, 7), because it leads us to rely on the finished work of the Saviour; and teaches us to seek our peace where God finds satisfaction made to his justice in that obedience unto death of the Lord Jesus, which forms a perfect expiation of our transgression of his holy, just, and immutable law, and establishes that law in all its spirituality and extent, as a equitable rule in the moral government of his creatures (Rom. iii. 2—31; Isaiah, xlii. 21; 2 Cor. v. 21).

7. Holiness of heart and life produced by the Holy Spirit, the purchase, the promise, the gift of the Saviour (Luke, xi. 13; John, xvi. 7, 14; Rom. viii. 9; Eph. i. 13), the great design of whose agency is to enlighten the mind (1 Cor. ii. 10—14; Eph. i. 18; Whitsunday Collect); to renew the heart (Ez. xxxvi. 26, 27; Collect for Christmas Day); to regulate the conduct (Rom. viii. 1; iv. 14; Collect, ninth Sunday after Trinity); and thus to prepare us for glory (Rom. viii. 23; xiv. 17; Gal. vi. 8; Col. i. 8—12; Art. XVI. Y.; Collect, Sunday after Ascension Day).

Such, it is presumed, forms a correct though brief statement of Christianity, as comprehending the great doctrines of original and actual sin, justification by faith, regeneration by the Holy Spirit, adoption into the family of God, personal progressive sanctification, full and eternal salvation.

According, then, to this view of divine truth, the Christian indeed must be a peculiar character; he must have been humbled under a sense of his guilt and depravity (Rom. vii. 9, 24); he must have fled from the wrath to come for refuge to the hope set before him in the atonement, intercession, and grace of the Lord Jesus Christ (Heb. vii. 18; 1 Pet. ii. 24, 25); he must have seen the equity of the requirement to become a new creature (Rev. xxi. 27; Ez. xviii. 31, 32; Rom. xii. 1, 2; 2 Cor. v. 17); and felt his need of the Holy Spirit (Eph. ii. 1, 5; John, vi. 63; Rom. vi. 4, 14). He must have sought these blessings by earnest and instant prayer, in patient meditation on the word of God, and in the diligent use of all the means of grace; and having obtained pardon, peace, and strength, he is induced and enabled to run the way of God's commands with alacrity and perseverance; not as one who like a bond-servant is working for a reward; but as one who like a child to a tender parent is actuated by the most ingenuous dispositions. His life is a life of penitence, faith, and love. His penitence is daily excited by a sense of his deficiencies both in the inward graces of the soul, and the outward tenour of his conduct; his faith is kept in exercise by a daily need of pardoning mercy and sanctification; and his love prompts the inquiry, What shall I render

unto the Lord for all his benefits done to me, in the pardon of sin, in the gift of his Spirit, in the sense of his favour, in the hope of his glory? An inquiry which leads him to renounce the maxims of the world, as if at variance with the will of his heavenly Father, which prepares him to pass "through honour and dishonour, through evil report and good report," in the performance of every good work; and which fills him with all those graces and fruits of righteousness whereby the moral image of the Saviour is reflected in his people, the honour and glory of God promoted in the world, the souls of his fellow-creatures benefited, and a meetness for the inheritance of the saints in light matured and perfected. So that, notwithstanding the constant struggle against sin and corruption within him, and his natural weakness and insufficiency, and his total renunciation of all dependence on himself, and all claim of merit in any of his services, he actually is the only character distinguished for real piety and usefulness. Where nothing of this character is formed there can be no hope of salvation; and every consideration which the shortness of time and the nearness and duration of eternity can excite, urges an immediate compliance with the divine admonition, "Seek ye the Lord while he may be found, call upon him while he is near."

May God grant that this may be productive of beneficial effects in awakening some careless sinner to the way of the Lord!

I remain, Sir,
Your most obedient
Humble servant,
MONITEUR.

REVIEW OF BOOKS.

A Treatise on the Genius and Object of the Patriarchal, the Levitical, and the Christian Dispensations. By George Stanley Faber, B. D. 2 Vols. Pp. xxiv. and 431; and xx. and 438.

"THEOLOGY," says Mr. Faber, in the preface to these volumes, "is a mine which cannot be very easily exhausted;" and unquestionably the pious and diligent inquirer will, while pursuing his researches, continually deduce instruction and edification. But there are some parts of this great mine, which however valuable in particular circumstances, can scarcely be considered as of general importance. Such is, in some degree, the case with the present publication. It will be found highly interesting to the theological student; it may be said completely to subvert the Warburtonian theory; it demonstrates the fallacy of the Socinian scheme; it contains much that is excellent and instructive, but it is not perhaps generally conducive to Christian edification.

Mr. Faber's purpose is to establish a system relative to the genius and object of God's ancient communications to man, which is more scriptural than that of Bishop Warburton, who attempted, as most are aware, to demonstrate the divine legation of Moses from the absence of any intimation in his writings of a future state.

The expediency and importance of entering fully on this topic very much depends on the degree in which the sentiments of Warburton at present prevail. We have always felt that the Bishop's system almost died with him; and have indeed often suspected, that his Lordship had himself found some of the arguments of his opponents so embarrassing, that, if not actually convinced of the fallacy of his positions, he was yet very much indisposed to proceed in their demonstration.

Mr. Faber commences his work by an introductory chapter on the peculiar genius of the three dispensations, in which he states,

1. That the genius of patriarchism was *universality*; that the apostasy of Cain consisted in a rejection of the doctrine of the atonement; that the apostasy of his descendants matured into absolute infidelity, and overspread the face of the whole earth; and that the apostasy after the flood consisted of astronomical hero-worship, while the doctrine of the atonement was strenuously retained. 2. That the genius of the Levitical dispensation was *particularity*; and, 3. That the genius of Christianity, like that of patriarchism, is *universality*.

The object of the three dispensations is also thus stated by Mr. F.

As the substance of all the three dispensations is the same, *a triple cord not quickly broken*; so, with some shades of difference, the object of all the three may be pronounced the same also.

Of the Patriarchal dispensation, the object was to *inculcate the doctrine of Redemption with its necessary concomitant the doctrine of a recovered happy immortality*.

Of the Levitical dispensation, the object was to *preserve the knowledge of the true God in the midst of surrounding idolatry, and to perpetuate and confirm the aboriginal doctrine of redemption, with all the blessed consequences which flow from it*.

Of the Christian dispensation, the object is still to *enforce the same vital doctrine, namely, the doctrine of redemption through a divine Mediator, and the consequent certainty of eternal life: but to enforce it with a degree of clearness and fulness, which can only spring from a now actually completed deliverance.*—Vol. ii. p. 316.

Through the whole of these discussions, Mr. F. displays great learning, extensive reading, acute argument, and solid piety. But we are at the same time compelled to observe, that his boldness of conjecture, and attachment to hypothesis, have led him to advance in some instances unguarded, and in others erroneous positions, which very materially diminish the value of his production.

To illustrate this assertion, we extract the commencement of the third chapter of his first book.

The second argument of Bishop Warburton, by which he would prove the subject

11 first parents to natural religion paradisaical state, rested, as we see, upon the gratuitous assumption, six days, in the course of which I to have fashioned the material of Chaos, were six natural days, these brief periods which are measured by the revolution of our planet round

so far from allowing the propriety of the assumption, I will venture altogether to deny it: for, that the six demiurgic days, instead of being nothing more than six solar days, were each a period of considerable length, may be proved, *analogy of language*, partly by the *necessity of the narrative*, partly by *tradition*, and partly (and that is the strongest) *by the discoveries, or post-discoveries of modern physiology*.—Vol. i. pp. 111, 112.

who are plain men, it appears that there was no anteparadisaical state, and that there is no natural religion. Mr. F. is right, however, that each of the six days of creation was not a solar day but a period of considerable length, demands serious notice, especially in so many ears to us contrary to the opinion of God. He supports his opinion from the analogy of language as follows:

God laboured six natural days and on the seventh natural day, the very first statement will unavoidably imply that he resumed his labours on the eighth natural day, or on the first day of the second natural week: just as in the human commemorative sabbath, the command is to labour six natural days and to rest on the seventh natural day. The very turn of the command implies that his rest is to terminate with the seventh day, and that his labour is to resume with the eighth.—

God did not resume his creation on the eighth natural morning, but he certainly certainly extended the limits of the seventh natural day: extended beyond the limits of the seventh natural day, a single natural day could not be the measure of the sabbath.—Vol. i. p. 114.

Mr. F. proceeds to argue, that the seventh sabbath not having yet begun, the seventh day must be according to the Samaritan chronology more than, six years long; and that

therefore each of the six days of creation must have been periods of at least SIX THOUSAND YEARS. Now, all this appears to us most gratuitous assumption. The Scriptures say, "On the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made." But this has nothing whatever to do with the resumption of the divine labours. A human artificer completes a work in so many days, rests from that work on such a day, and refreshes and recreates himself at a given time. But no man is justified from such a statement in asserting, that the artificer did or did not begin at any subsequent period any similar undertaking. Nor are we any where authorized to assert, that because God completed the heavens and the earth, and all the host of them, in six days, and rested on the seventh day; that his rest was either confined to that seventh day, that it still continues, or that the divine wisdom and power may not have produced, or be still producing, in the regions of the universe far apart from our system, similar manifestations of his glory.

So, on the necessity of the narrative, Mr. F. remarks,

We are told, that God created every plant of the field before it was in the earth, and every herb of the field before it grew: whence, as Bishop Warburton justly observes, we are obliged to conclude, that God created the whole vegetable family, not in a state of maturity, but in the condition of seed previous to germination. Now, the whole vegetable family was created on the third day; birds of every description were created on the fifth day; and beasts, and reptiles, and man, were created on the sixth day. Such being the case, it is clear, on the supposition of the six demiurgic days being six natural days, that, without a miracle, all graminivorous, and seminivorous, and fructivorous animals must have perished through hunger: because, on such a supposition, the vegetable seeds, which were created and committed to the earth on the third day, could not, in the ordinary course of germination, have produced a sufficiency

of food for non-carnivorous animals created on the fifth and sixth days in time to save them from destruction by famine.—Vol. i. pp. 117, 118.

Here we are compelled to differ both from Bp. Warburton and Mr. Faber. We believe God created every plant perfect before it grew, in a similar sense as he created every animal perfect before it was produced in the ordinary way; that every plant, whether herb or tree, bearing seed or fruit, &c. was actually produced in its full and fair growth; that the trees were as perfect in their kind at the moment they were created, as man was in his; and that the world, at the close of the third natural day, exhibited not the bare and naked appearance of a new sown or planted nursery-ground, but the same diversity of vegetable productions, of trees, shrubs, and herbs, as are to be met with in the same climate and at the same season of the year in modern times; with only this difference, that the fruits, &c. would be more excellent: no plants were then noxious, there were no decayed nor dying trees, nothing which could in the most remote sense convey the idea of imperfection or decay; and this we conceive is a fair conclusion from the strict meaning of the original terms made use of by the sacred historian; so that, at the moment of their creation, the cow and the ox might feed, &c.

The argument from tradition is equally fallacious. How soon are the most striking events distorted and disguised when they become the subject of oral tradition! Take for instance the destruction of the Assyrian army, as recorded in Isaiah, xxxvii. and compare it with the story of Herodotus, derived from the Egyptians, of the same event: recollect too, that it took place in a neighbouring country; that the Egyptians had strong reason to remember Sennacherib; and that not more than two hundred and thirty

years elapsed between the destruction of the Assyrian host and the birth of the historian. Now, with such a specimen of the early corruption of tradition, we may be justified for treating very lightly any arguments deduced from so fallacious a source, concerning an event which took place six thousand years ago, when it may fairly be doubted whether, except the Bible, there is a single fragment of any work in existence which was committed to writing three thousand years after that event.

The discoveries of physiology form the last argument brought forward by Mr. Faber, and evidently in his judgment the strongest. It has been ascertained, on making excavations into the earth, that relics of various animals are found which do not now exist. Now, as no class of animals was destroyed at the deluge, and it is assumed that none have been exterminated since, it is contended, that these must have been destroyed by some convulsion prior to that event. The supporters of this system derive encouragement from not being able to find among these fossil remains any fragments of the human frame, and from various calculations of the length of time necessary to transform wood into coal, &c. But this is, to say the least, very inconclusive reasoning; and he who builds any system on such a foundation can never calculate on its permanency. Cuvier has himself pointed out, as quoted by Mr. Faber, circumstances under which several whole classes of animals might be destroyed. We know not how long a period of time is necessary to reduce either animal or vegetable substances to a fossil state. Fossil remains of the human species may yet be discovered in some of the unexplored regions of the earth; while at the same time it is more than probable, that the number of the human species in existence at the time of the de-

luge bore a far smaller proportion to the number of animals than has been the case in any subsequent period : and the countries where the antediluvians lived certainly afford far less opportunity to research than most other parts of the earth; not to add, that the climate, &c. would be less favourable to the preservation of such remains.

We have dwelt the longer on this subject because we are deeply convinced of the danger of tampering with sacred Scripture. Why did the Almighty make use of the term six days, if periods of several thousand years are meant? Was it intended to keep the majority of mankind in ignorance as to the real time employed in the work of creation? and has the expedient at length failed? Mr. F. indeed says,

Perhaps I need scarcely remark, that in Scripture nothing can well be more indefinite than the term, which we translate by the English word *day*. Sometimes it denotes a *single revolution of the earth round its axis*: sometimes it denotes a *revolution of the earth round the sun*, or what we call a *natural year*: sometimes it denotes a *whole millenary*: sometimes it denotes a *period of probably great, but of wholly undetermined length*: and sometimes it denotes *all the six demiurgic days collectively*; that is to say, *all the six demiurgic days viewed as jointly forming a single demiurgic day or period*. Thus, in truth, the term *abstractedly* would be more accurately expressed by the English word *period* than by the English word *day*: for the context alone can determine, what *specific* period it may describe in any particular passage; though doubtless, in common speech it is ordinarily employed to set forth a *natural day*, or a *revolution of the earth round its axis*.—Vol. i. pp. 112, 113.

But here Mr. F. is incorrect. The term *day* never denotes a whole millenary; and in both the instances to which he refers, a particle of comparison is introduced: "A thousand years in thy sight *are* but As yesterday when it is past, and as a watch in the night." "One day is with the Lord as a thousand years, and a thousand years as one day." The obvious meaning is, that those periods, which are long in human imagination, are nothing

to the Divine Existence; and that he views all the events of past or of future ages, with the same facility as we can review the events of one day or of one watch in the night.

But even were Mr. Faber correct in stating, that nothing can be well more indefinite than the term we translate *day*, we must still protest against the idea that it is used for widely different periods in the same sentence. Ezekiel was directed to lie on his side a certain number of days each day for a year; and from this and other passages we are justified in interpreting the prophetic periods according to this precedent. But to translate the term by the word *day* in one part of a sentence, and by *six thousand years* in another, is altogether unjustifiable.

The length of this discussion compels us to notice very briefly the other parts of the work. We do not apprehend, that the patriarchs possessed any such clear idea of an incarnate Saviour as Mr. F. imagines. Abraham, indeed, "rejoiced to see the day of Christ, and he saw it and was glad." Most probably he was enabled in some extraordinary way to discover the meaning of that typical sacrifice which he was directed to offer. But it is highly improbable, that the succeeding patriarchs possessed any very clear views of redemption by the sacrifice of a Redeemer; it is still less probable that they should so communicate those views to their posterity, that the Gentiles should be induced to adopt human sacrifices in expectation of the coming of the incarnate Deity, or under the idea that he was already come; but least of all is it probable, that while this knowledge was perpetuated among the Gentiles it should so totally perish among the people of God, that notwithstanding the types, and shadows, and lively oracles, not a single trace should be found existing among the Jews, but that the

most favoured of the disciples should shrink back at the very mention of such a sacrifice, and say, "That be far from thee, Lord: this shall not be done unto thee;" and that from the period of the crucifixion the doctrine of the cross should be to the Jews a stumbling-block, and to the Greeks' foolishness.

Mr. Faber has in the course of his discussion thrown considerable light on the book of Job. This he considers as the production of Moses; that Job was the same person who is mentioned in Gen. xxxii. as Jobab, the great-grandson of Edom, and that the object of the book is to establish the sinfulness of man, the impossibility of his justifying himself before God, his consequent need of a Redeemer, and the doctrine of a future life to be obtained through that Redeemer.

The State of the Metropolis; or, the Importance of a Revival of Religion in London. By the Rev. James Haldane Stewart, M. A. Minister of Percy Chapel.—Hatchards. Pp. 22. 12mo. 1823.

ABOUT two years ago, Mr. Stewart printed and circulated a tract recommending sincere Christians to unite in earnest prayer for the general out-pouring of the Holy Spirit, which has excited in many quarters a much greater degree of attention to the distinct personality, work, and offices of that divine Agent than had previously existed. Many who had occasionally prayed for divine assistance have been much more lively, urgent, and habitual in interceding for this inestimable gift; and in consequence, agreeably to Mr. Stewart's suggestion, periodical meetings for prayer have taken place among different denominations of Christians, and courses of sermons have been preached on the various operations, influences, offices, &c. of the Holy Ghost.

Observing these effects which have, under the divine blessing, so happily resulted from his former exertions, Mr. S. has been induced to press the subject still further, and, in the pamphlet before us, to urge upon all the duty of earnestly interceding for the same divine influence to produce a revival of religion in this great metropolis.

He states the importance of such revival from the peculiar circumstances of this immense and rapidly increasing city; its vast population, 1,200,000 souls—their nearness to us as countrymen, relations, persons living within our view—their influence over the whole empire, London being for a part of the year the residence of almost all the higher orders of the community, whose character and example must by various channels, especially by means of their numerous servants and connexions, produce a corresponding effect throughout the empire; and touches upon the honour conferred on London, as the centre from which religion is flowing to distant nations by means of Bible, Missionary, Education, Tract, and other Societies, and as the metropolis of the greatest empire of the world.

He then draws a most lamentable picture of the present state of London; we wish we could say more lamentable than true; but, alas! iniquity abounds to a fearful degree, and especially on the Lord's day.

It is painful to revert for a moment to such glaring sins. What is the picture of London on the sabbath day? It commences in the morning with placards of Sunday newspapers, inviting its inhabitants to drown the thoughts of the sabbath in the news of passing politics. It proceeds with the opening of many shops and markets, exposing to public sale the common articles of life. It reaches its noon-day by the passing of public coaches to and from all parts, with the same unconcern, as if Almighty God had never appointed a day of rest for man and for beast. Its evening closes with the overflow of a multitude of tea-gardens, and places of low amusement on every side,

are frequent scenes of intoxication on any other night in the week.

Sabbath of God, the day of peace and rest, is more polluted than any day.

What is the exertion made by the authorities, to prevent the profanation of the sabbath? Let those say who attempted to enforce the laws, but were soon compelled to cease so irksome office, from the little encouragement they have received, or rather the many evils which have been thrown in their way, and what is the state of our churches here outward profanations of the sabbath place? Let those answer this question, who are present when the office of the Holy Sacrament is performing, or at evening service. If it was said that there were six thousand stated communicants of Temple Bar, though there are three hundred thousand inhabitants, it be to under-rate the number?

Mr. S. next presses upon ministers and devout Christians the duty of attempting a revival, the encouragement to look for it at the present period, and the means which are adopted for this end.

What then can be done to promote this?

We read with attention the Acts of the Apostles, particularly the former part, we observe, that, while the gracious power of the Holy Ghost was the efficient cause of the piety of those days, the means were used were these: 1. Fervent prayer to God for the gift of the Holy Spirit. 2. Not only upon the day of Pentecost, frequently during the progress of the revival. 3. The calling sinners to repentance, the constant preaching of the Lord in his glorious fullness, and in all his offices. 4. The intimate union of the disciples, boldly coming out from the world, living in harmony and brotherly love, forming the doctrine of God our Saviour a conversation becoming the Gospel, coming with affection those who were walking in the truth, and at the same time strongly discouraging insincere professions. These were some of the principal means then used.

If adoption of this course would be the commencement of a revival of religion, conformity to this the following steps may be recommended.

Ministers, in their private chambers, to meditate and ask counsel of the Lord upon this important subject, and to make an occasional topic in their public sermons.

Such ministers as reside in the same neighbourhood, privately to meet with their brethren for united prayer and consultation.

For private Christians to bear this subject in constant remembrance in their closets, in their families, and in their social religious circles; so that by frequent consideration the desire for this revival may become strong, and fixed and habitual.

For those ministers in London, who particularly feel the importance of the subject, if such a meeting can be arranged with propriety and suitableness, to assemble in devout prayer and humiliation, acknowledging their past remissness, humbly supplicating forgiveness through the merits of Christ, and at the same time specially entreating the divine aid in this work, as well as a gracious out-pouring of the Holy Spirit on this city.

Now we perfectly approve of all this; but here, as we intimated with reference to Mr. S.'s former publication*, we are compelled to say, This is not enough. More, much more, may and ought to be done both by ministers and by private Christians than is even here hinted at. It is our duty to pray for the out-pouring of the Holy Spirit—to pray for this not merely weekly but daily, in our private, our family, our social, as well as our public worship. But our prayers must be accompanied with zealous and active exertions to effect the desired object.

It may indeed be questioned, whether pious ministers in London can in general undertake more personal labour than they now perform. Some of the most eminent are, it is well known, compelled to quit the field for a season; and the valuable writer of this pamphlet has only recently been able to resume his labours. But much may still be effected by their influence, by their pens, and through the instrumentality of their people. We apprehend, that Sunday and other schools may be still exceedingly increased; that many thousands of children are still in a neglected and perishing state; that whole classes of people have been hitherto left to perish in their sins, with scarcely an effort for their conversion (we allude especially to the lower orders of Irish); that numerous bodies of clerks, artificers, apprentices

* Christian Guardian for 1821, p. 424.

tices, servants, &c. are accessible in various ways; and that if therefore the members of large and established congregations were suitably addressed by their respective ministers, some plans might be adopted, which, under the divine blessing, might be productive of a great and blessed effect. These hints, however, must suffice for the present; in the mean time, we earnestly recommend the present tract to the notice of our readers, and pray God it may be accompanied with abundant success.

A Dream in a Mail Coach.—Pp.

28. Hatchards. 1823.

UNDER the similitude of a dream, the writer of this little tract has, in a very sensible and ingenious manner, exposed several of the leading objections which are made to attempting the conversion of the Jews; we cannot but feel, that it is admirably calculated to remove the prejudices which many still entertain; and we trust the following specimen may induce our readers to circulate it as they have opportunity.

I confess I was somewhat disheartened by this interview; but went on, and in the next house congratulated myself on having found a man who had evidently paid a good deal of attention to the history and antiquities of the Jews. This I discovered from some general remarks which I led him to make before I brought forward the subject of the Hebrew New Testament; but when I did, he replied at once, "Pooh! Sir, it is all nonsense. What is the use of giving them a book which they will not read?"—"Sir," said I, "we have good reason to believe that they *will* read it."—"No, Sir," said he, "you may be assured they will not; they are a race of stiff-necked blasphemers. Did you ever hear of a Jew being converted unless he was to get something by it?"—"Yes, Sir," said I; "I remember a history of a Jew who was just what you describe—a blasphemer and injurious—who was converted, and, instead of obtaining any worldly advantage, endured the loss of all things."—"Ay, Sir, you mean the Apostle Paul; but that was miraculous, and we are not to look for miracles in these days."—"Now, really," said I, "this is very hard. the last gentleman with whom I conversed, refused to do *any thing* because he was expecting the

whole would be miraculous."—"No, Sir," said he; "certainly if it took place at all, it must be miraculous; but you may depend upon it, they will not be converted at all;—you know that was Lightfoot's opinion; and it is very plain, from their obstinate impiety, that they are wholly given up to hardness of heart. Sir (he continued, reaching down a thick quarto), did you ever see this book?"—"If I may guess from its cubical shape," said I, "it is Wagenseil's *Tela ignea Satanæ*, and I certainly have seen it."—"Well, Sir, and what do you think of it?"—"Truly, Sir, I think that it contains some horribly blasphemous tracts against Christianity."—"And what hope have you," rejoined he, "of converting such a race of impious blasphemers? how can you imagine that they will read the New Testament?"—"Let me understand you, Sir," said I; "do you mean to assert that the blasphemous tracts which Wagenseil collected and published in the year 1681, were written by *all* the Jews who have lived *since* that time?"—"Certainly not, Sir; I meant nothing so absurd."—"Then may I ask, Sir, how your argument applies to the present race of Jews;—and, whether *they* ought to be denied the means of Christian instruction, because Rabbi Lipman and his brethren, who have been dead for ages, were blasphemers?"—"They are all the same, Sir," said he. "Sir," I replied, "I deny the fact; I assert, that among the present race of Jews there is a *disposition* to examine the evidences of Christianity."

After quoting Dr. Pinkerton's testimony on this subject, the writer proceeds:

"These are intimations of no ordinary kind relative to the nation of the Jews, and seem clearly to point out that an important crisis in the religious state of that people is not far distant."—"It is some time," said I, "since this was written, and it has been followed by sufficient proof that the Jews are willing to receive the New Testament, and to read it."—"I have no doubt, Sir," said he, "that they are willing to receive it; but as to their reading it,—that is another matter."—"Then why should they wish to have it?"—"Why, Sir, with their determined enmity to Christianity, it is not difficult to assign a reason—they take them and burn them."—"I doubt," said I, "whether the Jews, of all people in the world, are likely to spend their money in such an amusement; for we have full evidence that many of them have bought New Testaments at fair prices."—"Sir," said he, "there is no saying what the Jews will do;—the Jews—" Here he was interrupted by the entrance of a friend, who, catching his words, said in a familiar way, "Well, what of the Jews?"—Pp: 14—19.

RELIGIOUS INTELLIGENCE.

AMERICAN BIBLE SOCIETY.

seventh Anniversary of this Institution was celebrated at New York, May 8. At one o'clock the Society assembled in the new building, Nassau Street, and at last nine moved in procession to the Hotel. Mat. Clarkson, Esq. in the name of the Hon. John Jay, President, took the chair, supported by the Hon. De Clinton, and Rd. Varick, Esq. Vice-presidents. The Report stated, that the Society have distributed gratuitously during the past year, to Auxiliary Societies and Depositories, 14,928 Bibles and Testaments, of which the value was 7592 doll. 25 cents. Receipts during the past year, including the subscription to the Depository, amounted to 45,181 doll. 25 cents.

During the same period there have been organized 59 new Auxiliary Societies, making the whole 360.

The meeting was addressed by the above-named gentlemen, and by the Rev. Dr. Hall, the Rev. Mr. Ross, the Hon. A. Jay, the Rev. Dr. Milledoler, and Don Juan Rocafructe, a Spanish gentleman and a native of Peru, who was introduced to the Society by Dr. Milnor.

Though the day was rainy and uncomfortable, the large room in which the Society is filled with company; among whom were Judges of the Supreme Court of the United States, a large number of Clergymen of different denominations, and other gentlemen of distinction from different parts of the Union. The business lasted for nearly five hours, and many persons were unable to obtain seats, and symptoms of fatigue or uneasiness manifested. The address of the President was such as might have been expected from its venerable author—able, impressive, and pious.—The meeting listened with interest to Dr. John Woodhull with emotions of delight and surprise. The venerable minister of the Gospel has been within a few months of his 80th year, he assisted in forming the Society; he witnessed its progress and prosperity with thankfulness; and now, at his advanced age, appears to pronounce upon its future with benediction. Possessed of singular strength and energy of body and mind, in the full enjoyment of his faculties, it was truly affecting to hear him. He who now addresses you, will I trust address you no more. His head is now aged by eighty winters—he has labored fifty-five years in his Master's vineyard—may truly be said, his course is

finished. The speech of Senor Rocafructe, a native of Peru, was listened to with much delight, 1823.

and received with lively approbation. Though a foreigner, and of course imperfectly acquainted with our language, his address was strikingly appropriate, chaste, and impressive, indicating sound principles, and the most Catholic spirit.

"Conscious, as I am," said he, "of being unable to express properly my thoughts in the English language, I would excuse myself from occupying a single moment of the time of this meeting: but the love of my country, superior to any self-consideration, impels me to break silence, and ask your indulgence. Born in South America, near the equator, under the Spanish yoke, and inquisitorial fanaticism, how gratifying it is for me to meet here so many good Christians, the glory of America, and consolation of humanity! My joy can be better understood than described. Where can there be an emotion more pure and exalted than that which I experience at this moment, seeing myself surrounded, for the first time in my life, by so many worthy supporters of religion, who, in spite of the apparent diversity in dress and worship, are all clothed with the Spirit of the true God, enlightened with the wisdom of the Bible, and united by the brotherly love of the Gospel. From this very difference of opinions and sects results a harmony as admirable in the moral order as it is in the planetary system; and in the same manner as the different stars, at different distances, in submission to the same law of attraction, are revolving without interfering, never altering the calmness of the sky; in the same manner, Christians, subjected to the will of God, as revealed in the Bible, meet each other with cheerfulness: animated by the benevolent spirit of the Gospel, they love their fellow-creatures, give up their passions, seek the road to heaven by a self-denial of their own concerns, and serve the true God of charity, extending by their good actions the sphere of human happiness. This picture of virtue and religious tolerance, is only to be found here, in England, and among the nations which enjoy the benefit of free institutions, manifesting in the purest light the perfect concord and union between Christian morality, political liberty, and genuine principles of legislation.—This truth is extremely important for a South American, conscious of the noble struggle in which his country is engaged to expel from its fruitful shores the monster of despotism, and to extinguish for ever the monastic superstition, the enemy to every useful reform, which in the name and on the behalf of religion, sacrificed to its avarice the innocent race of Per-

ruvian Yncas, condemned to the stake the unfortunate Guatimozin, the last of the Mexican Emperors, and established in unhappy America the sanguinary worship of inquisitorial fanaticism. It is not enough to know that there is a perfect union between morality and legislation; its application to the new Government of America is indispensable. To you, noble promoters of virtue, benefactors of mankind, directors of the institution of the Bible Society, to you belongs the fulfilment of that honourable task. Turn your eyes towards the rising nations of the South, and you will there observe a people worthy of your sympathies, of your protection, struggling for independence and liberty; but, alas! liberty is not to be obtained without virtue, and virtue is not to be found but in the principles of the Bible and of the Gospel: those sacred books, without note or comment, are the true elements of social order. To promote virtue through the Gospel, is to fix on a solid basis the political liberty of America; is to sow for future generations the incorruptible seeds of peace and happiness. I wish you could send thousands and thousands of Bibles and New Testaments to

South America; that you could immediately establish in Lima, an Auxiliary Bible Society: I am convinced that it would prosper; the inhabitants of those happy climates are good, benevolent, of mild dispositions, and will soon comprehend the great utility of this Institution. The Spanish policy, guided by short-sighted bigotry, has deprived them, till now, of the consolation of perusing those admirable maxims. Very few of the clergy even have had an opportunity of reading the Bible throughout; but when they know the good effect of the Bible, they will undoubtedly form several establishments under the auspices of the Parent Society. Perhaps many patriots and enlightened ministers, giving up their anterior prejudices, will recommend these sacred books, and, giving the Bible to the people, will repeat what the Lord said unto Joshua, 'This Book of the Law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein, for then thou shalt make thy way prosperous, and then thou shalt have good success.'

New York Evening Post, May 9.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

WE are happy to learn from the Audit Account of this valuable Institution, that its receipts during the last year amounted to no less than 57,714*l.* 19*s.* 11*d.*, and that besides supporting its missions, schools, &c. it has issued 8682 packets of books to the members on the usual terms of the Society, which together with those specially voted and gratuitously distributed, contained as follows:

Bibles	89,559
New Testaments and Psalters ...	57,404
Common Prayer Books	103,886
Other bound Books	86,042
Small Tracts, half-bound, &c. ...	895,154
Books and Papers (for gratuitous distribution)	278,726

Making a total of 1,400,711

THE RIGHT REV. THE LORD BISHOP OF CALCUTTA.

THE Right Rev. Bishop Heber has recently been attending at, and taking his leave of, some of those distinguished Institutions which are the ornament and bulwark of our land. His Lordship condescended, on June 9th, to take part in the deliberations of the monthly Committee of the Church Missionary Society, and after expressing his warm attachment to that valuable Institution, earnestly desired their prayers for the Divine blessing on his arduous undertaking. His Lordship preached the annual sermon to the charity children, at St. Paul's, on Thursday the 12th of June;

and on the following day received, at a special Board of the Society for Promoting Christian Knowledge, convened for that purpose, a valedictory address from the Bishop of Bristol, to which his Lordship replied with a degree of piety, feeling, and eloquence, deeply affecting all who were present.—We would earnestly call upon all our readers to unite in fervent prayer for a blessing on his voyage and his important labours, deeply connected as his prosperity and success must necessarily be with the promotion of the cause of Christianity in the East.

BURNING OF HINDOO WIDOWS.

WE are happy in being able to state, that the abominable and cruel practice of consuming widows with the dead bodies of their husbands, which has increased most

awfully under the sanction of the British Government in India, has recently been brought before Parliament; and we earnestly hope that the subject will not be per-

l to rest, until the barbarous custom
irely abolished. Of the practicability
the abolition we have no doubt what-

county of Bedford has had the high
r of taking the lead on the present oc-
; an example which we hope will be
lly followed.

public meeting, convened by the High
f, pursuant to a requisition, was held
County Hall, Bedford, on Monday,
28th, 1823, to consider the expe-
of addressing Parliament on the sub-
f Hindoo widows being burnt alive
funeral pile of their husbands in
India—John Higgins, Esq. in the

business was opened by the Rev. T.
mahave in a long and eloquent speech,
ch he described the nature of the
e. The funeral pile, erected to con-
the dead body of the husband, is also
d to destroy the living body of the
nd the eldest son is selected to apply
ring torch, and thus becomes the
oner of the mother to whom he owes
th.—The act is said to be voluntary:
Buchanan well remarks, "no man
lieve, that a young person of twelve
rteen years, and they are often no
will go willingly to the funeral pile."
from this being the case, the widow
id fast to the corpse of her deceased
d to prevent her escape, while in-
ing drugs are usually administered
to her cries drowned by the sound of
nd the acclamations of the multitude.
pears that these murders have been
increasing. The official returns in
sidency of Calcutta give the follow-
ngers:

year	1815		378
	1816		442
	1817		707
	1818		839

have thus more than doubled in
rs; and this increase is attributed by
ndoos themselves, to the authority
ction given to the practice by the
ions of the British Government.

question, then, for serious and
te consideration is: Can things be
to remain in this state? Is not
ty outraged? Is not every social,
and domestic feeling rent asun-
Is not the character of the British
and Government deeply involved in
mission and continuance of this
? And is there not a moral respon-
before God and man, connected with
le subject, which attaches the charge
to the authority that tolerates such
ce?

Brimshawe then proceeded to esta-
e right of British interference—to

demonstrate that the practice was not sanc-
tioned by the Hindoo law, and to show by
various examples the success which had fol-
lowed other attempts to suppress cruel and
abominable native practices. He concluded
by submitting the following petition, which
was ably seconded by J. Foster, Esq. of
Brick Hill, and unanimously adopted.

"To the Honourable the Commons of the
United Kingdom of Great Britain and
Ireland, in Parliament assembled.

"The humble Petition of the Gentry,
Clergy, and other inhabitants of the
county of Bedford, hereunder signed,

"Sheweth,

"That your petitioners contemplate with
extreme concern the practice existing in
British India of immolating widows alive
on the funeral pile of their husbands. That
from official returns now before the public,
it appears that the number so immolated,
in the presidency of Calcutta alone, in the
years of 1817 and 1818, amounted to up-
wards of 1500. That assuming this cal-
culation to be a standard whereby to judge
of the extent of the practice throughout the
whole of Hindoostan, the total number may
be computed at upwards of 2000 in every
year.

"That it further appears by the regula-
tions passed in India in the year 1815, that
an attempt was made to diminish the fre-
quency of this ceremony, by restricting its
use within the limits prescribed by the
Shaster, which limits had, in a variety of
instances, been exceeded; but so far from
having the desired effect, this act of inter-
ference had contributed to increase the
practice, by giving to it the character of
legality, in all cases specified by the Shaster.
That your petitioners would respectfully
submit, that to allow a custom in any form,
or under any modification whatever, which
may be justly chargeable with the crime of
murder, is to violate the principles on which
all civil law can alone be founded and main-
tained, and no less involves a breach of
those laws of God, which demand respect
from every country professing Christianity.

"That under these circumstances your
petitioners earnestly implore your Honour-
able House to adopt such measures as may
be deemed most expedient and effectual for
putting an end to a practice, which, so long
as it is suffered to continue, cannot but be
considered as an anomaly in the administra-
tion of civil law, authorizing a wasteful ex-
penditure of human life, and highly inju-
rious to that character of humanity, and
veneration to the laws of God, which they
trust will ever distinguish the government
and people of this country.

"And your petitioners will ever pray,
&c. &c."

This petition was presented to the House of Commons, June 18, by F. Buxton, Esq.

Mr. Buxton stated, that he had a petition to present from a most respectable meeting of the county of Bedford, signed by 2400 persons, praying the House to interfere, to prevent the practice of burning widows in India. When it was known, not from vague reports, but official documents, that 840 persons were burned annually in our Indian possessions, surely some attention was due to the subject on the part of the House. These exhibitions were accompanied with circumstances of the most revolting cruelty. The son set fire to the pile which consumed his mother, and the agonies of the expiring victim were the subject of indecent jocularity and brutal merriment. Often, from the poverty of the parties, the fuel was insufficient, and the half-consumed victim was obliged to wait till fuel was procured to complete her execution.—In one instance the widow of a village barber, whose relations were too poor to procure a sufficient quantity of fuel, was subjected to excruciating tortures. He would mention another case, which proved that these horrible sacrifices were not always voluntary. A female of fourteen years

of age had been induced by her relations to ascend the funeral pile, and after remaining upon it for a short time, her agonies became so great, that she effected her escape from it. She was brought back by her relations, and again placed upon the pile. She escaped a second time, and ran to a water-course, but her relations pursued her, and binding her up in a sheet, placed her a third time upon the pile. She escaped a third time, and then one of the surrounding spectators seized her and cut her throat. Another opportunity would occur of bringing this subject more fully under the consideration of the House; and he would only add at present, that no danger could possibly arise from prohibiting this practice altogether. It had already been prohibited by every European Government possessing any territory in India—by the French, the Danes, the Dutch, and the Portuguese, and many of the native princes had abolished it in their dominions. He hoped the Right Hon. Gentleman opposite (Mr. Wynn) would take this subject into his serious consideration; if he did not, he (Mr. Buxton) should certainly bring it forward early in the next session.

IRISH JESUITS.

THE following account of the establishment of Jesuits at Castlebrown (now Glengow's Wood) in Ireland, by an inhabitant of Kildare, has recently appeared in various papers. We fear it is too authentic. However Protestants may sleep, the Romanists are always on the alert, and are never better pleased than when they can persuade Englishmen there is no danger.

"In the year 1814, Castlebrown, the seat of the late Wogan Brown, Esq. was purchased by the Jesuits for a college, at the sum of 16,000*l.*; only four Jesuits then came over from Palermo: they were Irishmen educated abroad. Mr. Kenny was their head, and each had his own department. Mr. Kenny afterwards went to America, to found an establishment there, but has since returned, and was succeeded by Mr. Aylmer, who is now the Principal. In 1817 they had only 200 pupils, but were building additions to accommodate 500, besides novices (or philosophers) to increase the order. In the short space of time since their purchase, they had built nearly a little town at the back of the college, having their own butchers, bakers, tailors, smiths, &c. all belonging to the order and its brothers; and several more Jesuits came over from Italy and Russia, after the Emperor Alexander had banished them from his dominions. The strictest silence was observed by the pupils, who appeared not to dare to speak till they got leave, which

made me imagine that some of them were dumb. At this moment there are between three and four hundred pupils, besides paupers, whom they teach gratuitously. Their refectory in the new building is eighty feet long. The dormitories are admirably constructed; one room contained 144 beds, placed in squares of sixteen in a square, and built up like pews in a church, so that no boy can see another undressing; six of the masters walk up and down in turns all night, that not a word may be spoken. The boys have a separate room to wash in, and another to dress in, with boxes all round the room for combs, &c. In all the rooms where the pupils are there are private places, where every thing can be seen and heard without the boys knowing they are watched. They all answer to their number, not their names, and the college is increasing every day. The students are boarded, clothed, and taught for 50*l.* a year each. They know nothing of their own clothes, but when new ones are wanted they find them laid ready, and no inquiry to be made about them. In wet weather they walk up and down the cloisters, which go round three parts of the building. I feel persuaded the Jesuits have spies in most houses, as incidentally I found they were aware of many family currents that otherwise they could not be acquainted with. Their correspondence is extensive, and they succeeded in having

established at Clare, the nearest They do not deny being Jesuits, the habit of that order, which is Their last general was a Pole, *Polonicki*. There was an election one about two years ago, which was from 'Castlebrown' went to 'atford'. They have also an establishment at 'Hardwick' Place, Dublin; Esmonde (son of Dr. Esmonde, named), and several other Jesuits, and they frequently preach charity in several Popish chapels of the K. There is a branch connected in another part of the county of but that I know nothing of further report. They are very cautious and they are asked respecting their and pretend not to hear them.

On my inquiring if they were private subscriptions or donations, was, "That door, Sir, leads to apartment." Their influence is great. Since they settled in the country, many Catholic servants are forbidden family prayers in Protestant

families who used to attend formerly, and very few are suffered to peruse the Holy Scriptures. The establishment attended with the greatest danger to the Protestant interests of Ireland is Clondalkin, where their itinerant emissaries are instructed. Dr. Bird, Principal Jesuit at Stonyhurst, knows this. The Order has offered 13,000*l.* for Farness, near Nass, and 9000*l.* for another fine mansion near Cork. The junior college at Raham, near Tullamore, is in a prosperous state."

"If this is the state of the Jesuitical influence in Ireland, the Members of the House of Commons have shown great ignorance in a late debate. Protestant England too should watch the operations of Stonyhurst; the evil which could not be tolerated in the Popish states of Europe, is less fit for a Protestant soil, and it is lamentable that the seed is sowing, and abundant crops are growing of so rancorous a weed, when it could be so easily plucked up by the roots by following the example of the Emperor of Russia."

IRISH SOCIETY OF LONDON.

at Anniversary Sermon was preached this Society, at St. Paul's, Covent by the Hon. and Right Rev. the Bishop of Gloucester, from Hos. iv. 6; *are destroyed for lack of knowledge*. Anniversary Meeting took place wing day in the King's Concert the Haymarket, which was numbered. The Bishop of Gloucester, of the Society, took the chair, ably supported by the Earl of Gosport Powerscourt, Lord Cal- Lord Lilford, Sir Stephen Claude, Bart. W. Wilberforce, Esq. H. H. Trant, Esq. the Rev. Dr. Robert Daly, Basil Wood, D. and the Secretary of the Society, G. Mutter.

ature, object, and importance of ety are by no means sufficiently otherwise it would meet with far ided support, though we are happy its income amounts this year to 400*l.* The Irish labourers who are in our buildings, or who in time cut down our fields, chiefly use the language; and numbers are there- aware, that probably not less than ons of Irishmen cannot understand sh sermon, or even a chapter of the Testament when read to them; multitudes consider every thing as so heretical, that they are in duty shut their ears to it. The follow- ings, however, from speeches deli- the meeting of the Parent Society

in Dublin, places the subject in so clear a light, that it is not necessary for us to en- large.

The Rev. R. Daly said, that he always felt pleasure in advocating the cause of the Society for educating the native Irish through the medium of their own language. When the population was estimated at five mil- lions, the number speaking Irish was esti- mated at two millions, or one million and a half; when, by the last census, the popu- lation was returned seven millions, it was not too much to estimate the Irish at two. These divide themselves into two classes —those who understand no other language but Irish, and those who know enough of English to carry on the business of market and road, but yet speak Irish at home. With respect to the last, it is well known, that in some parts of the country a magistrate cannot do his duty without an interpreter; also, at the assizes there is need of an interpreter, which proves how many are totally unacquainted with Eng- lish, for the purposes of business, although they may understand enough of it for those of common intercourse. There are a much greater number of these last than superficial observers are at all aware of. Travellers driving post through a country, sometimes fancy they know every thing be- longing to it; and, because they have heard no Irish in their rapid transit, they will po- sitively assert, that none is spoken. Mr. D. stated, that he had during the last year visited a part of the country in which the

traveller would never hear a word of Irish; where he himself had often been, and thought that English was the general language; but, upon close examination, he found Irish was the language of every fire-side, the language of the peasant's heart in every cottage. In this state of acquaintance with English, there is a necessity for the use of the more familiar medium, Irish, if we would convey religious instruction, or expect to be understood in any continued discourse. Mr. Daly said, he could more feelingly assert this from what had happened to himself during the last year. He heard that Mr. Mejanet, a reformed *French Protestant* minister, was to preach a sermon in French; and, being anxious to know how far the French Protestants preached the same truth that is in this country called the Gospel, he went to hear him, with great anxiety to collect his sentiments. He could understand a French book almost as well as an English one; but, when he was to catch the rapid delivery of the preacher, he, with all his attention and anxiety, missed so much, that many of his friends would have thought he might almost as well have stayed at home. But, how totally useless would that French sermon have been to have awakened him to seriousness, had it found him as careless and indifferent, as he really was anxious to understand it!

But some persons, if they would allow

the use of the Irish language, as a medium of instruction for the adults, object to it as worse than useless, when used towards the children, who, they say, had better be taught English. There are two answers to this. The readiest way to teach an unknown language, is to begin with that which is known; experience has fully proved this. Teach the children only English, and they will have no opportunity of practising out of school, what they have heard there; and, therefore, they will soon forget it. It is astonishing how soon children can totally forget what they have learned in school, when not called on to practise it at home. Mr. Daly said, that he had known children come good readers out of one of the best schools, and, when they have been apprenticed six or seven years, to a master or mistress who never made them read, entirely forget it. The children of Irish parents, taught English, have no opportunity of practising at home, and will forget it: if taught Irish, the Report furnishes a pleasing proof how they will improve, by being made to read it at home; they will not be barbarians, in St. Paul's sense, to their parents; and they may be the means of bringing divine truth into the houses in which they live. The parents can say Amen to what they say, and they will understand them when they read the Scriptures in their own tongue.

LONDON FEMALE PENITENTIARY.

THE Annual Meeting of this Institution was held on the 12th of May, at the Crown and Anchor, in the Strand; W. Wilberforce, Esq. M.P. in the chair. There were present also, the Hon. Thos. Windsor, the Right Hon. Sir George Rose, Bart. M.P. Jos. Butterworth, Esq. M.P. W. A. Hankey, Esq. the Rev. Messrs. Watkins, Bartlett, Ruel, Dr. Winter, and Dr. Murphy, M.D. &c. &c. From the Report of the last year's proceedings it appears, that during that period thirty young women had been placed out to service, and thirty-five had been reconciled to their friends. Out of one hundred and forty applicants, ninety-five had been received. From the details in the Report, and other facts mentioned, and also from the statement made by Mr. Rawlins, one of the Secretaries to the Liverpool Female Peni-

tentiary, of equally remarkable success attending that Institution, it can no longer be a matter of doubtful speculation, even in the minds of the most prejudiced, as to the beneficial effects resulting from the truly Christian efforts. Aiming to follow the example of the compassionate Saviour, the conductors appear to be steadily and successfully pursuing the object before them, and we very cordially wish them success. From age and infirmity, Lord Carrington, the late President of the Institution, has requested to relinquish his office; but in order to show his Lordship's unabated good opinion of the Society, and the manner in which it is conducted, he has condescended to become a Vice-President. William Wilberforce, Esq. M.P. has kindly consented to become the President of the Institution.

NATIONAL SOCIETY.

At the last Anniversary of this Institution, it was communicated to the members by His Grace the Archbishop of Canter-

bury, that Government had come to determination of affording assistance to Society by an annual grant of 1500*l*.

the
the

REGISTER OF EVENTS.

HOME.

The past two months have been little distinguished by any remarkable occurrence. Majesty was again seriously indisposed in the latter part of May, but appears now restored to health. His gift to the nation, of the magnificent and valuable Library of the late King, occupies some attention by the discussions which have arisen as to its disposal.

The troubles of Ireland seem to increase. A quarrel lately arose at Maghera, in which several lives were lost.

FOREIGN.

The state of affairs in Spain is most gloomy. Obstinacy in evil purposes marks the conduct of both parties. The prospect is uncheered by the least glimpse of common sense or right feeling.

The French army, at least that portion of it under the immediate command of the Duke of Angoulême, have marched without meeting the slightest resistance, to Madrid, the capital. Leaving Pampeluna and St. Sebastian, the force which reached the metropolitan city cannot have exceeded 35,000 men; of these, a large body was detached to the left for the purpose of occupying Valencia; and two columns, of the united strength of 16,000 were sent forward to Seville and Cadiz. Their approach to Seville is already known; and also that the Cortes have removed, forcibly, the King to Cadiz. Up to this point, then, it appears that the present Government of Spain has neither plan nor courage of resistance, and yet that it resolutely refuses every offer of accommodation. Cadiz, however, they cannot retreat. To some termination the matter must come. Meanwhile Portugal has been counter-revolutionized by domestic revolt, and is now replaced in the possession of absolute authority.

RECEIPTS OF RELIGIOUS CHARITIES IN 1822.

	£.	s.	d.
British and Foreign Bible Society	97,062	11	9
British Bible Society	4,343	0	11
British and Military Bible Society	1,929	2	9
British Seamen's Bible Society	648	10	2
for promoting Christian Knowledge	57,714	19	11
for propagating the Gospel in foreign Parts	about 20,000	0	0
British Missionary Society	32,265	4	9
ditto	31,266	11	11
Foreign ditto	30,252	6	7
British Missionary Society	14,400	0	0
Foreign Missionary Society	2,691	8	3
British Baptist ditto	1,200	0	0
Foreign Missionary Society	4,311	0	0
British Home Missionary Society	1,059	18	8
Foreign Missionary Society	8,984	18	6
Foreign School Society for Ireland	1,883	17	2
Evangelical Society	2,275	2	3
Religious Book and Tract Society	3,750	7	7
Society of London	403	6	7
Religious Society	about 2,500	0	0
British and Foreign School Society	2,053	16	11
Foreign School Society	540	4	6
Foreign School Union Society	1,746	19	2
for promoting religious Knowledge among the Poor	325	15	7
for Conversion of Jews	11,400	9	10
Book and Homily Society	2,082	9	6
Religious Tract Society	8,809	13	7
British of England Tract Society	636	8	8
Religious Tract Society	1,586	7	2
Religious Institution	1,124	2	1
for Relief of poor pious Clergymen	2,222	8	2

Notices and Acknowledgments.

IF WILLIAM had favoured us with his address, he should have been answered *per post*. The oath is not obsolete; but the duties of the office are difficult, and embarrassing to a conscientious man; at the same time those duties must be regulated by the legal standard, and not by preconceived ideas or common prejudices. An officer cannot report what does not come under his own knowledge, or of which he has not sufficient evidence. He cannot act upon rumour, and he is not authorized to institute a court of inquiry; especially as the very questions he would be disposed to ask might really be construed as a libel. WILLIAM appears not in *immediate* danger, and therefore this may suffice; should the danger recur, we shall be happy to transmit him *privately*, somewhat more explicit. We are rather averse publicly to discuss the question. On the second point, we apprehend the parties have probably exceeded their power; the final decision belongs to the neighbouring magistrates, who of course will give the subject an impartial hearing.

W. M. and O. W. object to N. G.'s explanation of Matt. xv. 23, inserted in our Number for May, page 184; contending, that it imputes to the disciples a spirit of pride, selfishness, and uncharitableness, which the Saviour must necessarily have reproved; and argue, on the contrary, that when the disciples said, "Send her away," they in fact interceded in her behalf. W. M. indeed states, that *ἀποστείλον αὐτήν* means, "send her away with her request granted;" but this interpretation, though countenanced by Schleusner, is not correct; the literal meaning is, "send her away"—"dismiss her," and it does not necessarily imply either approbation or disapprobation. The same verb is used nineteen times by St. Matthew, in eight of which it unquestionably means *divorce*. The majority of commentators agree with O. W. and W. M.; but the motive of the disciples is by no means clear. If the 24th verse was addressed to the disciples, the views of O. W. and W. M. are probably correct; but if it was spoken to the woman, as seems probable from her answer, no argument can be deduced from it.

If, however, N. G.'s interpretation is correct, it does not follow that the disciples' spirit would have drawn down their Master's rebuke. They were practically censured, as on another occasion, by the Saviour's conduct. (John, iv. 27.) But the wall of separation between Jews and Gentiles was not then broken down; it was still a mystery that the Gentiles should be "fellow heirs, and of the same body, and partakers of the promise in Christ by the Gospel." This was one of those truths which they were not yet able to bear; and some time at least after the day of Pentecost, an extraordinary vision was necessary to prepare Peter to comply with the message of Cornelius, which compliance was afterwards made a ground of accusation against him. It is, therefore, very probable, that a mistaken zeal for the honour of their Master might dictate the request; that the disciples might be in some degree indignant at the presumption of the woman in thus disturbing his tranquillity; and that He might in this, as in innumerable other instances, bear with their infirmity, and pass by the transgression of his people.

Communications have been received from J. W. M.—A.—a, Camhro Briton.—N. G. —W. —Also a Sermon from Wiltshire, on 2 Cor. v. 11—and a Sermon on Gen. iii. 1—6.

When Θ forwards the sequel of his communication, we will return an early answer.

It is not our intention to resume the subject to which S. F. B. alludes; our sentiments on the main points have been *confirmed* by the publication referred to.

The former part of A Scriptural Divine's letter will appear. We are not prepared to give an opinion on the latter. The subject is of immense importance, and we doubt whether men's minds are at present sufficiently calm to come to a correct conclusion.

The Individual in a far distant Land has been grossly misrepresented by the party of whom Pertinax complains. But what better can be expected? He and his friends will doubtless receive consolation from Matt. v. 11; and an opportunity may probably as long occur of placing the matter in its true light, without any direct interference, which we conceive, under all circumstances, inexpedient.

Minus is scarcely admissible.

THE
CHRISTIAN GUARDIAN,
AND
Church of England Magazine.

AUGUST 1, 1823.

MEMOIRS OF THE REFORMERS.

LUTHER.

[Concluded from Page 249.]

ENTERED by commendations of learning and abilities, from kings, cardinals, and prelates, and requested by many civil ecclesiastical dignitaries to exert his talents against Luther, rudely and accomplished, but and temporizing Erasmus now looked the man, whose piety must have revered, whose industry he must have admired, and whose services he must have acknowledged.

In the autumn of 1524, he sent a dissertation called, "A Dissertation on the Freedom of the Will." This difficult part of Christian physics he threw little light; it served his purpose to represent Luther as a blind fatalist or predestinarian. To reconcile the essence of the Deity with the sensibility of man as a free agent, to prove the compatibility of stable grace, to the honour of almighty God, with a sense of the limitations of human minds, and the contingency of human actions, ask above the powers of a Luther or an Erasmus; nor can any efforts of an Augustine on the one hand, or a Pelagius on the other, solve those difficulties which ever attach to this mystery. It has been truly observed, that to Luther on the single point of

liberty and necessity, was in an oblique and indirect way to allow him superior to his adversaries in other respects. Erasmus very dexterously and artfully chose this subject of dispute, that he might appear to the Romanists to write against the Reformer, and yet that he might avoid censuring his other doctrines opposite to the Romish church. Luther did not reply till the latter part of the following year. He entitled his answer, "On the Bondage of the Will;" and the work was received with such avidity, that the booksellers of Wittenberg, Augsburg, and Nuremberg, strove to outvie each other in the celerity of their numerous editions.

In an analysis of this subtle argumentation it would be difficult to do justice to either disputant; while the limits of the present memoir forbid a detail of their respective reasonings. That we may not, however, entirely pass over the controversy, we shall extract a few remarks of the Saxon Professor, which perhaps have never been exceeded in soundness and sagacity by any of the numerous theologians who have coincided with him in sentiment.

"Show me any one instance of a man, who through the pure efficacy of free will, even in the smallest degree, either mortified his appetites or forgave an injury. On the contrary, I can easily show you,

that the very holy men whom you boast of as free-willers, always in their prayers to God totally lay aside every idea of free-will, and had recourse to nothing but grace, pure grace. So Augustine often, who is entirely on my side in this dispute: so Bernard also, who when dying said, 'I have lost my time, because I have lived to bad purpose.' Nevertheless I grant, that these holy men themselves would sometimes, during their disputes, hold a different language concerning the nature of free-will. And in general I observe, that good men, when they approach the throne of grace, forget the powers of free-will, on which they may have written polemically; and despairing of themselves, have recourse to grace alone. And though they may have exalted the natural resources of man, yet in prayer they forget all this: that is, in affection and practice they are different from what they were in disputation and argument. But who would estimate the character both of good and bad men from the former, rather than the latter?"

"You yourself say, that the human will, since the fall, is so far depraved as to have become the servant of sin, and of itself utterly unable to amend its state. Then, what is free-will, when applied to a faculty, where it is granted that all liberty is lost, and that slavery has commenced under the service of sin, but an empty name? I believe Augustine to have been precisely of the same judgment. It is the Diatribe that is inconsistent; for, if your free-will, according to your first opinion which you call probable, has so lost its liberty that it cannot choose the good, I would wish to know what is the nature of those desires and endeavours, of which you speak as yet left in man's power: certainly, they cannot be good desires, or good endeavours; for you admit that the will cannot choose the good.

Again, you allow, that though desires and endeavours are in a man's power, yet still there is no room for ascribing any effect to their efficacy. Now, who can comprehend such a position? If the will really possess the powers of desire and endeavour, why are not effects proportionate to these powers to be ascribed to them? and if there be no effects whatever, then what proof have you that the will possesses the powers you contend for? There is no escape for Proteus here; for, if these are not monstrous contradictions, what are so?

"A Christian should know, that nothing is contingent in the mind of the Supreme Being, who foresees and orders all events according to his own eternal, unchangeable will. This is a thunderbolt to the notion of free-will. For hence all events, though to our minds contingent, are necessary and unchangeable as they respect the Divine will. The Divine will cannot be deceived or disappointed. Contingency implies a changeable will, such as in God does not exist. Nevertheless, I wish we had a better word than *necessity*, which is commonly made use of in this dispute. For it conveys to the understanding an idea of restraint, which is totally contrary to the act of choosing. In fact there is no restraint; either on the divine or the human will; in both cases, the will does what it does, whether good or bad, simply, and as at perfect liberty, in the exercise of its own faculty. This unchangeableness and infallibility in God is the ground of all our hope and confidence. If his will were liable to contingencies, what dependence could there be on his promises? But 'let God be true, and every man a liar.' Your notions, my Erasmus, destroy peace of conscience, and all the comforts of his Spirit, and lead to impieties and blasphemies almost worse than Epicurean. Not that you intend all this: no, I do not believe you

I teach such things designed-
But learn hence, how a man
undertakes a bad cause may
d on to advance most dan-
s doctrines.

so long as the operative grace
od is absent from us, every
we do has in it a mixture of
and, therefore, of necessity
orks avail not to salvation.
I do not mean a necessity of
alsion, but a necessity as to
rtainty of the event. A man
as not the Spirit of God does
villingly and spontaneously.
not violently impelled against
ll, as a thief is to the gallows.
he man cannot alter his dis-
on to evil; nay, even though
ay be externally restrained
loing evil, he is averse to the
int, and his inclination re-
still the same. Again, when
oly Spirit is pleased to change
ill of a bad man, the new
tillacts voluntarily; he is not
lled by the Spirit to deter-
contrary to his will, but his
self is changed; and he can-
w do otherwise than love the
as before he loved the evil.

What can the advocates for the
owers of man say to the de-
on of St. Paul, 'Being jus-
reely by his grace?' *Freely*:
does that word mean? How
ood endeavours and merit
tent with a gratuitous dona-

Perhaps you do not insist
nerit of condignity, but only
gruity. Empty distinctions!
Erasmus owns, that he de-
ree-will in order that he may
me place for merits: and he
etually expostulating, that,
there is no liberty, there
e no merit; where there is
it there is no room for re-

To be brief, St. Paul re-
s justification as a perfectly
ift, without any consider-
f merit; and that along with
e gift are bestowed also the
m. of God and life eternal.
where are the desires, the
ours, the merits of free-will?

and what are their uses? Suppose
we admit that the advocates of
free-will allow only exceedingly
little to that faculty; they neverthe-
less make that little the foundation
of justification, because they repre-
sent the grace of God as obtained
by that little.

"In my judgment my opponents
are at bottom worse than the Pela-
gians. The Pelagians speak plain-
ly and openly. They call a thorn
a thorn, and a fig a fig. They in-
genuously assert a real worthiness
in their merits; and by this worthi-
ness, or dignity of merit, they pur-
chase the favour of God. Whereas,
those with whom I have to do,
imagine that the favour of God is to
be bought at a very small price,
namely, the meritorious use of that
extremely small degree of liberty,
which has escaped the wreck of
our original depravity. But how
does St. Paul, in one word, con-
found in one mass all the asserters
of every species and of every de-
gree of merit, 'All are justified
freely, and without the works of
the law?' He who affirms the
justification of all men who are
justified, to be perfectly free and
gratuitous, leaves no place for
works, merits, or preparations of
any kind; no place for works either
of condignity or of congruity; and
thus, at one blow, he demolishes
both the Pelagians with their com-
plete merits, and our Sophists with
their petty performances."

Brief as this reference has been
to Luther's controversy with Eras-
mus on the subject of free-will, in
which he advanced positions, dif-
fering probably from the exact sen-
timents of many of his followers in
the present day, it will be equally
advisable to avoid a detail of that
lengthened dispute in which he was
engaged, both before and after this
period, with the leading Reform-
ers, on the mode of the Saviour's
presence in the Sacrament. Mel-
chior Adam, the great biographer
of these worthies, discovers piety
and judgment in glancing as slight-

ly as possible at a contest, which, leading to curious and unprofitable discussion, was the too frequent cause of betraying the disputants, not only into intricate argument, but also into bitter expression. Looking back with reverence and admiration on such characters as were then employed in laying the foundations of that Protestant temple, in whose different courts the tribes of reformed Christendom are accustomed to worship, we reluctantly advert to a season which produced confusion among the builders, and gave occasion to Romanists to represent the erection of a shrine for Jehovah as the rearing a tower of Babel. It may teach us a lesson of humility and self-distrust, when we see such persons departing in any measure from the spirit of that Gospel, which breathes "peace on earth, and good will towards men;" and too nearly realizing, in their literary warfare, the fabled colony that sprung from the dragon's teeth. Accustomed as we are to witness examples of devotion and charity in various religious denominations, and arrived at an age in the church when much sympathy of feeling appears to co-exist with difference of opinion, we are led to trust, that thousands who are divided in sentiment on the doctrine of the Lord's Supper, may yet be fellow citizens with the saints, and of the household of God. We would lose the remembrance of this stained page in the history of the Reformation, in the soothing reflection, that a day is coming when the man of humble heart will be reckoned in the "sacramental host of God's elect;" whether he hold the *transubstantiation* of the Romish, the *consubstantiation* of the Lutheran, the *concomitance* of the English, or the *negation* of the Zuinglian communion; or whether, with the refined mysticism of another society, he agrees with none of these conflicting opinions, but be-

lieves he has discovered the more excellent way, in feeding spiritually on the body and blood of a Redeemer, without the use of their external symbols.

The association of the German princes attached to the old system of religious worship, was counteracted by an union of the states favourable to the reformed doctrines established at Torgau, May 14, 1526, for mutual defence against all persecutions on account of religion. A diet was soon after held at Spires, at which Ferdinand of Austria presided, his Imperial brother being fully occupied with the troubled state of his dominions in Spain and Italy. The Romanists insisted on the execution of the Edict of Worms, and the Lutherans demanded a full and complete toleration. It was at length determined, that a general council should be convened within the year, and in the mean time the Princes and States were to act, in regard to the Edict, in such a manner as to answer for their conduct before God and the Emperor.

The cause of Reformation was now indirectly promoted by disgust conceived on the part of Charles himself against Clement VII. who, jealous of his victories over Francis I. had formed a league with that monarch and the Venetians against the Austrian ascendancy. In a manifesto to the Pontiff he reprobated his duplicity of conduct, and appealed to a general council. In a letter to the College of Cardinals, he required them, in case of refusal by Clement, to summon a council by their own authority. These papers were generally read in Germany; and while the people saw the head of the Empire reviling the head of the Church, they were in some degree prepared for the strange intelligence that followed, that the Imperialists had actually sacked Rome, and treated the Vicar of Christ himself with so little ceremony as to cap-

his sacred person. These were improved by the friends of Reformation to the advancement of their cause and the increase of party.

After having escaped, through mercy, a death by poison

which had been planned by his enemies who two years before had martyred a Polish Jew for this purpose, our Reformer called, in 1527, to sustain affliction in body and temptation in mind. An infectious disease prevailed at Wittenberg, and the doctor ordered the academics to retire to Jena, but Luther thought it his duty not to desert his flock. He seems to have been preserved from an immediate attack of the disease, while he suffered exclusively from constitutional infirmity and some disorder in the region of the heart. He experienced great oppression of spirits. His mind was deeply affected with the rapacious proceedings of some influential nobles who injured the ecclesiastical revenues; and he was vexed with the disputes concerning the Sacrament, as well as at the schismatical meetings of the Anabaptists. To his friend Jonas he wrote; "I am vexed with the anger of God, because I have sinned against him. The Emperor, Princes, Bishops, and the people hate and persecute me; and as these were not enough, my own friends trouble me. Sin, death, and his angels, rage without ceasing. And what must support and comfort me, if Christ too should leave me, for whose sake I have hated? But no; he will not forsake a miserable sinner, and I am less than the least of all mercies. How often do I wish I was and the Sacramentarians tried as I am for one quarter of an hour! How safely may I think they would convert and be saved. But now mine enemies are and are mighty; yea, they trouble upon trouble, and per-

secute him whom God hath smitten. But enough: let me not be querulous or impatient under the rod of Him, who smites and heals, who kills and makes alive. Blessed be his holy will! It cannot but be, that one whom the world and its prince thus hate must belong to Christ. If ye were of the world, the world would love its own." To Armsdoff he used this language: "It pleases God, that I, who have been used to comfort others, should need to be comforted. I have but one prayer, which I hope you will join me in, that Christ may do with me according to his pleasure, but preserve me from ungratefully rebelling against Him, whom I have hitherto served and proclaimed, though with much and grievous imperfection. Satan seeks to seize on Job, and to sift Peter with his brethren, but Christ will vouchsafe to say, 'Touch not his life;' and, 'I am thy salvation.' I hope he will not be offended with me for ever. I wish to reply to the Sacramentarians, but unless I gain some mental strength I shall not be able *."

It was on the sixth of July, that his friends were more particularly alarmed on account of his state of health. He had been much troubled in mind in the early part of the day, and had requested the society of Bugenhagen, as the minister of his parish, to whom he spoke as one not likely to survive, if the hand of God should lie heavy upon him, acknowledged his offences, whether arising from warmth of temper or otherwise, and entreated pastoral consolation. Feeling afterwards somewhat relieved, he sat down to dinner with some persons of quality, and after the repast, walked in his garden conversing with Jonas for two hours; but, on returning to the house, was seized with a fainting fit. Having been sprinkled with cold water he recovered, and

* Epist. L. ii. pp. 323, 344.

uttered some pious sentences expressive of humiliation and resignation to the will of God. Calling upon the Lord for a blessing on his ministry, Bugenhagen could not help saying, "Among your other prayers, Doctor, let this be one, that God would yet preserve you for the sake of us, and many others."—"To die," he replied, "would be gain to me, but—the world loves idle tales; and it will say I have recanted. Bear witness, my dear friends, that I am quite convinced I have taught truly concerning faith, charity, the cross, and the sacraments. I was led by Providence, not by self-intrusion, to act the part I have in the ministry. I have been blamed for want of moderation; yet my earnestness, I trust, in some cases may be defended: certainly I have never intended harm to any one." Inquiring for his infant John, and his dearest Kate, he commended them to a gracious God. "O Lord, my God, I thank thee for thy will in having kept me poor upon earth. Possessions I have none; but thou hast given me a wife and children, and these I return to thee. Support, instruct, and keep them, as thou hast me in time past, O Father of the fatherless, and Judge of the widow! Kate," he added, "you know I have nothing to leave you but a few silver cups." This amiable woman, with a smiling countenance, besought him not to grieve on her account. She had been unwearied in her attentions to him, though herself in a state of pregnancy, and witnessing the effects of contagion in her own household. By fomentation, however, and other remedial applications, he so far recovered as to sup that evening with his friends, but continued weak and sickly for the remainder of the year. The next day he told Jonas, "I must remember yesterday—I went to school—it was a trying season—the Lord layeth low and bringeth

up!" Through this long indisposition he was much supported by the conversation of Jonas and Bugenhagen, and at intervals was accustomed to refresh himself by music, turnery, and gardening*.

In the two following years he was enabled to take an active part once more in the cause which he had at heart, and sent out some useful works, particularly his greater and lesser Catechisms, and maintained a valuable correspondence with the Elector on subjects connected with magistracy, and with other theologians on points of doctrine and practice.

The state of the church now imperatively called for his assistance. The Emperor having been successful in other quarters, began to exert himself in Germany more decidedly in favour of the Romish interest. He convened a Diet at Spires, in March 1529, in order to take into consideration the state of religion, which as usual was presided over by Ferdinand, and where a decree was finally passed, revoking the resolution of the former Diet, and forbidding any innovation in religious matters till the meeting of a Council. Alarmed at the tendency of this proceeding, and offended at the duplicity of the Romanists, the Lutherans published their dissent by a regular protest. The important document was drawn up on the 19th of April, and signed by John, Elector of Saxony; George, Margrave of Brandenburg Anspach; Ernest and Francis, Dukes of Brunswick Lüneburg; Philip, Landgrave of Hesse Cassel; Wolfgang, Prince of Anhalt; and four Imperial cities; and in allusion to this state paper, all who separate from the Church of Rome have ever since been termed *Protestants*.

The reformed followed up this strong measure by a firmness which

* Seckendorf, p. 87.—Melch. Adam, p. 71.

hed and irritated the Emperor John Ekingger, Consul of Nuremberg; Michael Caden, Secretary of Brandenburg; and Alexius were deputed to carry the Emperor into Italy, where they were never met by Charles, than he remained under arrest, and ordered in idleness. The princes immediately began to form a powerful league in defence of their civil and religious privileges; but were prevented from proceeding to extremities by a circular received from the Emperor, in which he appointed the meeting of a fresh Diet, and in language of conciliation. Lutheran while was employed by the Emperor's lector to prepare a declaration of the sentiments of the Reformation, which he composed under sixteen articles; but these were afterwards enlarged by the joint efforts of himself and Melancthon, and gave origin to the famous creed, known by the name of the Confession of Augsburg. This was read before the Diet on the 25th of June.

At the same time the Zuinglians delivered in their confession, drawn up by Martin Bucer. Of these confessions a refutation was taken by Faber, Eccius, and others, which was also published. Charles prematurely expecting submission to the doctrine contained in this refutation, was steadily refused by the Protestants, and forced to allow conferences to be held by the respective parties; but these were all in vain, since the difference between the opinions was too considerable for a reconciliation. Enraged that he considered the obstinacy of the heretics, he published a decree, by which all the members of the church were to be excommunicated; married priests deprived of their benefices; suppressed convents to be restored; and the Imperial ban denounced against all who opposed its execution. Charles, who had been purposely

restrained from attending, that he might not offend the Emperor by his presence, endeavoured to confirm and animate his party by several treatises, comforted Melancthon and the rest of the reforming divines, and exhorted the princes not to abandon those truths which they had so lately asserted with such laudable boldness. These continued by union and vigilance to defeat all artful attempts to divide or deceive them, and were resolved rather to perish than renounce their principles. They assembled at Smalkalde, and afterwards at Frankfort, and concluded a league for the maintenance of their religion and liberties; and because of the election of Ferdinand to be King of the Romans, entered into a secret treaty with the French monarch, who was anxious to avail himself of the German troubles, while they received promises of support from England, Sweden, and Denmark. In this situation, Charles desired to commence hostilities, but found his partisans were averse from a civil war. He was further embarrassed by the intrigues of the King of France, and a powerful invasion of Hungary by the Turkish Sultan. He saw the policy and necessity of coming to a speedy accommodation with the malcontents, who refused to grant succours to Austria, while the Edicts of Worms and Augsburg were unrepealed. He accordingly agreed to suspend the execution of his obnoxious decrees, and a temporary arrangement was settled at Nuremberg, in August 1532; by which treaty the Protestants were allowed the free exercise of their religious worship, until a rule of faith was determined on; all proceedings against them in the Imperial Chamber were to be suspended; they were to withhold their support from the Sacramentarians or Anabaptists, and to furnish their proper contingents against the Turks. The Emperor

succeeded through their assistance in expelling the invaders, and would have renewed his offensive measures against the Protestants; but as they testified becoming indignation at his ingratitude, and prepared for fresh hostilities, the more moderate states interfered, and the Elector of Mentz and Duke George of Saxony acting as mediators, the Convention of Nuremberg was confirmed, and the Protestants acknowledged Ferdinand in his new capacity. Luther at the same time had the satisfaction of seeing John Frederick, the successor of the Elector of Saxony, who was no less attached than his father to the reformed cause, invested with his dominions; while Charles, meeting Clement at Bologna, urged the calling of a general council, but could not prevail on that Pontiff to agree to the demands of the Protestants that it should be held in Germany, and that all controversies should be settled by an appeal to the divine writings alone.

The Professor rejoiced, however, in the progress of a purer system of faith, which he regarded as an answer to the earnest prayers of the more enlightened. He wrote, in 1533, a consolatory epistle to some burgesses of Oschatz, who had been banished for their adherence to the Augsburg confession, telling them in his nervous style, "the devil is the host and the world is his inn. Go where you will then in this world, you will be sure to find this ugly host walking up and down in it." Some of the inhabitants of Leipsic also opposing a superstitious ritual, after a consultation with Luther, Duke George lodged a regular complaint of rebellion against him before the Elector John; at whose summons he cleared himself of the charge, but was drawn into a violent controversy with the Duke, whose injuries he felt the more deeply, inasmuch as while he condemned the rashness of a sovereign, who absolutely

required his subjects to take an oath not to embrace the new tenets, he yet exhorted those subjects to obedience in all things lawful for conscience sake. Duke George survived but few years, and retained his bitterness to the last, ordering that if his brother Henry, who would succeed him, attempted any innovation, his states should devolve to the Emperor; but this prince boldly took possession, invited Luther to Leipsic, and established the Reformation.

Paul III. ascending the Papal chair, sent Vergerius into Germany to open fresh negotiations concerning a council. Of his arrival at Wittenberg we have the following amusing particulars. On the evening of the sixth of November 1535, the Nuncio entered the town with above twenty horse, and being received by the provincial Prefect, was lodged in the citadel. The next day Luther sent for his barber very early, and jocosely told him, "Mind you make me look very smart, that I may appear youthful, and frighten my enemies with the thoughts of a long life, for I am going to see a messenger from his Holiness the Pope!" He then put on his best dress, and a golden ornament on his neck, with which he had been presented, as is supposed, by his sovereign. This was so much out of his usual way, that the barber was quite surprised, and expressed his fear that this finery might prove a stumbling-block. "I do it on purpose," said the Professor; "the rogues have given us stumbling-blocks enough: one must deal in this manner with serpents and foxes." Mounting a car in high spirits with Bugenhagen, which had been sent for them from the citadel, he wittily exclaimed, "Behold a German Pope, and a Pomeranian Cardinal! This is the Lord's doing." The instant that his name was announced he was admitted to the presence of Vergerius, whose courtesy he returned,

not with such grand titles as had formerly used to Papal representatives. The discourse turned upon a council, he said, "The Pope is not sincere in his offer: he wants to amuse us. Nor is any thing to be done in one, if we are called, except some discourse about tonsures and garments. Nothing of faith, and justification, or a unity of spirit among Christians. These things are not thought of on such occasions. I and my friends are assured of our faith by the Holy Ghost, and need no counsel but others, more simple and sensible, whom they tyrannically oppress, and who know not what to believe. Call your council, however, and by the help of God I'll do it, though at the risk of being burnt alive."—"Where shall you hold it?" demanded the Legate. "Where you will," replied Luther; "Antua, Pavia, Florence, anywhere."—"Will Bologna suit?" asked Vergerius. "To whom does it belong?" said the Professor; and understanding that it was the property of the Holy See, exclaimed, "It is even so, that the Pope has hold of this city too? However, go to it!"—"Perhaps, His Holiness will come to Wittenberg," rejoined the Legate. "Let him come," said the Professor. "But do you wish him to come with an army or without?" asked Vergerius. "We are prepared for him in either case," answered Luther. "May he be consecrated in Saxony?" asked the Legate. "They are not consecrated," replied the Professor; "the Pope may refuse us consecration and ordination; but look, here sits a Bishop (pointing to Bugenhagen) whom we made our Bishop!" The Italian, finding that he could not practise on the blunt Luther, at length mounted his horse, saying, "Well, see you ready for the council."—"I'll do it, my Lord," replied Luther—"at the hazard of this poor neck."

GUST 1823.

The negotiation was fruitless, as the Professor had anticipated. He was employed, however, by the Protestants in drawing up a summary of their doctrine, to be made use of if occasion required, which from the place of its composition obtained the title of the Articles of Smalkalde. While engaged in this work he suffered great agony for eleven days from a fit of the stone, and other maladies, and set out to return home, contrary to the advice of his friends; but the motion of the carriage, which was expected to prove fatal to him, was the cause of his relief, though he was left much debilitated.

In 1538, the Pope deputed some cardinals and prelates to inquire into the abuses of the Roman court, when many evil practices were brought to light, which proved of service to the Protestant interest, and showed still more clearly the necessity of Reformation. Luther considered the investigation as little better than a solemn farce, and wrote a satire against it, in which was a frontispiece, representing the Pope on his throne, and some Cardinals with foxes' tails at the end of poles brushing down cobwebs. The Germanic Diet came at length to a resolution at Ratisbon in 1541 to take more effectual measures, and by Luther's advice some articles were proposed which were agreeable to both parties, but they could not obtain the sanction of Contarini, who attended on behalf of Rome. The next year the Pope offered to assemble a Council at Trent, but the Protestants objected that he encroached on the right of the Emperor by the summons, and that the place itself was too near Italy; but they were brought to consent at the Diet of Spires in 1544, in consequence of conditions granted by the Emperor favourable to their cause.

The latter period of the Reformer's life was passed in completing his version of the Scriptures,

expounding and preaching, and composing tracts, in opposition at one time to Papal superstitions, and at another to doctrinal or practical errors amongst the Protestants. Notwithstanding his frequent infirmities, he retained great mental vigour, and was held in such high esteem by the reforming princes and theologians, that few steps were taken in the public movements on religious concerns without reference to his judgment. In civil matters he seldom interfered, but would not refuse a call from the Counts of Mansfeld in 1545, to settle some difference respecting the boundaries of their territories. He went accordingly to Isleben, his native place, with Jonas and Melancthon; but not being able fully to accomplish his object, was induced to make another visit in January 1546. He preached his last sermon at Wittenberg on the seventeenth of that month, and set off on the twenty-third with his three sons, but was detained at the house of Jonas, at Halle, three days on account of an inundation of the Sala. On the fourth day he ventured to proceed, accompanied by his children and his host, to whom he observed in crossing, "How pleased the devil would be if they were all to go to the bottom!" He reached Isleben on the twenty-eighth, and was received by the Counts at the head of 113 horse. Having omitted to take with him a corrosive stone for keeping open an issue in his leg, he was seized with violent pains, but by fomentation and medicine was so far recovered as to resolve next day, with his characteristic energy, to apply to business. He sat with a committee labouring diligently for three weeks, and though much annoyed by quibbles of lawyers, one of whom left the table on account of his rebukes, adjusted several particulars; being much delighted at his meals to entertain his friends and family in his own coun-

try. Jonas and his sons used to sleep in his chamber, to render him any assistance which he required in the night. When his pains were eased he was very cheerful, and frequently used to pray, "that God would order all things at Trent for the good of his church." On the sixteenth of February he was advised to keep his room, where he walked about or looked out of the window. He observed to Jonas and Cælius, the Isleben minister, "I was born and baptized here, and why should I not stay and die here?" The next day, however, he dined with his friends, when his conversation was very edifying, and his frame of mind devout and tranquil. "Well," said he, "if I can settle this difference between the Counts, I'll return home, and lay down this body in peace, to be food for the worms." But that evening he was taken worse with inflammatory symptoms, yet he continued cheerful, and supped with the usual party. After supper his pain increased, when remedies were applied, but he refused medical advice, and going to bed slept for two hours and a half, when he awoke in great agony, calling to his attendants, and saying to Jonas, "Oh, oh! my dear Doctor, how ill I am! I feel such a constriction in my breast, I shall indeed die at Isleben." — "Reverend father," said his friend, "God our heavenly Father, through that Christ whom you have preached, will help you." He then rose and walked a little in his parlour, while his friends sent for two physicians, and Count Albert with his wife, who brought him some medicines. After which he prayed earnestly, adding three, "Into thy hands I commend my spirit!" and "God so loved the world!" Becoming very feeble, he lay down, and could only answer in monosyllables. "My dearest Sir," said Jonas, "do you confess that Jesus Christ the Son of

is our Saviour and Redeemer?"
 Yes," he replied, and soon
 departed. The Counts of
 seld would have retained his
 se, but the Elector insisted
 it should be conveyed to Wit-
 tberg, where it was interred with
 reatest ceremony. Catharine
 ved him almost seven years,
 left with three sons and two
 ters. She was treated kindly
 s Elector and other sovereigns,
 ayed at Wittenberg for a year
 his death, leaving it when

surrendered to Charles V. in 1547,
 but returning to it when restored to
 the Elector. In 1552, she left it
 again on account of the plague,
 selling her property there, and re-
 tiring to Torgau; but on her jour-
 ney, the horses attempting to run
 away by the side of a lake, she
 sprang out of the carriage, when
 she was much bruised, and fell
 into the water. She was conveyed
 to her place of destination, but died
 about three months after from the
 effects of her accident.

THE LAND OF REST.

EXTRACTED FROM "VALLIS VALE, AND OTHER POEMS."

There is a land of glorious rest,
 Where pure and happy spirits rove,
 For ever and for ever blest,
 The land of spotless joy and love.
 O yes, there is a land of rest,
 Free from corroding grief and care;
 No storms, no dangers there molest,
 Nor discord once shall enter there:
 The land of rest—the land of joy,
 Where quenchless glories meet and shine,
 And fit for angels its employ,
 For all its pleasures are divine.
 There is no land of rest beside—
 But where is this blest region found?—
 It is not bound by ocean tide,
 It is not upon earthly ground.
 'Tis where bright angels sweep the lyre,
 And spirits of the just repose;
 'Tis where the seraph's living fire
 With undiminish'd ardour glows.
 Blest land! methinks I see thee now,
 All smiling in perennial bloom,
 With rapture thron'd on every brow,
 And flowers that breathe divine perfume,
 Then hail to thee thou land of rest,
 And hail thy harps of holiest strains,
 And hail those crowns that grace the blest,
 Who rove along thy happy plains.
 But ah! that land of rest is far,
 And dark and trackless is the road;
 Yet Hope, a bright and glorious star,
 Points onward to the dear abode.
 Then what though stormy be the way,
 Though winds and surges beat and roar,
 They only drive from earth away,
 And urge to that celestial shore,
 And 'mid the storm that voice is best,
 That whispers, "There's a Land of Rest,"

ON LUKEWARMNESS.

How important to all who profess the Gospel of Christ are the words which John (during his banishment at the isle of Patmos) was commanded to write to the church of Laodicea: "These things saith the Amen, the faithful and true witness, the beginning of the creation of God: I know thy works, that thou art neither *cold* nor *hot*, I would thou wert cold or hot: so then, because thou art *lukewarm*, and neither cold nor hot, I will spew thee out of my mouth; because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art *wretched*, and *miserable*, and *poor*, and *blind*, and *naked*." Yet not unfrequently do we find many, who have some knowledge of the truth, attempting to divide their affections between God and Mammon, though the Scriptures positively declare we cannot serve both. "Set your affections on things above, and not on things here below"—"Lay up for yourselves treasure in heaven," are express commands of our Lord. Again, "Let every one that nameth the name of Christ depart from iniquity"—"Without holiness no man shall see the Lord"—"Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God"—"He that is born of God is a new creature; old things are passed away, and behold all things are become new." These, with numerous others, are plain commands and declarations of Scripture. What cause, then, for self-abasement before the throne of divine grace! What need of relying solely on the teaching of God's holy Spirit, which is so mercifully promised to those who earnestly seek it! How can we know the things pertaining unto God, without his teaching? It is written, "All must be taught of God."

How can we expect ever to be partakers of the inheritance of saints above, where all is pure love, joy, and peace, unless our corrupt natures, our defiled tabernacles, undergo some inward cleansing, some divine purification? "We must be born again." Our hearts must be cleansed by the blood of Christ; our souls and bodies purged and sanctified by the Holy Spirit.

Can it be possible, that they who neglect sweet converse, holy communion with God and his children on earth, can sing the song of the redeemed, and shout hallelujahs to Him who sitteth on the throne, and to the Lamb for ever and ever? O no! Fatal delusion! Harken to the voice of the Lord. "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear."—"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come buy wine and milk, without money and without price." Too many, it is to be feared, among young converts, walk afar off from Christ from a fear of reproach, a dread of the world's censure; they mix with unbelievers, fearful of being noted as religious, and are even tempted to deny their Lord and Master. "Come out from among them, saith the Lord, and be ye separate, and touch not the unclean thing, and I will receive you." O the unsearchable riches of his grace! What condescension! what love! Infinite mercy! Is it not sufficient to have despised and rejected him once? Must we again put him to open shame? Must we again crucify the Lord of glory? Can we behold him in the garden of Gethsemane? Can we see him expiring on the accursed tree, for us wretch-

atures, and with his last
ing breath hear him exclaim—
It is finished!" and our ob-
hearts not be touched with
of our vile ingratitude? Let
ble ourselves at the foot of
ss, beseeching him to nail
ur sins. Let us entreat him
he us with his blessed gar-
which was so conspicuous on
ilist on earth, that our proud
may become dead to the

world; and that, denying all un-
godliness and worldly lusts, we,
by his special grace preventing us,
may walk worthy of the vocation
to which we are called, and live so-
berly, righteously, and godly in
this life present, that we may rest
in lively hope of a blessed immor-
tality, through the redemption pur-
chased by his blood.

PIERRE M——.

BARTHOLOMEW FAIR.

GUARDIAN,
public press, in good hands,
public blessing. It conveys
, a caution, an admonition,
ny thousands in almost the
moment of time. I would
myself of this effective engine
ck in some measure (if pos-
an old grievance, which is
making its annual approach
centre of this our city of
n; namely, that moral pes-
s, "Bartholomew Fair."
ould earnestly recommend,
ome notice of the approach of
vil should be made from the
of our spiritual watchmen,
ting in plain and practical
ations, the mischiefs accru-
society from this mass of
tion concentrating in one
-a point so accessible too by
pprentices, journeymen, and
its. All fairs and wakes are
e of disorder and mischief.
at country towns, however,
materially from such as are
n or near great cities in this
t, that the former are marts
iness, for conveying neces-
supplies to surrounding vil-
while the latter present no-
to our outraged feelings but
nery, obscenity, and blas-
r from miserable groups of
ebanks, prostitutes, and
s, who contrive by va-
means to allure and ensnare
oung, the dissipated, and
ensual. Were these frantic

orgies restricted to the hours of
sober daylight, the evil would in-
deed be extensive enough; but
when we reflect that they rage
throughout the night, and are then
most animated and boisterous, the
mischief is scarcely calculable. I
have just been informed by a
friend, that he knows a family who
lost a female servant in conse-
quence of her absenting herself
clandestinely the whole night at
Bartholomew Fair. She had stayed
till a late hour, and was then (as
she afterwards stated) afraid to re-
turn home, not having asked per-
mission to go. This, Mr. Guar-
dian, is not a solitary instance.
Observant persons have noticed
the ranks of prostitution in their
immediate neighbourhood to be vi-
sibly increased after these annual
revelries. The youth of both sexes
lay the foundation of many new
and dangerous associations at these
seasons, to their future loss of all
that is dear to themselves and va-
luable to the community of which
they are members.

What then can be done to lessen
these evils? Let individuals, and
especially heads of families, exert
their influence at home and among
their neighbours. Moral and even
religious families require, it is to
be feared, frequent admonition
to be more vigilant over their chil-
dren and dependants at such sea-
sons as these. For want of due
care on this head, the morals, cha-

racter, and property of the latter become seriously and extensively injured; and the peace and security of all proportionately shaken. Leave of absence is frequently granted on these occasions with more readiness than on others far more appropriate; whereas it would be wiser to postpone, if possible, to a *safer* opportunity, even errands of business which would carry their thoughtless bearers near this dangerous vortex.

A suitable tract might be given to the elder children of Sunday and other schools to read and deliver to their parents; and a few imparted to them for the purpose of distribution among their neighbours and companions. By being thus made the instruments of warning to others, a decent sense of shame might become a wholesome restraint upon themselves.

Perhaps a forcible, well-written tract is wanted upon this subject,

containing anecdotes (which many families and judicial records can too well supply) of victims suffering disgrace and irreparable injury in consequence of wallowing in these sinks of iniquity. If this be the case, it is to be hoped such a tract may soon be forthcoming, and copies of it seasonably distributed in neighbourhoods exposed to these disgusting visitants.

But, Mr. Guardian, it is time to conclude. Let us do what we can to weaken the evil we cannot destroy. Let us hope the time is not far distant, when this device of Satan, and scourge of our capital, and the similar pests which infect Greenwich, Camberwell, and other suburbs of London, shall be purged from the land, to the improvement of its morals, and the joy of its more considerate inhabitants.

I am, Sir,

Yours faithfully,
ANTI-BARTHOLOMÆUS.

ESSAYS ON THE FIFTY-THIRD CHAPTER OF ISAIAH.

ESSAY IX.—CHRIST'S HONOURABLE BURIAL, CONTRARY TO THE DESIGN OF HIS ENEMIES.

Isaiah, liii. 9.—*And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.*

THE inspired Prophet having spoken at large concerning the death of Christ, proceeds now to foretell some circumstances concerning his burial. In our meditations upon the former part of this chapter, we have been led to view Jesus as expiring on the cross, we shall now follow him in our minds to the grave, where it was necessary that his body should be laid for a time, that his humiliation might be complete. This, the Prophet foretells, was to be “with the wicked;” i.e. it was intended so to be, not by God, but by those who crucified Jesus; and herein we shall see a wonderful instance

of Divine Providence in overruling the designs of ungodly men, and bringing about its own purposes contrary to their intentions.

“He made his grave with the wicked,” i.e. “a grave was appointed for him with the wicked;” for it was the intention of those who put Jesus to death to dishonour him as much as they possibly could, and they would never of themselves have given him an honourable burial. As they crucified him between two thieves, so most likely they would have buried him with them, and thus have “made his grave with the wicked.” Nay, they bought a piece of ground, as if for the purpose, with the money which they had given to Judas as the price of his treachery; and when that wretched man, unable to bear the horrors of his mind, re-

d the pieces of silver, " they counsel, and bought with them Potter's field to bury strangers

There perhaps they would cast the body of Jesus, and buried him with those who died justly for their crimes. He would have made his grave *the wicked*, not merely with the wicked, as all men are, but with those who are cut off by the hand of justice, who had been publicly condemned and executed as transgressors. With them the holy Jesus was to have made his grave, when he died in company with those there seemed, perhaps, no way of preventing it. It cannot be doubted that those who put him to death would have been the last to give him an honourable burial. They would have rejoiced to have him put with the thieves into a common grave, because it would have been disgraceful in itself, and at the same time a public reproach that he deserved to suffer that death which they had inflicted upon him; whereas an honourable burial would have looked to others thought that Jesus was innocent, and had been unjustly condemned. It would have been a reproach in their proceedings, some testimony to our Lord's innocence; and yet this was actually the case, for Jesus was not buried decently, but honourably buried, and the intention of his grave, made with the wicked, was quite contrary to all human expectation, by the overruling provision of God.

For he was " with the rich in his grave." Some rich and honourable person was to come forward, and take our Lord's body from an ignominious burial. In, or after, his death (for the word in the original is *laid*, and seems to denote the deadly sufferings which he endured for our salvation), as to be with the rich; for, he suffered all that was necessary and borne as much reproach

as our sins required he should bear, it was fit that his sacred body should be decently and honourably interred. A rich man was to provide the tomb, and there the body of Jesus was to be laid until the morning of his resurrection. All this was punctually and exactly fulfilled; for, " when the even was come, there came a *rich man* of Arimathea, named Joseph, who also was himself Jesus' disciple: he went boldly to Pilate and begged the body of Jesus: then Pilate commanded the body to be delivered; and when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in *his own new tomb* which he had hewn out in the rock." Matt. xxvii. 57—60. " And there came also Nicodemus (which at the first came to Jesus by night), and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen cloths with the spices, as the manner of the Jews is to bury." John, xix. 39, 40. Humanly speaking, it was very unlikely that either of these honourable persons should come forward to bury the body of Jesus: they were both fearful disciples, and it was not known decidedly that they were disciples, until they appeared on this occasion, when all his immediate followers had forsaken him and fled. Joseph had absented himself from the council because he would have no share in our Saviour's condemnation. He went boldly to Pilate and begged the body of Jesus. Pilate, convinced of our Lord's innocence, granted his request, and then with great respect and affection Joseph buried the body of his Saviour in his own tomb, where never man before was laid. Nicodemus also, that fearful disciple who at first came to Jesus by night, willingly joined with Joseph in the sacred office of burying the body of Jesus; and thus the prophecy was fulfilled,

that he was "with the rich in his death." It was not the will of God that his dear Son should be buried in that disgraceful manner which his enemies intended; though a grave was appointed for him with the wicked, yet this appointment was overruled by the providence of God, who raised up one rich and honourable person to provide the tomb, and another to assist him in the funeral of our blessed Redeemer.

The reason of this honourable funeral of the Lord Jesus seems to be added by the Prophet: it was "because he had done no violence, neither was any deceit in his mouth." Jesus had not only done nothing worthy of death, but his very nature was without spot of sin. He was not only righteous in the eye of the law, but perfectly so in the sight of his heavenly Father; and therefore, when he suffered for us sinners, it was fit that it should be understood, that he himself was not a sinner, and that he should lie under no farther disgrace than what was absolutely necessary in making atonement for sin. Now, when Jesus spake these memorable words, "It is finished!" and immediately after expired on the cross, he had suffered all that was necessary to make that atonement; and, therefore, though his body was to be laid in the grave (which is part of the original sentence denounced against sin), yet it was to be interred with no marks of disgrace, but, on the contrary, with tokens of honour, respect, and affection. His being honourably buried was some testimony, that he had done no violence, neither was any deceit in his mouth," as it evidently showed what the true judgment of unprejudiced persons was concerning him. Joseph of Arimathea, by going to Pilate to request the body of Jesus, and then burying it with honour in his own tomb, testified that in his judgment Jesus had been unjustly condemned and executed,

and that he was worthy of all honour, affection, and respect. Pilate, by granting the body, showed that he thought our Lord an innocent person, as he had repeatedly testified; and Nicodemus, who came with a costly present of spices to embalm the body, declared the high regard which he had for the crucified Redeemer. Every circumstance in our Lord's burial was honourable to him, and all together were a testimony that "he had done no violence, neither was any deceit in his mouth." Thus Jesus, though he died as a malefactor, was buried as one who had done nothing amiss; he was laid in a new tomb where no man had been laid before, as a mark of peculiar respect to him, and as some testimony to the holiness and innocence of his sacred character.

The grave is the house appointed for all living: it was fit that Jesus should be honourably interred, and it is proper that the survivors of departed friends should provide for their decent interment so far as circumstances will permit. But with regard to our bodies, it matters not whether they lie in common graves, or in costly sepulchres; wherever they lie, "the worm shall feed sweetly on them," and therefore we need not be anxious in this matter. But O that we may be anxiously concerned about our immortal souls! Where shall they be when our bodies are laid in the grave? Shall they be with the wicked, or shall they be with Jesus? What is our present state? For, according to our character here will be our portion hereafter. We know not how soon the grave may be opened to receive our bodies; O then that we may live as dying men in a dying world! Can we think of this, and waste our precious time, be unconcerned about our future state, and trifle with our immortal souls? Is any one living at a distance from God, without faith in Christ, and uncon-

about his soul? Let him where his everlasting portion be if he dies in that state: he will be made with the living; and not only his grave, but his everlasting state beyond the grave.

It was the prayer of David, "Gather not my soul with sinners," Psalm xxvi. 9; but if the sinner could not be gathered with the saints hereafter, it must be separated from them here by divine judgment for no unconverted sinner looks forward to the grave with comfort or with hope. Yet this is the lot of all men, whether they are of it or not; the worldly man turns his thoughts from the grave, and seeks by business or pleasure to put it out of his mind, but cannot put off the hour when he shall return to the dust, or look forward to that hour with comfort, until his heart is reformed by the grace of God, and he becomes a new creature in Christ.

When the soul is truly conformed to God, the grave will lose its terrors, for Jesus has sanctified the grave by lying in it himself. There is not a more consolatory thought to the believer in Jesus looking forward to death and the grave than this, that Jesus himself lay therein; that he not only died upon the cross, but that he lay for us in the grave, and by his resurrection there that he has sanctified the grave to all believers. The Christian may say, It is not as if I am going to the grave, for that is the house appointed for all; but it is the house where Jesus lay himself, and I trust he will be with me when I am laid in the grave, that he will receive my soul when separated from the body, and watch over my scattered dust until it is gathered again at the last day. The grave, indeed, shrinks back at the thought. "If I wait," said the Psalmist, "the grave is my house: I have made my bed in the darkness." The apostle said to corruption, Thou art

my father: to the worm, Thou art my mother and my sister." Job, xvii. 13, 14. But grace teaches the believer to triumph over death and the grave, and to say with the Apostle, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Cor. xv. 55—57. If Christ be with us, we need not fear death and the grave. When Jesus lay in it, his flesh rested in hope; "his soul was not left in hell, neither did his flesh see corruption." Acts, ii. 31. And if we have a true and lively faith in him, our flesh shall also rest in hope; and though our bodies must see corruption, yet they shall be raised again incorruptible, and this corruptible shall put on incorruption, and this mortal shall put on immortality." 1 Cor. xv. 53. We need not, therefore, be anxious about our mortal bodies, but it should be our heart's desire and prayer that our souls may be found in Christ; that we may "win Christ and be found in him;" that we may be raised from the death of sin unto the life of righteousness, and walk by faith and not by sight, "looking not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal" (2 Cor. iv. 18): that we be separated by grace from the ungodly here, that we may not have our everlasting portion with them hereafter; and above all, that our hope of everlasting life beyond the grave be founded only on what Christ our Saviour has done and suffered for us, whilst we are followers of Him who did "no violence, neither was any deceit in his mouth." So shall we have a good hope through grace, that our sins being laid on him upon the cross, are buried with him in the grave,

and that we being raised to newness of life by his grace here, shall be raised by his power to everlasting glory hereafter. For, "if the Spirit of Him that raised up Jesus from the dead dwell in you, He that

raised up Christ from the dead, shall also quicken your mortal bodies, by his Spirit that dwelleth in you." Rom. viii. 11.

LITOREUS.

FAMILY SERMON.

Acts, ix. 31. — Then had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

THE church of Christ on earth may be compared to a company of travellers who have to pursue their journey under a changeable sky, and amidst every variety of seasons and weather. At one time they are assailed by the pelting storms of persecution; at another they enjoy the calm sunshine of peace and prosperity. Yet amidst all these vicissitudes they are not forsaken by their heavenly Guide, under whose providential direction they are walking, and by whose spiritual grace every outward change is made to work for their good. Are they called to endure the opposition and hatred of the world? such a trial tends to rouse and awaken the slumbering believer, to quicken the loiterer, and to shake off the multitude of fair-weather Christians, by whose inconsistencies the company of true pilgrims is dishonoured. If, on the other hand, a time of trouble be succeeded by days of security and ease to the church, this also cometh forth from the Lord, and may be made the means of helping forward the Christian on his journey.

The benefits which may be derived by true believers from a season of quietness and rest, are represented in a very striking manner in my text. Our present circumstances in this Christian land,

render this subject peculiarly appropriate, and capable of yielding us much profitable instruction. In order that we may learn our own duty, let us notice,

I. THE OUTWARD CIRCUMSTANCES of the Christian Church, at the period here described; and,

II. THE SPIRITUAL IMPROVEMENT which was made of these circumstances.

I. We are to notice the OUTWARD CIRCUMSTANCES of the primitive Christians, at the time to which my text refers. "Then had the churches rest throughout all Judea, and Galilee, and Samaria."

A church, in Scripture language, means a company of real believers in Christ Jesus; and the expression is applied both to the whole collective body of Christians throughout the world, and to every distinct congregation. Even a single family of believers is sometimes called a church. Now, through the preaching of the twelve Apostles, many families, many congregations of men, in Judea, and Galilee, and Samaria, had been converted to the faith of Christ. They had renounced their evil ways; they sought for salvation only through faith in his atoning blood; they met together to hear the word, and to offer up supplications, prayers, intercessions, and giving of thanks; and they continued steadfastly in the Apostles' doctrine and fellowship. Thus they shined as lights in a dark world, reproving both by their doctrine and example all who continued in unbelief. What was the immediate consequence? Many spoke evil of that

way before the multitude; others, being men in authority, attempted to suppress the preaching of the Gospel; and at length a bitter persecution arose; in which neither age, nor rank, nor sex were spared. Such Christians as were able fled for their lives; others were cruelly tortured, not accepting deliverance, and died gloriously as martyrs to the faith of Jesus.

One of the most active agents in these bloody scenes obtained from the Jewish rulers a special commission, authorizing him to pursue the fugitive Christians into distant countries, and give them their choice either to blaspheme Christ or to suffer death. How wonderful are the ways of God! This very man, in the full tide of his rage and fury, is suddenly arrested by a voice from heaven—beholds Jesus standing at the right hand of God—is charged with his crime—can make no defence—and is led away, not to execution, as he had just cause to expect, but to be made a chosen vessel; to bear the name of Christ before the Gentiles, and kings, and the people of Israel. And now the persecutor becomes in his turn the persecuted. Enraged at the loss of their champion, and resolved not to receive his testimony concerning Jesus, the chief priests and rulers direct all their malice against St. Paul. Which when the brethren knew, they brought him down to Cæsarea, and sent him forth to Tarsus. Thus baffled and disappointed, the enemies of the church seem for a while to have paused in their career. Perhaps they were content to have got rid of a man, who, they had reason to fear, would prove a most able defender of the faith which he had so zealously laboured to destroy. Perhaps they were become weary of threatening and slaughter, on finding that the work of the Lord was not easily and at once to be overthrown. Whatever might be their motives, He who can make

even the wrath of man to praise him, and then restrain the remainder of their wrath; He who kept the lions' mouths that they should not hurt his prophet Daniel; He without whom not a sparrow falleth to the ground, and in whose sight his faithful people are of more value than many sparrows; He it was who saw good at this time to check the persecutors of his churches. He said, "Hitherto shall ye come and no further, and here shall your proud waves be stayed." Then, and therefore, *had the churches rest throughout all Judea, and Galilee, and Samaria.* The wind and the storm ceased, and there was a great calm.

It is our privilege, my Christian brethren, to enjoy a similar freedom from persecution. In this our peaceful land, the same cruelties were formerly committed against the people of God, as those under which the early Christians groaned. When first the true religion was introduced here, it set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's foes were those of his own household. Nay, the brother would deliver up his brother to death, and the father the son. Christians were hated of all men, and all manner of evil was spoken and done against them for Jesus' name's sake. This, I doubt not, was the case when Christianity first came to England. It was the case again about three hundred years ago, when it pleased God to give us the blessed Reformation from Popery. It is scarcely possible for us to realize the fiery trials which the faithful Christians were exposed to in those days, when they resisted unto blood, striving against the abominations of the unchristian church. Now from all this we are mercifully delivered. True Christianity is established and protected by the laws of the land. No man can be

openly persecuted, in the degree and manner of which we have been speaking; if he be, the law provides full redress. His person, his life, his property, are now secure. What, then! is the offence of the cross ceased? is the world now reconciled to those who, by their life and doctrine, reprove and condemn it? No, by no means. The original enmity still subsists between the seed of the serpent and the seed of the woman. But, for a season, the providence of God has restrained the outward actings of their enmity. He has, in this happy country, given his churches rest from all their enemies round about. The storms of persecution have subsided; and the Christians of England have been for many years in a state of outward rest and peace, resembling that of the Judean, Galilean, and Samaritan churches.

Perhaps also, O believer, thou hast at this time rest from that more tolerable persecution which has often assailed thee among thy neighbours; the scourge of the tongue, hard names, injurious reports, bitter revilings, perverse disputings of men of corrupt minds and destitute of the truth: the enmity of the carnal mind will never indeed be wholly silent, if thou be faithful and consistent, reproving its deeds, and setting it the example of a more excellent way. Wicked men must either receive the truth or hate it. Nevertheless, even this trial has perhaps to thee been mitigated, or even suspended for a season. Thy neighbours, thy relations, or thy superiors, have perhaps been influenced to acknowledge thy sincerity, and to let thee go on thy way in quietness. Well, remember to see the hand of God in this. Let not thy present outward peace make thee careless and slothful. Do not lie down and bask in the sunshine, which is given to cheer thee on thy journey. This is not thy place of rest. The

sky may soon again be overcast, and the clouds and tempests return; God may shortly cease to restrain the malice of the enemy, and send among us not peace but a sword. Or, what will be far more perilous, he may be provoked by our love of outward ease, to give us into the hand of our spiritual enemies. Too often, indeed, Christians have fallen asleep, when there was no persecution to keep them awake, and have slumbered on till they made shipwreck of faith and of a good conscience. There are dangers on every side. Not without reason, therefore, doth our Church instruct us to pray, in all time of our *tribulation*, in all time of our *wealth*, "Good Lord, deliver us!"

But, as every state has its peculiar snares, so are there also special advantages to be derived both from times of suffering and from times of peace. It will, therefore, be instructive to notice,

II. The SPIRITUAL IMPROVEMENT which the early Christians made of their freedom from persecution. My text informs us, that when the churches had rest, *they were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.*

1. First we are told, in a general way, that they were *edified*. This expression is taken from the art of building; and it agrees with those passages of Scripture in which the church of Christ is compared to a temple, built by the power of God, wherein spiritual sacrifices of praise and thanksgiving are continually offered up to him. In other places, the church is called a house, in which God by his Spirit delights to dwell. And what is said of the church at large, is true of each individual member thereof. Every broken and contrite heart is God's temple; every renewed soul is his habitation. The work of divine grace begins to be builded, when the sinner is brought to see his

addition, and to accept Jesus as his Saviour and Lord; the Spirit of God enters his dwelling. But the building is not being complete. The new temple has *some* spiritual knowledge; but much more remains to be acquired: he has *some* faith in God; but the faith needs to be strengthened, purified, and increased: he has *some* power over temptations, but he must still be in grace, and have his inman renewed day by day. The work of grace, therefore, is a progressive and gradual work; and it is his account fitly compared to building; in which one stone is laid upon another, till the walls are raised, the roof laid on, and the edifice finally completed. The sanctification of the spiritual man will take place in the vision of heaven; there the spirit of just men are made perfect; the divine Architect will bring the head-stone with shoutings, saying, Grace, grace unto it!

It is a great care and concern then for Christians in this world, whenever they live in times of persecution or outward peace, is to see that his temple and house of God be carried forward. The city must be built, and the wall, even in troublous times. But how much diligently should we labour for holiness, how much more earnestly should our spiritual improvement be cultivated, when there are no wars and fightings without to interrupt us! It is thus that the churches of Judea and Galilee, and Samaria were edified. They followed after things whereby one might be built up; and while they were at the good of others; their souls were built up in the knowledge, and faith, and love of our Lord Jesus. My brethren, have the Christians of England thus profited by their deliverance from persecution? With many, I trust, it hath been the case; but is it

so with *you*? Because you have the power of worshipping God according to your own conscience, and peaceably labouring for the salvation of your souls, have you therefore been the more active in seeking that salvation? Let me first inquire, Are you as yet on the right foundation? and if so, are you daily growing unto a holy temple in the Lord? Examine your state, and let the conscience of each faithfully answer these questions.

2. The spiritual improvement made by these churches of their season of rest, is more *particularly* described in the next words. *They walked in the fear of the Lord, and in the comfort of the Holy Ghost.* Happy Christians who thus walked! For indeed and in truth, there is no happiness on earth to be compared with that which flows from holy intimacy with a reconciled God and Father. O that we may all thus walk even as they walked!

The fear of the Lord here mentioned is not that slavish and guilty fear which torments the heart, and irritates the rebellious will; but a fear springing from love and gratitude. The whole of true religion, indeed, every grace of the renewed soul, is included in this expression. As an illustration of this remark, it may be observed, that that great act of Abraham in offering up Isaac, which is called in the Epistle to the Hebrews an act of *faith*, and in St. James an act of *obedience*, is recorded in Genesis as a proof that he had the *fear* of God before his eyes. "Now I know that thou *fearest* God, seeing thou hast not withheld thy son, thine only son, from me." The truth is, that this comprehensive expression includes all those holy dispositions which the true Christian exercises towards God. It is love to God the Father; it is trust in God the Son; it is compliance with the suggestions of God the Spirit. What better use can be made of external peace, than this which

was made by the early churches? They had leisure for walking in the fear of God; and they diligently improved that leisure. And while they thus honoured God, he blessed and honoured them. A mutual interchange of service took place between the Lord and his people: on their parts, devout and reverential fear; on his part, spiritual joys and consolations. *They walked in the comfort of the Holy Ghost.* Religious comfort is the completion of those gifts which Christ bestows on his people in the house of their pilgrimage. The instrument through which it is communicated is the Holy Scriptures: for there can be no well-founded comfort, but that which is built upon the express promises of God's word. But the agent by whom it is communicated is the third Person of the blessed Trinity, God the Holy Ghost. He it is who has created the true Christian anew, and formed in him that spiritual character, and those heavenly dispositions, to which the promises of the Gospel are addressed. Yet though he have given us both the promises and the character which these promises imply, such is the infirmity even of the renewed soul, that it is in itself unable to lay hold of the comfort thus provided for it. Therefore the Holy Spirit, by his direct and immediate influence, strengthens the believer's faith, and enlightens his mind, and removes doubts, and sheds abroad in his heart the love of God. "He shines upon his own work in the soul," making the believer to see and know that he hath the witness in himself, that he is a child of God. Hence arises a settled peace and confidence; and the Christian thus walks in the comfort of the Holy Ghost. It is certain, however, that the degrees in which this spiritual consolation is experienced are not always the same. And this may arise from various causes. Bodily distemper may cloud the mind; or God may see

fit, for a season, to withhold the cheering influences of his Spirit, in order to exercise the faith and patience of his servant. But the most frequent cause is, that the Holy Spirit has been grieved by some negligence or sin; and therefore comfort is withdrawn, that the Christian may be led to mourn over his guilt and folly, and to seek after his offended God. Generally speaking, they who most uniformly walk in the fear of the Lord, walk also most uniformly in the comfort of the Holy Ghost. Nor is this to be wondered at; for in them the evidence of adoption and of the new birth shines the clearest. He who walketh carelessly must look to have his peace of mind interrupted. And it is a great mercy if it be interrupted; for what is to be more dreaded than a false peace? On the other hand, he who walketh uprightly walketh surely. His graces are kept in daily exercise. God the Spirit dwells with him as a sanctifier and a comforter; and from time to time fills him with joys unutterable, and such as none can conceive but those who have tasted them. Now this was the happy state of the primitive churches, when, having rest from all outward troubles, they walked in the fear of the Lord and in the comfort of the Holy Ghost. My brethren, are *you* making this spiritual improvement of the privileges which *you* enjoy? Have *you* found these holy consolations, in the daily exercise of repentance towards God, and faith towards our Lord Jesus Christ? or are you earnestly desiring, seeking, reaching after them, and praying for them? Why should not you also from this very moment and henceforward walk in the fear of the Lord, and in the comfort of the Holy Ghost?

3. Hitherto we have seen the benefits which the church itself derived from outward peace and rest. From these fruits there sprang another, in which their heathen neigh-

also participated. Walking in a holy and happy manner, the churches were multiplied. They had lights set upon a hill, by which others were guided into the way of salvation. They were as leaven hid in three measures of meal, which the whole was leavened. They were as a grain of mustard-seed, small and diminutive, from which arose a large spreading tree, under whose branches the winds of the air came to lodge. So precious were the privileges of Christians, that (according to the prophecy of Zechariah) men of all languages of the nations came to take hold of their skirts, saying—

"We will go with you; for we have heard, and like as we have heard so have we seen, that this is with you."

Upon this part of my subject I make but one observation. It manifestly the intention of our Lord, that his religion should be propagated in the world by human means. Hence he has appointed ministers to preach it, saying to them in every age, "Go ye into all the world and preach the Gospel to every creature." But it is not only to ministers that he has committed this work. The very blessed Christian, according to the measure of ability, is required to extend the knowledge of his Saviour; and this not by words only; not merely by teaching his brethren, his companions, or his family; but most of all, by the simple preaching of a devout and holy life.

O my Christian brethren, we think what effects may be produced by the simple influence of a consistent Christian example. They, after hearing sermons in which we have at length been won out of the world—won over to piety and happiness by seeing a Christian, a friend, or neighbour made happy in life and death through the Gospel. They have begun to re-

flect. They have secretly watched the fruits of Christian principles. They have seen the believer bearing with patience trials under which worldly men are overwhelmed. They have witnessed his love, joy, peace, long-suffering, gentleness, meekness. This has made them listen afresh to the doctrines from whence these fruits of the Spirit proceeded. And thus gradually they have been compelled to lay aside their prejudices, and to seek for themselves a share in the believer's hopes and comforts. Thus it was that the early Christian churches were multiplied; and thus it has been, and shall be again and again, whenever the power of godliness shall manifest itself, either in churches or individual Christians. In this way, my brethren, the poorest among you, if he be a Christian in reality, may contribute his part towards enlarging the kingdom of Christ. Will not you, then, be ambitious of so honourable a service? Will you not tremble, lest through your inconsistent life the name of Christ should be blasphemed among those who know him not? O let it be your endeavour so to walk in the fear of the Lord, and in the comfort of the Holy Ghost, as to be the means of saving both yourself and those among whom you dwell.

I conclude with the words of the Apostle Jude. "Ye beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

Now unto Him that is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy; to the only wise God our Saviour be glory and majesty, dominion and power, both now and ever. Amen.

LINES BY A SUNDAY SCHOOL SCHOLAR,

OCCASIONED BY THE DEPARTURE OF MR. J. D. PEARSON FOR INDIA*.

'Tis duty calls, its summons I attend;
 The voice is loud and vibrates on my ear,
 Resign your kind instructor, teacher, friend,
 For he must labour in a wider sphere.
 In India's climes, where sin has long maintain'd
 Its baneful influence o'er the poor Hindoo,
 There must the Gospel tidings be proclaim'd,
 The Sun of Righteousness his radiance shew.
 Where idols long their votaries have deceiv'd,
 There shall the standard of the cross be rais'd;
 Where awful fables long have been believ'd,
 There shall the glorious truth be known and prais'd.
 Shall I complain because this friend of mine
 In Pagan lands his future life will spend?
 No, let me rather cheerfully resign
 What most I prize, for such a glorious end.
 What though I ne'er on earth shall hear the voice
 Which broke in mildest accents on my ear;
 Yet let me in the pleasing hope rejoice,
 That I shall meet in heaven with one so dear.
 O yes! there is a rest prepar'd on high,
 For pilgrims tir'd of pain, and noise, and strife;
 When we shall burst yon ambient azure sky,
 Leave dull mortality, and spring to life.
 Delightful thought! May such a worm as I,
 Indulge the hope of endless joys above?
 'Tis not the Saviour's will that man should die,
 And I may rest upon his promis'd love.
 He will not turn away his pitying eye
 From one who humbly seeks his smiles to share,
 While on his promise I would still rely,
 Assur'd that he delights to answer prayer.
 Then I'll indulge the exhilarating thought
 While in this desert land I'm call'd to dwell,
 That I at length through mercy shall be brought
 The wonders of redeeming love to tell.
 Then shall a separation be unknown;
 For no wide sea shall ever more divide;
 The Saviour then will reign upon his throne,
 And in his presence we shall safe abide.
 Though now constrain'd to bid a sad farewell,
 Hope points to perfect bliss beyond the sky;
 Bids faith upon the pleasing prospect dwell,
 And pierce the future with her eagle eye.
 Then why unwilling from the duty start?
 Why die the falt'ring accents on my tongue?
 Nature recoils, she feels 'tis hard to part;
 Shrink not, for we shall meet again ere long.
 Yes, we shall meet in yon bright world of peace,
 And the Redeemer's matchless love shall tell;
 Shall join to praise the Saviour's wondrous grace,
 Nor have to part, nor yet to say—farewell!

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ON EXTREME UNCTION.

AMONG the five Sacraments in the Church of Rome has been added to the two which our Lord and Christ himself instituted, extreme unction is reckoned the last. It is the name of the ceremony used by the Papists in anointing the body of a dying person; and it seems to have some support from the words of Scripture, has thereby deceived many, important to show that extreme unction, as now administered by the Romish priests, is an unnatural practice, and deludes, brings everlasting ruin, multitudes of persons, who trust in it as a means of removing their guilt, and giving them an entrance into heaven.

The controversy occasioned by this subject, some have referred to our Lord's words, respecting the anointing of him with precious ointment; but the best indeed, ashamed of attempting to support their cause by what so evidently relates to a totally different subject, chiefly rest their arguments on am. v. 14, 15: "Is any sick among you? let him bring in the members of the church, and let them anoint him with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he be in sins, they shall be forgiven him."—*Doway Testa-*

The first remark to be offered on these words is, that anointing the sick with oil, was a common practice in hot countries, and was used as a remedy for the plague; and as the Jews seldom administered any medicine without an accompanying prayer, it was a religious ceremony observed in making this use of it. In the miraculous cures performed by our Lord's disciples, we are told, "they anointed with oil many who were sick, and healed them"

(Mark, vi. 13). This anointing was an action significant of the miraculous power which healed the sick; and it was used as Moses used his rod, Elisha used Elijah's mantle, as our Lord put his finger into the deaf man's ear, and anointed the eyes of the blind man with clay; and as St. Paul, when he visited the father of Publius, "laid hands upon him and healed him:" neither the anointing nor laying on of hands could have cured the sick, had not a miraculous virtue accompanied the action.

Let us next consider for what purpose St. James, writing "to the twelve tribes scattered abroad," directs the use of oil to anoint the sick. It is plain, from the words he uses, that he referred it to the *recovery of health*; he says, "Is any sick?" not, "Is any dying or past recovery?" he says, "The prayer of faith shall save the sick," not his soul, but his body; for he adds, "and the Lord shall raise him up; and if he be in sins, they shall be forgiven him." This last clause respecting the forgiveness of sins, relates to what the primitive Christians well understood, the infliction of sickness and death from God, as a punishment for sin. Such, St. Paul tells the Corinthians, was the case with them for the profanation of the Lord's Supper: "For this cause many are weak and sickly among you, and many sleep." (1 Cor. xi. 30.) Thus St. James says, if the sick man's illness were sent as a judgment from God for his sins, God would remove it, and restore him to the peace of the church. Further, we must observe, that he ascribes the sick man's recovery not to the anointing, but to the prayer of faith; he exhorts them to confess their faults one to another, and to pray for one another, *that they might be healed*; and to prove that "the fervent effectual prayer of a righteous man

availeth much," he refers to the prayers of Elias, "who prayed earnestly that it might not rain, and it rained not on the earth by the space of three years and six months; and he prayed again, and the heaven gave rain, and the earth brought forth her fruit." (Ver. 17, 18.) Saving the sick and raising him up, cannot be understood spiritually as signifying the pardon of sin and reconciliation with God, because they are opposed to *sickness*, which must be understood plainly of infirmity of body, and also because forgiveness of sins is mentioned afterwards as something different from saving and raising up; and in the 17th verse, *healing* is again mentioned as the effect of prayer. It was considered by the church, when it was first practised, as a service for the *sick and infirm*, and the words used in the prayers proved it. By Pope Gregory's ritual, the oil is consecrated to cure all pains, infirmities, and sicknesses of the body; and when the sick man is anointed, the prayer asks of God to cure him of his infirmities and to remit his sins, to restore him to health, that he may be recovered and healed: this prayer also refers to the case of Hezekiah's recovery, and to the cures performed by the Apostles. This is the idea which runs through the whole of the ancient service, and in the ancient missals; the recovery of the sick persons is usually the object of the service, while the remission of sins and other spiritual blessings were considered as belonging to it, as they did to every other service which was performed in faith; and even in the form that is used at present, the first prayer refers to recovery from sickness.

It makes little matter whether the church of Rome calls extreme unction a sacrament or not; the Protestants say, that whatever it be called, the ceremony performed by the priest when a person is dying, is altogether different from what St. James recommends. In

the first place, we have seen above, that St. James had in the recovery of the sick person that the early writers of the church of Rome so understood his words; but now, according to the decision of the Council of Trent, a priest never anoints a man until he is considered as past recovery, so far from intending thereby to raise him up, it is well understood among them, that when once a sick man sets his foot upon the ground the anointing goes for nothing. The lower classes in the land do not wish to give the man any thing after he has been anointed; and in general they do not think it lucky for a man to be covered after he has received extreme unction. Thus, as Cardinal de Retz confesses, when writing the passage in St. James, the natural object of the ceremony is changed; and by the authority of the Council of Trent, which confirmed it in its present form, it is received, though totally different from St. James's anointing, as it is from the usage of the church and from the ancient liturgies.

Another difference between St. James and the church of Rome is that he says "priests," but that the church of Rome requires that one priest only is required; this difference is important. The word translated *priests* here occurs many times in the New Testament, and in almost all of them it is rendered *ancients* in the Old Testament. The same expression which in St. James is rendered "*priests of the church*," is in Acts, xx. 17, and it is "*ancients of the church*." If the church of Rome had the expression in St. James, the expression in St. James, *ancients* (or elders) of the church should have been done; there would have appeared at once there was no resemblance between his ceremony and theirs. For in their anointings, but *one* appears—in his, he directs *priests* to be called. If the church had considered this as a sacra-

one priest would have been sufficient to administer it; but enjoining it as a religious service, he directs that the elders should be called, having perhaps in his recollection our Lord's promise, "Again I say unto you, that if two of you shall agree on earth touching any thing that they shall ask, it shall be done for them of my Father which is in heaven; for where two or three are gathered together in my name, there am I in the midst of them."

The practice of the Popish church ever since the Council of Trent, which established extreme unction as a *sacrament for the dying*, differs from the ancient practice of that church as much as it does from the directions of St. James; for we find that the ritual of Pope Gregory orders, that after anointing, the priest is to administer the communion of the body and blood of Christ—yet this is never done now.

But when we speak of the early church, we do not mean the church that existed directly after the days of the Apostles. For, since the anointing in the apostolic days was accompanied with a miraculous power of healing the sick, as we have proved before; so this practice was discontinued when miracles ceased in the church: and though oil was much used in religious services, as in anointing catechumens before baptism, anointing the dead before burial, and anointing deacons and priests before they were ordained; yet we do not find that the sick were anointed until about the fifth century after Christ. This plainly shows that St. James's words were understood as relating to a miraculous power, and not to a service which was to continue in the church, and to be esteemed a sacrament. As, therefore, the Christian church, for four hundred years, considered the anointing ordered by St. James, to have a reference to healing, the priests now ought to possess the power of doing so, if they profess to follow him. But since they allow that a miraculous

gift of healing is not now possessed by any one, and confess that they do not expect a man to recover after he is anointed, then they must allow, that the anointing they use is not what St. James directed, but one of their own invention.

The Protestant church consider this practice as confined to the period of miraculous gifts. It is evident, from the silence of all the Christian writers for four centuries after Christ, that this practice was not continued when these gifts ceased; and the Romanists can show no mention of this ceremony until the time of Pope Innocent, in the fifth century. After this, when superstition increased among the people, the priests began to anoint the sick and infirm when they visited them, using, at the same time, prayers for their recovery. This practice was frequently objected to; and it was the Council of Florence which first ordered that "this sacrament should not be given to a sick person unless his death be feared."

The present custom is to anoint the organs of the five senses, the priest repeating these words, "By this holy unction, and through his most bountiful mercy, may God forgive thee whatever thou hast sinned by seeing, hearing, smelling, tasting, and touching." He then gives the final pardon for spiritual comfort in the last agony. If this institution be warranted by Scripture, it is a great matter of comfort; but if it be not warranted, it is indeed very great presumption. When such high pretensions are set forth by the priests, it is no wonder that the ignorant and superstitious should feel anxious about this ceremony. When a Protestant is dying, the clergyman visits him and prays with him; there is, however, no mystery or secrecy in the business; the family and friends of the sick man are invited to be present, and the service is designed for their instruction also. But when a Romanist is dying, the priest comes

with great ceremony—a candle is lighted—much secrecy and mystery is observed; and while Latin prayers are recited, and various ceremonies are gone through, there is an impression made upon the minds of the ignorant, that something is doing for the dying person which is, they know not how, to benefit his soul, and to help him forward towards heaven. Yet so great is their ignorance, and so strange are the inconsistencies of the priests' doctrines, that though in extreme unction they give a final pardon, and are paid for it, yet this pardon will not free the soul from purgatory; it must go thither notwithstanding, and remain there until more money is paid for prayers and masses to bring it out.

The great evil of this, and indeed of all the Popish errors, is, that the minds of the people are turned away from the true grounds of hope toward God, and they are led to think, that money paid for certain ceremonies will ensure them whatever they can require. It is in vain to say that money has nothing to do with the efficacy of the rite, for it is well known that the poorest wretch would part with his last shilling to ensure his anointing, and would be terrified and alarmed, were a charitable priest to refuse taking the money from him. The Bible gives no encouragement to any man who lives in sin and ignorance, to hope that he will be saved in that state: "all men are called upon every where to repent;" "God hath sent his Son to be the Saviour of sinners;" "he has finished transgression, made an end of sin, made reconciliation for iniquity, and brought in everlasting righteousness" (Dan. ix. 24); and "whosoever calleth upon the name of the Lord shall be saved;" because "he that believeth on the Son of God hath everlasting life, and shall not come into condemnation." The real Christian, consequently, is a person who believes what God has told us of his Son,

who came to call sinners to repentance; his faith purifies his heart (Acts, xv.), leads him to abhor that which is evil, and cleave to that which is good (Rom. xii. 9). It makes a man love God, and loving God he keeps his commandments. Such a person feels that sickness or death are sent from his heavenly Father, and he is not only submissive but resigned, for he knows that all things shall work together for good to them that love the Lord; he can join humbly in the prayers which are offered to God for his recovery when he is sick; and can unite in those supplications by which his departing soul is commended to God. Let common sense therefore judge between the two cases: one man dies happy, because he has been anointed and received the rites of his church—another dies happy, because he knows and feels the grace of the Lord Jesus, who when "he was rich, for our sakes became poor, that we through his poverty might be rich." (2 Cor. viii. 9.) Of the one we must say, "he feedeth upon ashes, a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?" (Isa. xlv. 20.) Of the other the Scripture saith, "Blessed are the dead which die in the Lord: even so saith the Spirit, for they rest from their labours." (Rev. xiv. 13.) Let no man, Protestant or Romanist, therefore, comfort himself by thinking that something may be done for him on his death-bed, which will make up for his present ignorance and sin. The present time is all we can call our own,— "now is the day of salvation,"—"acquaint now thyself with God;"—"the kingdom of heaven is at hand; repent, and believe the Gospel." Such are the declarations of the Bible, and everlasting condemnation will be the portion of all who neglect and despise them.

P. R.

REVIEW OF BOOKS.

The Attributes of Deity, the Attributes of Jesus Christ. By the Rev. Thomas Grinfield, M. A. — Hatchards. 1822. Pp. xvi. and 174.

Five Lectures on the Gospel of St. John. By C. J. Blomfield, D. D. Rector of St. Botolph's, Bishopsgate, and Archdeacon of Colchester. Mawman. 1823. Pp. iv. and 80.

CONSIDERABLE apprehensions have in various quarters been excited by the increase of Socinianism, and some have been induced to fear a still more extended success. We are aware, that great efforts have been recently made; that the Socinians have succeeded in obtaining the removal of some legal restraints, which impeded the propagation of their sentiments; that in consequence they have been encouraged to erect chapels, to establish a Socinian Tract Society, to send out missionaries among the lower orders, to assume a loftier tone, if possible, in their magazines, &c. and to triumph in the secession of one or two novices from the ministry of the Establishment. But with a perfect knowledge of all this, we do not ourselves feel any very serious apprehension on the subject. We are, indeed, pained at every instance of success on their part, because we must maintain, that every Socinian actually denies the Lord who bought him; and without at all presuming to intrude on the judgment-seat, or pronounce on any individual case, we are still compelled to regard the whole body as placed in a most perilous situation. But we see no reason to apprehend, that Socinianism will ever become a dominant persuasion. It has been well called the frozen zone of Christianity. It is a kind of resting-place on the road to Infidelity; a resort for the half-learned; a system well adapted for those who en-

ertain exalted ideas of their own reasoning powers, but which can never be embraced by a humble and serious inquirer; which can never stand before solid argument and careful investigation, and which has furnished very few individuals of distinguished attainments in the literary world. We have never, indeed, been able to meet in the whole Socinian school, with a single instance of clear, solid statements, and accurate, well-maintained arguments, at all worthy of comparison with either of the publications at the head of this article.

The object of Mr. G.'s publication is stated to be the confirming his own and his reader's mind in Scriptural sentiments on the great subject proposed. He divides the dissertation into four parts. In the first the subject is introduced, and the apostolic declaration, Col. ii. 9, "In him dwelleth all the fulness of the Godhead bodily," is assumed as the basis of the argument: after a suitable explanation and illustration of this passage, Mr. G. proceeds, in the second part, to demonstrate the attributes of Deity as the attributes of Jesus Christ; and proves, that eternity, omnipresence, omniscience, omnipotence, immutability, and supremacy, are ascribed to the Lord Jesus Christ equally with the Father; and that he is also represented as possessed of the moral attributes of the Deity in an infinite degree, and able to communicate moral perfections and spiritual blessings according to the power of his own will. The third part contains an answer to objections founded on particular passages of Scripture, and on the consideration of the divine unity: and the fourth part points out the importance of the subject in its relation to doctrinal, practical, and experimental religion, to the consolations of a Christian, and to the religion and worship of heaven.

Did our limits allow, we should be disposed to quote somewhat extensively from this valuable dissertation. We have seldom met with a small publication better calculated to fortify the mind against the assaults of false doctrine, or one in which the importance of the Divinity of Christ is in a narrow compass more clearly established; and we earnestly hope that the following extracts may induce many to procure and circulate the work from which they are taken.

Perhaps the most numerous and the most powerful class of evidence for the Deity of Christ, is to be found in passages of the New Testament, which either repeat or refer to others in the Old: of which class every evidence acquires a reduplicated force, and possesses, besides, the immense advantage of an application and comment, not precarious and doubtful, but made by an interpreter who could not err. The Apostles, addressing principally Jews, appropriately asserted the Deity of Christ in the prescriptive language of the Prophets, and thus delicately engrafted this amazing mystery on the faith already received; at the same time exhibiting the indissoluble connexion between the two dispensations. No part of Holy Writ presents more magnificent descriptions of Jehovah than those chapters of Isaiah, in which Jehovah is at once the speaker and the subject. No standard of Deity can be more exact and severe, by which to prove the pretensions of Jesus Christ. In three passages of those chapters, Jehovah proclaims, in the tone of unapproachable majesty, "I am the First, I am the Last." In three corresponding passages of the Apocalypse, Jesus Christ assumes, with additional emphasis, the same title; "I am the Alpha and the Omega, the Beginning and the End, the First and the Last." A description of eternal existence, at once more simple and more complete, it is not easy to conceive. None can be prior to "the First," as none can be posterior to "the Last." It has been disputed whether one of the ascriptions in the opening chapter (ver. 8) belongs to the Father, or to Jesus Christ: and perhaps the question is not either easy or important to be determined. Suppose, however, that ascription to belong to the Father; yet that the same or equivalent titles should be repeated, on subsequent occasions, in a connexion which demonstrates that they belong to *Jesus Christ*, is itself a volume of evidence for his Deity; and in effect rather strengthens than impairs

the argument of *one* nature, and *common* attributes, ascribed to the *Lord God*, and to the *Lord Christ*. "The Beginning," as a title frequently applied to Jesus Christ, is evidently to be understood in the most comprehensive and magnificent import; "the beginning of the creation of God" (Rev. iii. 14); the first cause, the original principle, of the created universe, whether material or spiritual; "the Alpha, the First;" and, thus understood, this unimpartible title evidently involves the eternal self-existence of its divine possessor. (Compare Col. i. 18; Rev. xxi. 6; xxii. 13.) It was a term established among the Greek philosophers to denote the efficient principle of things.

In this connexion may be mentioned the appearances of Jesus Christ under the patriarchal and legal dispensations; accompanied as, in many instances, those appearances were, by names expressive of self-existence and Deity. That the Son of God was the person sometimes called the *Presence*, sometimes the *Angel* of Jehovah, sometimes *God*, sometimes *Jehovah* himself; of whom, under these interchangeable titles, glorious appearances to "holy men of old" were not infrequent, has been the opinion of the ancient Jewish church, of the primitive Christian fathers, and of many among the most eminent modern divines. Remarkable examples of the Word thus anticipating his incarnate manifestation, may be found by the inquiring student in these among other passages; Gen. xvi. 10, 13—xviii. 2, 22—xix. 1—xxii. 24, 28, 80—xlvi. 15, 16: Exod. iii. 2, 4—xiii. 21—xiv. 19—xxiii. 20, 21—xxiii. 2, 14: Judg. vi. 12, 14—xiii. 18, 22; Isa. lxiii. 9: Hos. xii. 3, 4. On this principle of interpretation, we are assured, by an inspired expositor, that the Israelites tempted *Christ* in the wilderness (1 Cor. x. 9); that the Spirit of *Christ* testified in the Prophets (1 Pet. i. 11); and that it was the glory of *Christ* which Isaiah beheld, when he beheld (as he declares) the Lord on his throne, adored as Jehovah by the Seraphim. (Isaiah, vi. 1, &c. compared with John, xii. 41.) Such passages, attentively considered, must be allowed to afford confirmation to the doctrine, not merely of the pre-existence, but of the self-existence and eternity of *Him*, who from the beginning presented himself to human sense, under such sacred and incommunicable names.

It is a great argument for the identity of Jesus Christ with the Jehovah of the Old Testament, that Jehovah there repeatedly promised his *return* in the latter days. He who was to establish the new covenant, was the founder of the old. In this mediatorial character, Jesus Christ is "the same yesterday" under the ancient dispensation,

to-day" under the evangelical. Thus its consistency pervades the whole of revelation; one and the same Architect both planned and executed the moral and moral structure of our nation can the mind of man conceive any more magnificent and awful, than that Divine Being descending from his glory, and taking upon him a form, in order to repair the desolations of and restore perfect order among the of God. On this ground it is perpetual and just that the Apostles, without reserve or explanation, refer to *Jesus Christ* in the New Testament passages appropriated to *Jehovah* in 1: of which practice a sufficient specimen occurs in the first chapter of the to the Hebrews.—Pp. 40—46.

treating of the omnipresence of Saviour, Mr. G. remarks,

attribute is similarly supposed, when like unto the Son of man" is exhibited "walking in the midst of the seven candlesticks," the different churches a Minor, representative in spirit of church universal in every subsequent (Rev. i. 19—ii. 1.) He was thus daily and simultaneously present (it is he doubted without impiety) to individual of his primitive disciples; ever a part of that "salt of the earth" might be sprinkled, in Asia Minor, Palestine, in Greece or Italy, and perhaps Spain or Britain. At the same moment by his essential Deity, he was exalted in heaven, amidst the adoring myriads of angels and the redeemed; and images, "in his presence, fulness of joy," prisoner at Rome, or to his exile in solitary isle of Patmos. At the same time he continues to be present, invisibly though invisibly present, in every general assembly of the church universal; every heart that becomes a temple to the Spirit; he travels, voyages, and so, with the missionary labourers sent in that spiritual harvest of which he is Lord, in the sultry regions of Africa, the India, in the snowy deserts of the North and Greenland, in the sprinkled waters of the vast Pacific.—Pp. 51, 52.

Then the wisest of men addressed Jesus in that sublime prayer which accompanied the dedication of the temple, he declared omnipresence as the ground of adoration: "Hear thou in heaven thy dwelling; for thou, even thou only, knowest the hearts of all the children of men." (1 Kings, viii. 39.) And the Psalmist, in the memorable description of this attribute, is that it can belong only to creative omnipresent Deity: "Thou understandest my thoughts afar off; search me, O Lord, and know my heart." (Ps. cxxxix.)

But the self-same expressions of this incommunicable heart-searching are applied to Christ, even while he sojourned as man on earth. How repeatedly does the inspired biographer mention that "he, knowing their thoughts; he, perceiving their thoughts," directed his answers not according to their words, but to what they said within themselves (Matt. ix. 4, 12, &c.); conformably with that conspicuous prediction concerning him, that he should possess "the Spirit of the Lord, the Spirit of wisdom, understanding, counsel, knowledge," enabling him to "judge not after the sight of his eyes, and reprove not after the hearing of his ears," but with that "righteousness and equity" which corresponds with the secret reality of things. The discourses and the actions of our Lord are replete with indications of creative omniscience, which exclude all comparison with those of the wisest men. To produce all the illustrations of this remark, were to transcribe the principal parts of the evangelical narrative. Everywhere we perceive, in living evidence, that "he needed not that any should testify of man, for he knew what was in man:" and it is remarkable, by the way, that, immediately after this general assertion, the Evangelist proceeds to relate a striking instance of its truth, in the consummate reply which our Saviour makes to the first words of Nicodemus; a reply, not to anything which that Jewish doctor had expressed, but to the secret intent and real anxiety of his mind: "Rabbi, we know that thou art a teacher come from God: Jesus answered, Verily I say unto thee, except a man be born again, he cannot see the kingdom of God."—Pp. 59, 60.

That the power of imparting righteousness and goodness, or what (in the prescriptive language of Christianity) we term the exercise of *grace*, is an exclusive prerogative of Deity, and utterly transcends the capacity of a creature; this is apparent from the whole tenour of the Scriptures. Not the remotest hint is given of such a communicative energy being possessed by the most distinguished of saints or of angels. We hear of the spiritual graces, as of the miraculous powers imparted to prophets and apostles; we hear of the holiness, as of the strength, in which ministering spirits excel: but not a word do we hear of Moses or of Gabriel being invested with a power to justify the guilty, or sanctify the unholiness; to impart of their own righteousness their own spirit. Nothing can sound more abhorrent from the pervading doctrine of inspiration, than the transferral to Moses of such an assertion as this; "Out of his fulness we have all received, even grace for grace." Nothing, at once more unscriptural and incredible, can be conceived, than

the utterance, by Gabriel, of a promise like this; "*My grace is sufficient for thee, my strength is perfect in thy weakness.*" There appears to be no reason why the same acknowledgment, which is bound upon the saints of God, should not extend to his angels; "we are unprofitable servants, we have done that which was our duty."

But the communication of "all spiritual blessings," is unequivocally ascribed to Jesus Christ. That assertion, so irreferable to Moses, was made respecting *him*; that promise, so preposterous on the lips of Gabriel, was uttered by *him*. The difference which subsists between *his* moral excellence and that of every creature, is infinite, not only as it is the difference between infinite and finite, but also as it is the difference between excellence supremely original and communicative, and excellence entirely dependent and incommunicative; between the inexhaustible fountain, and the comparatively minute derivations. To all others "is given grace according to the measure of the gift of Christ" (Eph. iv. 7); but what must be "the supply of the Spirit in Christ," which is adequate to "supply all the need" of such needy millions! (Phil. i. 10—iv. 19.) As he is personally "the righteous One," so is he relatively "Jehovah *our* righteousness," and we are "made the righteousness of God in him." (2 Cor. v. 21.) As "in him dwelleth all the fulness of the Godhead *personally*," so (the Apostle adds) "*we* are complete in him."—"The unsearchable riches" of Moses, "the supply of the spirit" of Gabriel, were strange and idolatrous expressions; but, restored to their Divine proprietor Jesus Christ, none can be more congenial to that constant aspect of Deity, which he presents to the candid disciple of the New Testament. As the Apostle demands, "Was Paul crucified for you, of were ye baptized in the name of Paul?" we may similarly demand, how could he without impiety affirm, in reference to one who was *not* God; "I can do *all* things through *Christ* who strengthens me?" deeply sensible as he was, that in all things "oursufficiency is of God."—Pp. 113—115.

Dr. Blomfield's five Lectures were delivered on the Fridays during the season of Lent, and are published chiefly with a view to their dispersion amongst the inhabitants of his parish, a neighbourhood where Unitarian* opinions

* Dr. Blomfield says, "In compliance with the custom of those writers, who deny our Saviour's divinity, I have spoken of them under the name of *Unitarians*; which, however, is an improper appellation,

have been disseminated with more than common activity. In the first Lecture, Dr. B. recommends the frequently reading the Gospel history, with a view to some particular point of inquiry.

For instance, I would at one time study the narratives of the Evangelists, with a view to the peculiar opinions which the Jews entertained concerning their expected Messiah. I would read them again, with reference to the personal character and conduct of our Saviour; at another time, for the purpose of comparing all the parables which speak of the kingdom of heaven; at another, with an eye to the fulfilment, or abrogation, of the Mosaic law; and lastly, with a particular attention to that important and capital feature of the Gospel dispensation, the office and nature of our blessed Saviour. In pursuing our inquiries on this head, we shall find our attention particularly drawn towards the Gospel of St. John, which tells us a great many things about which the other Evangelists are s-

when used to distinguish them from other Christians, who, while they believe the divinity of our Lord, assert the Divine Unity as strenuously as the Unitarians themselves. The term *Humanitarian* is more proper; but it is hardly come into general use."—Preface, p. iv.

We do not conceive either Unitarian or Humanitarian a proper term. We maintain the unity of God, and the perfect human nature of Jesus Christ; and we are therefore compelled still to call these heretics by the name of their great heresiarch Socinus. The Socinians may call this *liberal*, but until a more appropriate title can be devised, we do not see how we can act otherwise. The following extract from Mr. G. deserves notice:

"All the objections, urged against the Deity of Jesus Christ, may be reduced to two classes; that of those which insist upon his *humanity*, and that of those which insist upon the *Divine Unity*. Thus the opponents of this doctrine lay the whole stress of their argument upon conceded truth. 'We assert,' says an able writer, 'that in the unity of God, there is a distinction of persons; we are met with proofs of the unity of God:—we assert that Jesus Christ was God as well as man; we are encountered with multiplied evidences of his humanity. The true points of difference are thus completely evaded. It ought to be the business of our opponents, instead of *proving* Christ's humanity, to *disprove* his divinity; instead of *proving* the Unity of God, to *disprove* the Divine Trinity.'"—P. 119.

takes but little notice of others, of they enlarge.—P. 2.

some further remarks, in states the difference between the other Evangelists and to be, that they wrote of our Saviour's life, but St. his person and office, Dr. aads to expound in order ages in this Gospel relating divine nature of the Lord Christ; and in the close of Lecture he thus sums up le argument :

we now considered the manner in John has executed his purpose. ences his work with a full, pre-positive declaration of the eternal ice and divine nature of the his agency in the work of crea-his incarnation and residence aen. He then details, in succe-se discourses of our Saviour's, while there is a constant refer-office of a divine legate, there are ent and striking allusions to his on in the divine nature. Not one llusions is explained away by St. re is not a word, which can be into an assertion of our Saviour's manity; but a great many pas-h do plainly imply his divinity; cannot be otherwise explained, ing violence to the natural pro-lanage, and to the most un-le rules of interpretation.

ption of the Evangelist displays ery page of his Gospel: it was to us as the true Messiah, the re-the human race, not by his doc-, but by his death; as the Son xistent from eternity with the aying all things that the Father doing all things which the Fa-and to be honoured by all men, y honour the Father. All these John in the first instance briefly lly asserts; and afterwards proves ge, by the words of Jesus him-in conclusion he tells us, that was, not to record all the won-igs which Jesus did, but only ulars as might convince mankind s the Son of God; not merely a r that he was proved to be by his hich the other Evangelists had but the very Son of the Most h he repeatedly declared himself the discourses preserved by St. ill conclude with a brief recap-i the principal doctrines which in this remarkable Gospel.

loved the world, that he gave ST 1823.

(i. e. to death) his only-begotten Son, that men might be saved by their belief in him as such. Jesus Christ was this only-begotten Son; the Son of God, in a manner, and by a mode of generation peculiar to himself. He had God for *his own* Father, and was equal to him (v. 18); existing with him before he appeared in the flesh; and sent by him upon earth (iii. 18, 17). He had dwelt with his Father in glory, before the world was: he had come from that glory, and returned to it (vi. 38, 62; viii. 42; xvi. 28; xvii. 5). He was exactly equal, in attributes and powers, to the Father (v. 17, 19, 26), and is to be worshipped as the Father (v. 28). The Father and the Son have a perfect unity of counsel, will, and operation (x. 30; xvi. 15, &c.). And there is the same unity subsisting between the Holy Spirit and the Father, and between the Holy Spirit and the Son (xvi. 13).

We are further taught, that Christ came upon earth to save mankind, by dying for them upon the cross (iii. 14, 15); that he was the Messiah sent from God, who had been promised to the holy men of old; and spoken of by Moses and the Prophets. That he did nothing without the direction and consent of the Father (v. 19); and taught nothing but what he had heard, not by divine inspiration, like the prophets, but by intimate communication with the Father in heaven (viii. 38); that he laid down his life, by the command of his Father; and yet that he had power of himself to lay it down, and to take it again (x. 17, 18). That the same credence is to be given to the Son as to the Father; that it is the Son who has the power of conferring eternal life upon believers (vi. 39—xvii. 2), and that he is to be the Judge of mankind.

These are the leading points of that faith, which is described in the Gospel of St. John as being necessary to salvation; to illustrate and establish it was the object of his writing. Some of the ancient heretics, at a very early period, finding it impossible to evade the force of that testimony which this Gospel affords to the divinity of Christ, rejected it altogether, as containing erroneous doctrines. This is a striking evidence of the impression which it is calculated to produce upon the mind; and the very fact of its being calculated to produce such an impression, affords a strong argument in behalf of our interpretation; since it is highly improbable, that at a time when the church had begun to be distracted by heresies concerning the nature of Christ, an Apostle should have employed expressions, which to all appearance assert the divinity of our Saviour, if he had known that doctrine to be unfounded.

The great and sublime truths which this Evangelist proclaimed in his Gospel, he reiterated in his Epistles; he there describes

Christ as the Word of Life; the Son of God, and eternal life (1 John, i. 2); as cleansing us by his blood from all sin (ver. 7); as having laid down his life for us (iii. 16); as having "come in the flesh" (iv. 3); as "sent by the Father to be the Saviour of the world" (ver. 14); and as "born of God" (v. 1); as "an advocate with the Father, and the propitiation for our sins" (ii. 1). He warns us, and it is indeed an awful warning, that "whosoever denieth the Son, the same hath not the Father." (ii. 23.) And he concludes with those words which, if I have succeeded in explaining his views, you will now without hesitation adopt in their literal and unqualified sense; "we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true; even in his Son Jesus Christ. THIS IS THE TRUE GOD, AND ETERNAL LIFE."—Pp. 82—86.

It will obviously appear, that the design of these two publications is somewhat different. Mr. G. takes up the whole subject of the Divinity of Christ, Dr. B. expounds the doctrine as stated by St. John. Both these writers exhibit a clear arrangement, a lucid and convincing argument, a thorough acquaintance with the original Scriptures and those biblical questions which are so important in the present controversy. The conclusions, however, of Dr. B. are somewhat cold and inefficient; while there is a warmth of feeling about Mr. G.'s statements, which evidently show, that he is not merely discussing a theological question, but is deeply and experimentally acquainted with the importance of the doctrine which he has undertaken to establish. The different line in which these two eminent scholars have been called upon to move may account for the difference of animation which they evince. While, however, we must regard Mr. G.'s publication as the most valuable, we cannot part with either of these respectable authors without acknowledging our obligations, and expressing a hope that we may shortly meet with them again.

A Letter to the Rev. H. H. Norris, A. M. By the Rev. John Paterson, D. D.—Pp. 88. Hamilton. 1823.

A Letter to the Right Rev. Bishop Hobart, occasioned by the Strictures on Bible Societies, contained in his late Charge to the Convention of New York. By a Churchman.—Pp. 80. New York. 1823.

WE have no inclination to waste our time about Mr. Norris. His reasonings, and demonstrations, and respectful letters, no sooner appear, than their fallacy, absurdity, and impertinence, are immediately detected. We have, therefore, merely placed the title of Dr. Paterson's pamphlet at the head of this article, that our readers may be aware there is such a publication; and that if any one amongst the many thousands who monthly peruse the Christian Guardian, has been in the least impressed by Mr. N.'s slanders, with respect to the Russian Bible Society, or the London Missionary Society, or Mr. Knill, or Dr. Paterson, &c. he may once for all be informed, that the pamphlet before us contains a full, sufficient, and decisive answer to such insinuations.

Mr. Norris may, however, find a little consolation in some parts of the second publication here adverted to. He may there learn, that the respectful Letter to Lord Liverpool has actually been reprinted in America! Nay more, that there is ONE *Protestant Bishop* in a foreign country who agrees with himself and another distinguished personage, in regarding the Bible Society as a "most crafty device, by which the very foundations of religion are undermined *!

Here, however, Mr. N. will do well to stop. The other parts of this Letter will be any thing rather than consoling; for it shows, in a

* See Bull of Pope Pius.

very decided manner, the weakness and absurdity of all those pretexts on which the Bible Society has been opposed.

Our readers are aware that Dr. Maltby, in the face of those Articles and Homilies which he has so often subscribed, has long since asserted, that out of sixty-six books which form the contents of the Old and New Testaments, not above seven in the Old, nor above eleven in the New, appear calculated for the study or comprehension of the unlearned; and one O'Callaghan declares, that the supposition, that the contracted mind of an ignorant peasant can comprehend, in any tolerable degree, the high import of these sublime and sacred books, is not only unfounded but mischievous. Bishop Hobart, however, has gone one step further than his predecessors; they have ventured to intimate, that a large part of the Bible is to mankind in general useless, or somewhat worse; and he has kindly found out a substitute for those Scriptures which they reject. "We," says he, "distribute then the Holy Scriptures in the manner *best calculated* to diffuse a knowledge of their sacred contents when we distribute the Book of Common Prayer."

Now, what would the compilers of our Liturgy—what would the writers of the first Homily of our church—what, in short, must every pious and considerate churchman say to such a position as this? Surely it is great impiety, as well as most intolerable arrogance, for any individual to insinuate that a book which, except the Psalter, does not contain more than six entire chapters, is calculated to diffuse an adequate knowledge of the whole of the inspired volume. The impiety and dangerous consequences of such insinuations are well shown in the pamphlet before us.

Bishop Hobart has endeavoured to support his opposition to the Bi-

ble Society by the countenance not of his episcopal brethren in America, for he appears to be the only American Bishop weak or wicked enough to take that side of the question, but by the authority of FORTY-FIVE English and Irish Bishops. The writer of the Letter clearly shows, that instead of *forty-five* Bishops, only seven have in any respect appeared hostile; some of these have merely expressed a preference of other societies, and others have described this Society as a point on which good men may differ, nay, have spoken with high commendation of its foreign objects. Thus the episcopal opponents are in this country reduced to a very small number; while at one period the Bible Society was supported by a clear majority of the prelates of the Established Church of England and Ireland.

But where will the opponents of the Bible Society look for support in foreign countries? Pope Pius and his clergy engage on their side. But who else? There is one Bishop Hobart, it is true. Cannot we find another to support him? No; for the honour of Episcopacy be it recorded, that the Bishops of Protestant Europe and of Protestant America, and of the Greek church, step forth with eagerness in the Bible cause; and that the thousands who are thus engaged in its support are opposed by some three or four, who depend on second-hand information—who have no experimental acquaintance with the *actual* proceedings either of Bible Committees or Bible Societies—and who therefore ground their opposition not on what they know, but on what they have heard, suppose, or imagine.

We beg leave to acknowledge our obligations to the unknown author of this valuable Letter, and the equally unknown friend by whose kindness it has been forwarded from New York for our perusal.

RELIGIOUS INTELLIGENCE.

CHURCH MISSIONARY SOCIETY.

WEST AFRICA.

DEATHS OF THE REV. MESSRS. JOHNSON, FLOOD, PALMER, SCHEMEL, AND MR. BUNYER.

OUR readers will probably have learned from the public papers, that most distressing intelligence has been received from Sierra Leone. The yellow fever has recently made its appearance in the colony, supposed to have been imported from America; and in six weeks, no less than eighty Europeans, out of about one hundred and fifty, have died. Among these, the friends of Christianity have to deplore many who were anxiously engaged in promoting true religion; but our own minds are especially affected at the removal of the

Rev. W. A. B. JOHNSON,
The Rev. S. FLOOD,
The Rev. — PALMER,
The Rev. — SCHEMEL, and
Mr. BUNYER.

The zealous and unwearied exertions of Mr. Johnson, and the abundant blessing which rested upon them, have rendered his name familiar to our readers; and many will look back with a painfully pleasing recollection to those highly interesting communications which he delivered in various parts of this country in the summer and autumn of 1819.

Mr. Johnson was a native of Hanover; and, after suitable preparation, sailed for Africa, and arrived at Sierra Leone in April 1816. Here he received ordination according to the rites of the Lutheran church, and was appointed to superintend the liberated negroes at Regent's Town. The success with which his efforts were crowned has excited admiration and astonishment. He has, under the divine blessing, effected in the course of seven years what could scarcely have been anticipated from the labours of the longest life; and while we mourn the removal of such an instrument, yet, in contemplating the blessed effects produced at Regent's Town, we are constrained to say, What hath God wrought? Of the nature, extent, and the beneficial result of those labours, the Reports of the Church Missionary Society and the Missionary Registers contain most abundant information, and to them we must refer our readers.

Mr. Johnson visited this country in 1819, as before intimated, chiefly on account of Mrs. J.'s health, and proceeded hence to Hanover. He returned a short time afterwards, and sailed again for Africa in Jan. 1820. The state of Mrs. J.'s health compelled her return to Europe, with little prospect of recovery; and after this painful separation,

Mr. J. still continued engaged in his arduous work. In the month of April, however, he embarked for England in his usual state of health, but was taken ill after a few days, and speedily removed to the eternal world.

The Rev. Mr. Flood was appointed second chaplain to the colony at Sierra Leone, and sailed from this country in Jan. 1820. His labours have of course been chiefly confined to Free Town, where his removal will be very severely felt.

The Rev. Mr. Palmer was ordained and appointed to a chaplaincy at Sierra Leone, and arrived there only in March last. He performed divine service, and administered the sacrament, on May 4, and in a few days became a lifeless corpse.

The Rev. Mr. Schemel sailed as missionary about the same time with Mr. Palmer, and was accompanied by Mr. Bunyer as schoolmaster. Both were men of great promise, and appeared every way fitted for and devoted to the work in which they had engaged.

The Rev. Mr. Lane, one of the Wesleyan missionaries to West Africa, has been removed by the same distressing complaint. Many have been taken off in the space of thirty-six hours, and several whose lives have as yet been spared are exceedingly reduced and enfeebled.

Under such distressing dispensations, what shall we say? Surely it becomes us to adopt the language of our adorable Redeemer: 'The harvest truly is great, but the labourers are few. Pray ye, therefore, the Lord of the harvest, that he would send forth labourers into his harvest.' The vacancies which have occurred in the military and mercantile departments of Sierra Leone, will be immediately filled up by those who are anxious for worldly honours and advantages. Surely those who are looking earnestly for that crown which the Lord hath laid up for his people in that day, should not be discouraged, but should come forwards, and be as it were baptized for the dead—should occupy the places of those who have fallen, and earnestly prepare, that they also may be followers of them who through faith and patience inherit the promises.

These events, however, should not only call the friends of missions to fervent prayer and personal devotion, but should also stimulate them to increasing liberality. The loss of so many missionaries is attended with a very heavy expense to the funds of the Society. Widows and children are left desolate and wholly unprovided for.

of them afflicted with severe complaints, so as to disable them from active and laborious exertion, and these must be continued a weight upon the Institution. Meanwhile, the vacant stations be filled up; and as no missionary educated and sent forth without a

very considerable previous expense, it is quite obvious, that those who desire the work of God to prosper must be prepared to offer increasing gifts to the treasury. And we would, therefore, especially call their attention at present to the intended

MISSIONARY SEMINARY.

successes of all missionary societies mutually speaking, depend on the character and the qualifications of the missionaries sent out; and hence it is of the importance that they should be well educated and thoroughly examined. To effect this purpose, the Church Missionary Society have, after much deliberation, decided on establishing a seminary for the education of missionaries, and have in consequence purchased suitable premises at Salisbury, where they propose erecting buildings for twenty missionaries, together with convenient lecture-rooms, library, &c. as soon as the liberality of the

public shall enable them to proceed without encountering a risk too great for the present state of their funds. We understand, that the purchase, building, furniture, &c. will amount to nearly ten thousand pounds; of these, not more than fifteen hundred is already subscribed; and it is therefore earnestly desired, that the friends of the Institution will exert themselves at this important period. Subscriptions are of course received at the Society's House in Salisbury Square, and by the Secretaries of the different associations throughout the country.

NEW ZEALAND.

we have had an opportunity of consulting with a person recently arrived from New Zealand, and are happy to understand that the missionaries are enabled to proceed without any serious apprehensions. The Society is represented as preparing for a new expedition; and the effect of these undertakings is, to indispose the

minds of all, both young and old, for any thing like instruction. This warlike chief is, however, perfectly quiet when at home, and seems too much occupied with his plans of ambition and aggrandizement, either to attend to or interrupt the labours of the missionaries.

REV. MR. MARSDEN.

are happy to understand, from the source, that the Rev. Mr. Marsden is in full health and vigour, actively employed, and highly respected at Parramatta. Plans have in various quarters been made to attract from the character of this valuable man; but increasing testimony is daily brought forward, from high au-

thority, that in a very arduous and trying situation, and amidst great obstacles and difficulties, Mr. M. has manifested a degree of piety, firmness, moderation, and wisdom, to which very few men would have been equal, and which nothing but Christian principle would have enabled him to exhibit.

NEWFOUNDLAND SCHOOLS.

A SOCIETY has recently been formed for the establishment and support of schools on the island of New Zealand. This colony was founded at the time of Edward VI. The inhabitants are almost entirely supported by the produce of the fisheries; and at the close of the fishing season, the colonial government was formerly withdrawn, and those who remained there were supposed to do so without the sanction of the laws. Little has been done for their religious and moral improvement, though the population amounts to 70,000 persons. A few have been assisted by the Society for propagating the Gospel in foreign Parts, but Wesleyan missionaries have made efforts for the religious instruction of the natives; but many of the inhabitants, the offspring of British parents, have lived without any opportunities of religious

worship—without having ever heard a sermon or seen a minister. Lieut. Vicars states, that very recently "a clergyman visiting the settlements was called upon to baptize aged persons, whose parents were Protestants, but who themselves had never seen a minister of their religion before. In many places proselytism to the Church of Rome was frequent. The Romish priests journeyed from one settlement to another, and spared no labour to increase their flock. He was informed of one place where the greater part of a population of five hundred souls were thus made converts to Popery! The neglect of these poor ignorant people was much to be deplored." We trust the Christian public will no longer allow them thus to perish for lack of knowledge, but will be roused to attempt somewhat efficient for the benefit of this long neglected and highly valuable colony.

INQUISITION.

THIS horrid tribunal was first instituted by Pope Innocent III. about the year 1200. Its first efforts were directed against the Albigenses in the South of France; and in no long time it found its way into almost every country in Europe (Britain excepted), where Popery was the dominant religion. The most active and celebrated of these tribunals was the SPANISH INQUISITION, which by an unaccountable perversion of language has been termed the *Holy Office*. It was first introduced into Spain about the year 1231, and was sufficiently active and intolerant in that country until 1481, when

Ferdinand V. and Pope Sixtus IV. established what is called the *modern* Inquisition, under the direction of Inquisitors General, with a host of subordinate officers. The history of this detestable court has been written by various authors; but the most authentic is that of the late M. Llorente, in four thick octavo volumes, *drawn from the archives of the Inquisition, of which he had been Secretary*. This work has very recently been abridged by M. Galois, from whom we have translated the following

GENERAL TABLE

Of the NUMBER of the Victims of the INQUISITION IN SPAIN, under forty-five Inquisitors-General, between the Years 1481 and 1820.

	BURN'T ALIVE!	BURN'T IN EFFIGY.	CONDEMNED TO THE GALLIES, OR TO IMPRISON- MENT.
Between 1481 and 1498, under the Inquisitor-generalship of Torquemada	10,320	6,840	97,371
— 1498 — 1507, under that of Deza	2,592	329	32,952
— 1507 — 1517, under that of the Cardinal de Ximenes	3,564	2,232	48,059
— 1517 — 1521, under that of Adrian de Florencio	1,620	560	21,335
— 1521 — 1523, (an Interregnum)	324	112	4,481
— 1523 — 1538, under the Inquisitor-generalship of Manrique	2,250	1,125	11,250
— 1538 — 1545, under that of Tabera	840	420	6,520
— 1546 — 1556, under that of Loaisa, and during the reign of the Emperor Charles V.	1,320	660	6,600
— 1556 — 1597, during the reign of Philip II..	3,990	1,845	18,450
— 1597 — 1621, during that of Philip III.	1,840	692	10,716
— 1621 — 1665, during that of Philip IV.	2,852	1,428	14,080
— 1665 — 1700, during that of Charles II.	1,632	540	6,512
— 1700 — 1746, under that of Philip V.	1,600	760	9,120
— 1746 — 1759, under that of Ferdinand VI..	10	5	17
— 1759 — 1788, under that of Charles III.	4	0	5
— 1788 — 1808, under that of Charles IV.	0	1	4
Total	34,658	18,049	288,214

The sum total, therefore, of the victims of the Inquisition in Spain, between 1481 and 1820, amounts to *three hundred and forty thousand nine hundred and twenty one*, exclusive of a very considerable number of persons who have been imprisoned, condemned to the galleys, or exiled from Spain under the reign of Ferdinand VII. the present imbecile sovereign of that unhappy country. What cruelties may not be expected, should despotism ultimately be re-established there? For, it should never be forgotten, that torture of the most horrid kind forms a part of the regular system of the Holy Office. If to the condemnations which have taken place in the Peninsula, during the period above noticed, we

add those of other countries subject to the Spanish Inquisition, as Sicily, Sardinia, Flanders, the Canary Islands, South America, the Indies, the number of victims condemned by this tribunal would be truly appalling. Not only has the Inquisition decimated the population of Spain by its *autos-da-fe* (or, *acts of faith*), but it has also considerably reduced that population by the civil wars and commotions which it has provoked, and especially by procuring the expulsion of the Jews and Moors from that country. More than five millions of inhabitants have disappeared from Spain, since the Holy Office has exercised its terrible ministry. Verily, "*the TENDER MERCIES of the wicked are CRUEL!*"

REGISTER OF EVENTS.

HOME.

PARLIAMENT was prorogued by Commission on Saturday the 19th of July.

The New Marriage Act, and the Irish Tithe Composition Bill, seem to have been among the principal results of this session.—A measure intended to leave the rate of wages open to competition among the Spitalfields weavers was defeated after a protracted discussion and contest.—The statement of the financial situation of the country, made by the Chancellor of the Exchequer, was most encouraging. Five millions and a half of taxes had been repealed, and three millions of debt reduced, within the current year.—In the course of the quarter ending July 5, the Excise account showed an increase in the consumption of almost every exciseable commodity.

The prices of agricultural produce have been rapidly rising during the last few weeks. This was the only thing needed to equalize, in some measure, the prosperity of our farmers and of our manufacturers. We should trust that the present price, of about 60s. per quarter, of wheat, will be sufficient for the one class, and not burdensome to the other.

FOREIGN.

The prospects of Spain are still undecided. The French troops have possession of almost the entire kingdom. In the South they have reached Cadiz, which is blockaded, but shows no symptom of intended submission. In the East they have occupied Valencia and Carthagena, and are in the vicinity of Barcelona, which defends itself. In the Western corner, Galicia is in their hands, with the exception of Corunna; before which some severe fighting has taken place, and which is still held by the Constitutionalists.

The whole strength of the latter appears to be only capable of the defence of these three or four strong places; while the French army is so spread over the country, as to prove too weak to overcome any determined resistance, wherever such resistance is attempted.

Meanwhile, the party whose cause is supported by the French, the Monks and the Grandees, gives abundant proof of its disposition by the vengeance it takes upon all suspected of friendship for the cause of the Cortes.

On the whole, it would perhaps be difficult to imagine a nation in a more embarrassed situation than Spain now is. A Government professing to be monarchical, but in which the King is coerced and dragged about at the will of a few political leaders; a popular assembly showing itself totally unable to draw forth the energies of the people, or to defend the country even when their own violence has brought her into a situation of the utmost danger; one faction thus forcing the nation into one extremity, another party exaggerating the difficulty by calling in the aid of foreigners, and assisting in fomenting civil war; and no individual or party possessing sufficient authority to lead the people into the middle path of moderation.

The only hope that a friend to humanity can entertain is, that both parties may fail of their wishes, and be compelled by necessity to meet each other in some rational medium, by which conciliation and stability may be obtained. Some idea of this kind begins to be entertained. It is rumoured, that the French feel themselves unable to carry into effect all their own plans, much less the still more unreasonable wishes of their coadjutors, and that an intention exists of withdrawing their forces and resorting to negotiation. May this expectation be realized!

Notices and Acknowledgments.

RECEIVED—Letters to a younger Brother;—Fragments from A.;—A Christian Friend;—Z. A.;—Original Letter of Rev. H. Venn;—E. V.;—Litoreus.

The Poetry transmitted by Amicus is absolutely inadmissible. He will do well to advise the writer to relinquish versification, and apply to more serious and important studies.—The sentiments of Philo-Deus are approved, but *not* the stanzas.

We shall avail ourselves of the permission of *Αμαγυλος*. We have more than one communication upon the subject, and intend to notice it as soon as possible.

If *Μαθουρας* will transmit a direction, he shall receive an early answer per post. He may communicate his name or not, as he thinks proper; but he may depend upon secrecy.

We entirely agree with Indagator, that a reference should be made to an authorized standard, in all cases where such standard would be decisive. But it is quite obvious that we have Calvinistic, and Arminian, and Evangelical, and Moral interpretations, not only of the Articles, Homilies, and Liturgy of the Church of England, but also of that sacred Volume on which that Church is founded; and we can therefore easily conceive, that it may be expedient for a person to say, I agree, and I should wish for an assistant who agrees with the views of Scriptural truth entertained by Scott, or Henry, or Poole, or Adam Clarke, or Doyley and Mant, or the Christian Observer, Remembrancer, Guardian, &c. &c. At the same time the Editors are no way responsible for any Advertisements which may appear on the cover; in fact, they seldom see them until they are published, and regret any quaint or inexpedient expressions which may occasionally appear.

We are anxious, in common with our correspondent, that some able Divine or experienced Christian would complete Milner's Church History, but we are not able to say whether such a desirable work is at present in progress. We shall certainly be happy to insert such information as soon as it may arrive.

Our limits will not allow us at present inserting the extracts from the Report of the Paris Society of Christian Morals, forwarded by Messrs. Treuttell and Wurtz.—The Account of the Dublin Floating Chapel, sanctioned by His Grace the Lord Archbishop of Dublin, arrived too late for the present Number.

LITERARY INTELLIGENCE.

Just published.

A second Edition of Original Memorials; or, brief Sketches of real Characters. By a Clergyman of the Church of England. One Vol. Twelves.

For the Oracles of God: Four Orations. For Judgment to come: an Argument, in nine Parts. By the Rev. Edward Irving, A. M. Minister of the Caledonian Church, Hatton Garden, London.

Memoir of the late Rev. John Escreet, M. A. By the Rev. Thomas Webster, M. A. Minister of Tavistock Chapel, and Vicar of Oakington. 12mo.

A Week's Meditations previous to returning to the ordinary religious Duties of Life after receiving the holy Sacrament of the Lord's Supper. 12mo.

An Account of the American Baptist Mission to the Burman Empire, in a Series of Letters addressed to a Gentleman in London. By Ann H. Judson.

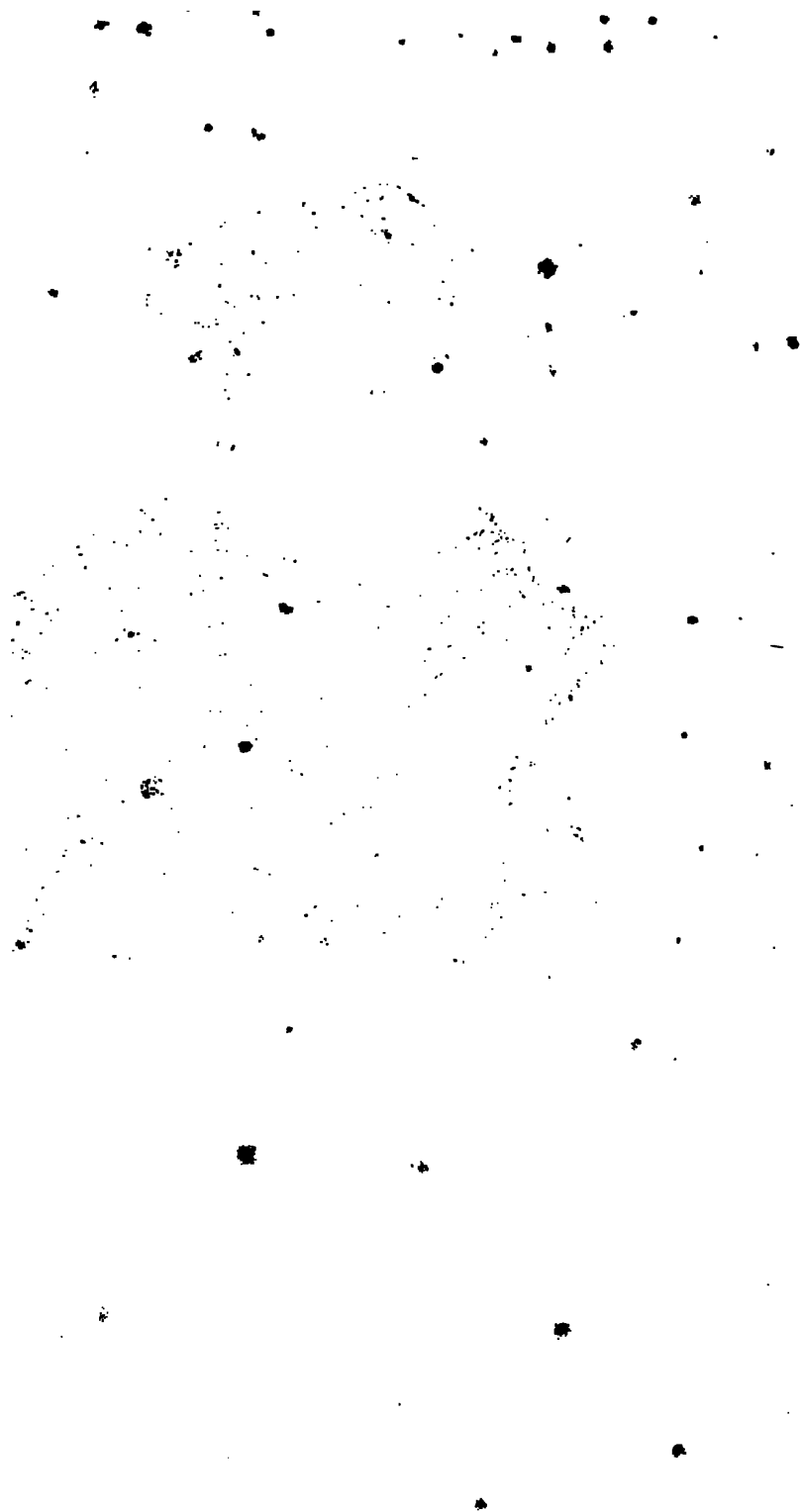
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H. Meyer sc.

BUGENHAGEN.

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MEMOIRS OF THE REFORMERS.

BUGENHAGEN.

usual with historians and philosophers of a certain class, to regard the Reformation as an age which necessarily followed the progress of knowledge. They consider, that the introduction of a new kind of philosophy, an acquaintance with classical literature, increased commercial intercourse among the different states of Europe, would have such an effect on the public mind, as to produce important revolutions in the opinions and habits of mankind, and a change in respect to religious sentiments as was seen to take place in the separation of so large a portion of Christendom from the Church of Rome. So great an author as Dugald Stewart remarks : " Protestant religion, which appeared immediately after, was it not one of the natural consequences of the revival of letters, and of the invention of printing." But, with every possible sentiment of respect for authors, whose duty it is to form our notions and regulate our judgments have been long deservedly recognised, it would be true, that, on topics of religion, the custom of generalization, and the liberal mode of calculation, betrayed them into statements which require to be qualified. Unhappily we can show, that purity of doctrine and soundness of theological
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views have borne a considerable proportion to the increase of scientific attainment, we must hesitate to admit their conclusions. But is it not notorious, that individuals and communities have augmented their stock of philosophic lore, and made vast additions to their moral and political knowledge, and yet have remained at a distance from reformed truth and religious illumination? Nor will it answer the purpose of such theorists to reply, that many of these individuals, or a great number of the members of these communities, have evinced the improved state of their intellect by scepticism and infidelity. For we should observe again, that the parallelism of philosophic and religious knowledge is still unproved. Such instances, indeed, only serve to show the near relationship between superstition and infidelity; an approximation which no man, who knows the deceitfulness of the human heart, can doubt for an instant.

Whence, then, arise these erroneous statements on this important subject? From an imperfect view of the character of the Reformation itself; from a false estimate of the principles and motives of those master minds who were the honoured instruments of effectuating so wide and lasting a change. The Reformation was not so much a political, as a religious event. Its

supporters and advocates were not so much actuated by the operation of outward circumstance, as the force of inward conviction. It was the work of religious principle. An increased acquaintance with science and even Biblical literature, did not lead some men farther than an exposure of the palpable vices of the clergy, and the disgusting frauds of the monks. They still retained their belief of the papal supremacy, the visible presence, the seven sacraments, &c. But others were enlightened from above: they were men of humbler heart, and read the Scriptures with desire to be made wiser, and prayer to be made better. They found, indeed, their minds invigorated by an accession of science; they felt that learning was a powerful handmaid to religion; but they were aware, that mere knowledge puffeth up, while celestial charity edifieth. In defence of a more scriptural system than generally prevailed, they stood prepared to live or die.

Eminent scholars undoubtedly there were, who exposed many of the absurdities of Popery; and valiant chiefs who, from political reasons, drew their swords in defence of Protestantism; but without sanctified knowledge, and spiritual weapons, the great revolution would never have taken place. Without some potent internal principle, the man who renounced Popery one day, would have been in danger of recantation the next, influenced either by fear or by attachment; but he who steadily and piously inquired after truth, who was led to suspect the strength of prejudice and the force of habit, and brought all his learning and information to bear on the grand question of his personal salvation, became the benefactor of his country and the friend of his species. Such was the exalted character of the Reformer of Pomerania.

John Bugenhagen was born on the 24th of June 1485, at Wollin,

near the mouth of the Oder. His father, who was of senatorial rank, having taken care that he should be instructed in the principles of religion, and taught him also the rudiments of grammar and music, provided for his further education by entering him a member of the college of Griefswald, lying on the coast of the Baltic, about sixty miles westward of Wollin. Here he applied with so much success to the study of language and liberal art, that at twenty years of age he was qualified to open a school at Treptow, a small town on the Mecklenburgh border, where his method of instruction soon became the theme of approbation in the neighbourhood on account of its superiority. But it was his chief honour, that he had paid assiduous attention to the religious improvement of his scholars, whom he never failed to assemble for prayer and reading of the Scriptures, and whom he desired to instruct and govern with the feelings and motives of a genuine Christian.

He was much attached to the writings of Jerome and Augustine, which led his mind to serious reflection; but meeting with the Satires of Erasmus, in which the hypocrisy of the monks, and the heathenish adoration of images, were well exposed, he was struck with the iniquity of formal worship and idolatrous service. He considered that it was written, "Thou shalt worship the Lord thy God, and him only shalt thou serve;" and again, "Ye shall walk in my precepts, and do them:" he saw that God required the homage of the heart, and devotion of the life, and became more earnest than ever in the religious instruction of the pupils. He expounded to them the Gospel of St. Matthew, the two Epistles to Timothy, and the Psalms, adding the explanation of the catechism, the creed, and the ten commandments. His lectures were so excellent, and his mode of teaching

agreeable, that the principal men, the clergy, and the more out of the monks themselves, to attend at the school in considerable numbers.

At length, his friends requested to increase his sphere of usefulness by taking holy orders, and he was admitted into the Lutheran ministry. He soon became a popular preacher, and being held in high respect by persons of all ranks, both for learning and piety, his company was eagerly sought; and such intervals as he could spare from academic engagement to private meditation, were occupied in conversation with different persons or applicants, on subjects ecclesiastical, theological, and moral nature. The nobles read his extraordinary attainments in prince Bogislaus. At that time an account of the genealogy and exploits of the dukes of Pomerania was much desired, especially by the king, who was employed in writing up a chronicle of Saxony at Lützenburg, where Barnim, second son of Bogislaus, was pursuing his studies. At the command of the sovereign, therefore, he undertook the work, and examined the records in the colleges and libraries, while others searched the royal archives. Two years were necessarily consumed in this undertaking: but the author found the gratification of knowing that his work became a standard book at a time where it was highly valued for accuracy of information and of style.

His talents, however, of this divine and able scholar were not confined to other purposes. In the year 1520, he was one day invited, with some other friends, to dine with the Slutovius, a leading burgomaster and inspector of the church. The gentleman produced Luther's treatise on the "Babylonish Captivity," which had been recently presented to him by a friend from Bremen, and handed it over to Bu-

genhausen, begging him to read it aloud for the amusement of the company, who would naturally be anxious to hear something of the contents of a book, which had attracted so large a share of the public attention. After perusing a few pages he declared, "Many heretics have troubled and disquieted the church since our Lord's time, but the author of this book is one of the very worst." He then pointed out several passages which were directly contrary to the received doctrine. He took it, however, home with him, and read it again and again with great attention, pondering over its chief positions, and in the course of a few days made an ingenuous confession to his colleagues, "I have only this to say: all the world is blind and in Cimmerian darkness, and this man alone sees the truth!"

Never was an instance of more complete victory over the power of prejudice. Fully convinced of the justice of the reasoning adopted by the Saxon professor, he lost no time in endeavouring to bring over all his friends to the same sentiments, and succeeded with the major part; among whom, the Abbot of Belbuchi, with several clergymen and monks, publicly testified against the deceits of the Papacy, and zealously exhorted their hearers to renounce the superstitions and abuses of human tradition, while they trusted to the merits of Christ alone for acceptance and salvation. He collected the other writings of Luther, and by diligent perusal learned the difference between the Law and the Gospel, with the true nature of justification by faith; and discovered the similarity of opinion between Luther and Augustine.

He now discoursed with such copiousness and fluency on the principal doctrines of Protestantism, that great effects followed his faithful ministrations, while he himself became more and more established in evangelical religion. Enraged at the success of the new

theology, Erasmus Mantense, who was newly raised to the see of Cammin, opened a fierce persecution against the clergy, citizens, and students, who favoured the reformed system, alleging that images had been removed in the night from the church of the Holy Spirit, and that the priests had been interrupted in the performance of the mass. Some he cast into prison, others he forced to fly the country. The Abbot of Bulbech retreated to Saxony, and became pastor of a church at Belzig, near Wittenberg, whither Bugenhagen himself thought it prudent to retire, finding the mind of the prince in danger of being alienated from him, from the misrepresentations of certain plausible Romanists. He had so ardent a desire to become personally acquainted with Luther, that he readily yielded to the invitation contained in a letter from Peter Suaven, an erudite man and common friend of the parties, who was persuaded of the great benefit which would accrue to Bugenhagen from an intimacy with the Professor.

About the same time, Duke Bogislaus and Bishop Erasmus, staying at Wittenberg, went to hear Luther preach. The Prince was amused with the honesty and plainness of the preacher when he attacked the luxury and idleness of the prelates, and was observed to smile, and look at the Bishop, to see how he relished the address. Bogislaus desired that Luther might be introduced to him. He received him very graciously, and observed, that "he should like his confession to be drawn up by him;" on which the Professor replied, that "he feared the Duke of Pomerania, who had been a great Prince, had been also a great sinner." This freedom the Prince excused, observing with some asseveration, that "it was very true." The citizens of Stettin, during the absence of the Duke and the Bishop, requested Luther to send them a preacher,

and accepted Paul Rhodes, a native of Quedlinburgh, who had been exercising his ministry at Jutterbock. The Senate presented him to the lectureship of the church of St. James, which led to a quarrel with the monastery of Bamberg as the ancient nominator. Rhodes, however, persisted to preach at certain hours, and administer the Sacrament in both kinds. The Duke on his return beginning to show some displeasure, was persuaded by Prince Barnim to hear Rhodes himself, and declared that he could perceive nothing heretical in his discourse. By the connivance of the Sovereign, therefore, the reformed doctrine continued to be preached in the capital, and in other parts of Pomerania, till the death of Bogislaus, who was succeeded by his eldest son George, a prince of less liberal sentiments, when the persecution was revived by the diocesan of Cammin and his bigoted coadjutors.

When Luther was called to attend the Diet at Worms, the services of Bugenhagen were very acceptable at Wittenberg, where he expounded the Psalms to the great edification of a numerous auditory. He was much esteemed by Melancthon for his prudence and learning, and his counsel was taken by most of the reforming divines on questions of criticism or casuistry. In the absence of the Professor, Feldkirch, pastor of Kemberg, thought proper to marry; which measure led to much controversy among the Reformers, whether the marriage of ministers was forbidden by the Pope alone, and how far monks should consider themselves bound by the vow of celibacy. They sent to Luther, who promptly drew up his opinion, and transmitted it to Wittenberg; where it arrived as Suaven and Bugenhagen were supping with Melancthon. Bugenhagen read attentively the sentiments of his friend against monastic obligation, and sat some time pau-

be greatness of the question. He was persuaded, that as soon as his opinion was published many would act upon it. "This affair," he said to his friends, "will lead to important changes in the state of things." In fact, a series of marriages soon followed, among others that of the Pomeranian himself. The city of Rostock maintaining, in the ardour of his zeal, that the Mosaic law should be introduced into the system of judicature, and statues removed from the churches, Bugenhagen was one of those who steadily opposed the design, alleging that removal of the statues would be sedition, and that Hebrew laws were not applicable to an commonwealth. The modesty and gravity which he showed in this dispute, at the risk of incurring censure from a more fervid than prudent, for passionate and unscriptural feeling, served to elevate his character in the esteem of all lovers of good. On the return of Luther from his confinement at the tower of Wartburg, Bugenhagen was appointed pastor of Wittenberg by the suffrages of the academy and the senate, in the room of Nicholas, who was taken from this important charge in 1522, by the stroke of death. From this station he remained never to remove, and he laboured in the word and deed for thirty-six years, in the midst of political changes, refusing to leave his flock for reasons of war, peace, or any other public calamity, though he was offered wealth and preferment both by the King of Denmark and in his own country, in the course of events, Philip the son of George, succeeded to the government. But though he considered Wittenberg as the fixed seat of his labours, few men of his age were more actively engaged in the ecclesiastical concerns of the different principalities and commonwealths.

The first invitation which he received of this kind, was from the city of Hamburg. Having repaired thither, he prescribed for the burghers a form of doctrine, discipline, and ordination. He afterwards performed the same service for Lubeck, and Brunswick, and Pomerania; in all which states he was a principal instrument of establishing schools in the suppressed monasteries.

He rendered Luther the most valuable assistance in the translation of the Bible. This was a task in which he took the greatest delight, though the difficulties he had to encounter in some parts of his undertaking were such as translators of the present day, with their many helps, can but feebly imagine. When this amiable scholar, and his pious colleagues, had arrived at the termination of their labours, they felt that delightful sensation which is reserved for those who experience the sweets of repose, accompanied with a consciousness of useful and hallowed industry. In the fulness of his heart he established an annual feast in honour of the translation; and when such men as composed that literary commission met together, with the Saxon Professor at their head, in the very spot where the work was achieved, and each succeeding anniversary, for a length of time, brought fresh accounts of new versions from their translation, they surely experienced far greater delight than any worldly enjoyments could afford.

Luther had a pleasing opportunity of evincing his gratitude to his friend in 1524, when Bugenhagen published his admirable Commentary on the Psalms. In a commendatory preface, he observed: "I venture to affirm, that the Psalter of David has been explained by no one, whose writings are extant, and that this Pomeranian clergyman is the first in the world who deserves to be called an interpreter

of the Psalms. Almost every other man has brought his own opinion, and that perhaps uncertain, into the explication of this most beautiful book; but here the sure judgment of the Spirit will teach thee, gentle reader, wonderful things." He shows his estimation of him again, in a letter to Spalatinus, in 1525. A Dantzic divine came to Wittenberg to request that Bugenhagen would consent to take on himself the charge of their church, on which Luther wrote thus to his friend, the electoral Secretary: "There is one John, a pastor of the Dantickers, come to the Prince to solicit his permission to call our Pomeranian to his city; I should be glad, therefore, if you could assist him as far as in your power: for though I should like such a man to stay here, yet in so important a matter, I think one ought to give him up. Who knows what work God hath for him to do? We must be careful not to hinder, through our mistakes, so excellent a vocation of the Lord. You will hear from this ecclesiastic, the wonders that Christ is doing in that city. I confess, for myself, if I had such a call, I dared not refuse." Bugenhagen, however, remained firm to his resolution of continuing at his post. Luther also prefixed an epistle to a Collection of the minor Writings of Athanasius, particularly those on the Trinity; published by Bugenhagen in 1532, as an antidote to Arian sentiments.

In 1533, when Jasper Cruciger and John Epine were about to perform their exercises for the doctorate at the university of Wittenberg, the Elector signified his wish that our Reformer should be associated with them in the disputations to be held on the occasion; adding, that he would attend with the Electress, and defray the whole of the expense. The subjects discussed were justifying righteousness, the nature of the church, and the dif-

ference between ecclesiastical authority and civil power. Bugenhagen made an oration on the last, for which he was eminently qualified, giving great satisfaction to the whole court.

The twelfth of August, in the year 1537, was a splendid æra in the life of Bugenhagen. It was the birth-day of Christian III. King of Denmark, who was attached to the cause of the Reformation, and had been injuriously treated by the seven Bishops of the kingdom, who would have set up his infant brother John, educated in the old persuasion; but that Prince, after much civil disturbance, had succeeded in quashing the rebellion, and had cast the Prelates into prison. In an assembly of the states the Monarch, ascending a temporary throne, addressed the people for three hours, detailing the intrigues of the Papists, who would have prevented his accession, and murdered all who were in favour of Lutheranism. The people demanded the abolition of prelacy at the close of the oration, which was decreed by the states, and Dr. Bugenhagen, who had been sent for from Wittenberg for that purpose, solemnly placed the crown on the King's head. On the twentieth of the same month, the whole court and council being assembled in the cathedral of Copenhagen, he consecrated seven superintendants, to preside over the Danish church in the room of the ancient Bishops. He appointed lectures to be read in the academy, and gave regulations for the establishment of twenty-four thousand clergy in the joint realms of Denmark and Norway.

In 1542 he went to Hildesheim, at the instance of the senate, to arrange an ecclesiastical constitution; where, assisted by Martin Winkel and Anthony Corvin, he ordained six pastors over as many congregations, and shut up the church of the canons. In an epistle written to his friend Pontanus, he mentions

preachable surprise at the promade among the commonalty reformed doctrine, notwithstanding the opposition of the 1. He preached his first serhere on the 1st of September, after the custom of the Reers, began a German hymn, g he should have to sing a is it was so different from the chaunting which the congreghad been accustomed to hear, he found himself accompanied e voices of nearly the whole ude.

e Bishop of Cammin departthe 20th of June 1544, the of the Reformation in Pome was delivered from a bitter persevering adversary. This y was conferred from ancient by the Dukes of the country, was of peculiar character in oman hierarchy. By the paf creation, the Bishop was the subject in the duchy, and su e counsellor, and was bound faithful to the Dukes on pain communication. The vacancy s office was required to be up within three months. Barnnd Philip could not agree in omination; the former inclin o young Lewis, son of the t of Eberstein, recommended is brother-in-law, Ernest of aberg; the latter insisting on levation of James Ciceritz, a eranian nobleman. This disbeing reported to the Elector xony and the Landgrave at s, they exhorted Barnim to : from the nomination of a youth, and, in conjunction with p, elect some grave and apocharacter, who would be su : to the antiquated corruptions superstitions. In consequence is advice, the Princes agreed the States to appoint hence a Bishop who would support onfession of Angsburg; and parties naturally turned their to their distinguished countrythe pastor of Wittenberg. A

splendid embassy waited on him, in the name of the two Dukes and of the whole Chapter of the province, but he repeatedly refused the offer. Meanwhile, the Elector arrived, and urged on him the acceptance of the dignity; and the ambassadors declared, that unless he consented, there would be a civil war between their Princes, who could agree on no other person. He was moved by their representations, and said he would accept it on certain conditions; but the embassy had no sooner left him, than he was greatly troubled, and prayed: "O God, how foolishly have I consented! Deliver me from this bond for thy name sake, and for thy Son Jesus Christ! I have fallen into this error, on account of my sins, through ignorance and precipitation; help me in thy mercy, as thou hast said, O Israel, thou hast destroyed thyself, but in me is thy help: even so, cast me not away from thy presence!" Then, taking courage, he wrote, that in the first place he had considered the matter, and he did not think that the threat of civil war ought to operate on him so far as to induce him to undertake a charge for which he felt himself unequal, especially as many eligible persons might be found; and secondly, that as the Princes refused to sanction the conditions under which he had stipulated his acceptance, he regarded himself as free from obligation. He was now in his sixtieth year, and infirm. The bishopric had been conducted for sixteen years in such hospitable style, that he thought it would take him a whole year to be initiated in its culinary mysteries, and "it was not just, to leave the word of God and serve tables." The dignity, too, would engage him in so many state affairs, that he should be drawn from study and preaching, which would be death to him. Christ also had said, "The kings of the earth exercise lordship, but it shall not be so with

you." He had not property sufficient to maintain the usual appearance of such dignities, and of late, bishoprics had been much impoverished, not merely through the spread of Lutheranism, but from a deficiency of supply from the great. Lastly, the enemies of the Gospel might take occasion to say, that the new doctors had deposed the Papal prelates in order to occupy their seats themselves. He would, therefore, refuse the Pomeranian primacy, as he had already refused two dioceses elsewhere. They then asked him to hold it conditionally for one year; but he replied, "that the same contest between the Princes might be renewed, while he might occasion more scandal by a resignation: that he had some years before laboured to effect more reformation in the prelacy of his country, and it was not his fault that he had not succeeded. He would now, however, go once more thither, if practicable, to make an alteration in church matters, before the election of another Bishop. Let them choose some good man who would preach as well as preside. The chief Shepherd used to preach, and the disciple is not above his master. If the two Dukes cannot agree, let each nominate his own friend, and cast lots as in the case of Matthias." The difficulty terminated by the election of Bartholomew Suaven, the ducal chancellor.

The last public act in which this excellent pastor was engaged, was the funeral sermon for his revered Luther, on the 22d of Feb. 1546, before a crowded auditory, in the great church of Wittenberg. His text was 1 Thess. iv. 13, 14. He drew a fine comparison between the deceased and the angel in the Apocalypse, who said, "Fear the Lord, and give honour to him," as the Professor had taught his fear by the Law, and his honour by the Gospel. He then spoke of his character, and desire of happy departure, and concluded by exhorting them to fulfil the wishes of the

great Reformer by their personal repentance and faith. The venerable preacher was so often interrupted by his own tears, and those of the congregation, that he shortened his discourse as much as possible.

Soon after the discharge of this affecting office he became so much debilitated both in mind and body, that Melancthon used to look on him with much compassion, secretly beseeching God to spare him the trial of similar decrepitude. When not able to preach any longer, he went daily to the church, where he spent much time in prayer, for himself and the church of Christ. In his last sickness, his devotional spirit and conversation were very edifying; and he found much comfort in repeating that passage of John, "This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent." He calmly expired on the 20th of April 1558, wanting two months of the completion of his seventy-third year.

He used to illustrate justification by this beautiful comparison: "As a ring, set with a precious stone, is valued, not for the quantity of gold which encloses the jewel, but for the jewel itself; so sinners are justified by faith in and through the Son of God, whom faith receives and apprehends, as the ring doth the stone."

We cannot conclude his memorial better, than by quoting the motto which he adopted, and wrote under his own portrait, when shown it by that Christian artist, Luke Cranach, so well known in the history of the Reformation: "Now thanks be to God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: to the one we are the savour of death unto death; and to the other the savour of life unto life: and, who is sufficient for these things?"

THE FORBIDDEN TREE.

GEN. III. 1—6.

HERE have ever been scoffers have derided this history, saying that the idea of our first parents, and all their descendants, being damned, or sentenced to everlasting destruction, merely for a very trivial act as eating an apple, is perfectly incredible. In reply to these scoffers, let me ask, whether the fact be as stated by them. Were man in reality, damned *merely* for eating an apple? This I take upon me positively to answer in the negative: for let us consider all the instances of the case.

In the 16th and 17th verses of the preceding chapter we read, "The Lord God commanded the serpent saying, Of every tree of the garden thou mayest freely eat; but of the tree of knowledge of good and evil, thou shalt not eat of it: the day that thou eatest thereof thou shalt surely die."

And here it may be remarked, it signifies little whether the consequences of obedience were great or small: it is sufficient that God positively commanded our progenitors to refrain from one article out of the great abundance he had freely given them; that he threatened with death as the penalty for disobedience; and that they, in defiance of such command and threat, did not refrain, but ate of the fruit of the forbidden tree. And as to the triviality of the act which causes the disbelief of the scoffer, surely the trifling nature of the thing forms no argument, in one point of view, to diminish rather to increase than diminish the guilt of the transgression.

The easier the command, the more inexcusable was its violation: for, to adopt the language of Naaman's servants, "If the prophet had bid thee do some great thing, wouldest thou not have done it?" Suppose, for instance, that

it had been required, as a periodical acknowledgment of their entire dependence upon God, that at certain times they should abstain from all food, or should eat bitter herbs, something might then, in the case of disobedience, perhaps, have been pleaded by way of excuse for human frailty; but with the great plenty and variety our parents enjoyed, the refraining from this single fruit could scarcely be considered as any act of mortification at all. So that, even upon the supposition that the punishment inflicted was merely for eating the forbidden fruit, these scoffers may perceive there was still blame enough to justify the pronouncing of the sentence that had been previously threatened, in case of their disobedience.

But let us now inquire, how came they to do this, or what motive incited them to it? Had they accidentally passed this tree, and been tempted by the beauty or fragrance of the fruit, and thus unthinkingly led to commit the trespass, the case would not have been so highly aggravated as will hereafter appear; they would then, probably, as soon as they had satisfied their appetite, or their curiosity, immediately have humbled themselves to the dust, and have shown the utmost contrition. But it happened otherwise; "The serpent beguiled them, and they did eat." And who was the serpent? "That old serpent, who is the devil and Satan," Rev. xx. 2; who took upon himself to declare, "Ye shall not surely die." Here was a manifest contradiction: God had said, "Ye shall not eat of the fruit of the tree of knowledge: for 'on the day that thou eatest thereof thou shalt surely die;'" whereas the serpent said, "Ye shall not die." Could there, therefore, be any doubt as to

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which of the two they ought to have believed? the almighty God who created them, and had furnished them with every blessing they then enjoyed, with a promise to continue the same as long as they refrained from disobeying his commands; or a reptile, animated by an evil spirit, as they must at least have supposed, if they knew not that it was Satan himself that addressed them. Their thus giving immediate credence to this arch fiend, in preference to the positive command of their great Creator and Benefactor, was the strongest aggravation of the case that could be; as they not only disobeyed God's command, but, as it were, leagued themselves with the fallen angels in their opposition to him; so that, in fact, they were so degraded and punished, not for the mere act of eating an apple, but because, in so doing, they joined with the great adversary of mankind in his *rebellion against the Almighty*. And having thus withdrawn their allegiance to their Creator, and enlisted themselves under the banners of Satan, they justly became entitled to be sharers with him and his associates in their punishment and degradation.

We may here, however, pause to ask, how it happened that they could possibly credit the simple assertion of the arch fiend, in preference to the command of their beneficent Creator? as no one would surely serve the devil for nothing, and there consequently must have been some motive for so extraordinary a determination. Let us, therefore, attend to the remainder of the serpent's speech: "For God doth know, that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil." So, then, their *curiosity* and their *ambition* were excited; their eyes were to be opened, and they were to be as gods. But how came it, that God should have said nothing of all this?

Could they possibly have supposed, that he would have concealed any thing material for them to have known; or that he would have left it to be revealed by a reptile, or an evil spirit? Had they thought at all, this must have been the result; but, it too frequently happens that when once our passions are strongly excited, all thought and reflection is driven away, and we rush headlong into sin; we usually transgress, not so much from ignorance of our duty, as because our reasoning faculties are overpowered and subdued by our passions.

One would, however, yet have thought, that after Eve, as the "weaker vessel," who first took the fruit, and had (probably uncontrolled by her husband) rashly tasted it, he would still have held back, and, having thus preserved his innocence, might have had some hopes that his fervent prayers, with the contrition of his fallen wife, might have averted the threatened consequences of the act; but he, perhaps, acted upon the system of what the world calls honour and generosity, and might have thus, in thought, addressed her: "Poor foolish woman, thou hast indeed most heinously transgressed; but, whatever may be the consequence of it, thou shalt not suffer alone: for, as I have hitherto shared in thy happiness, I will now also be a sharer in thy punishment, whatever it may be."

And what was the immediate consequence? Their eyes were opened. And what did they see? "They knew that they were naked." They indeed instantly perceived, that they were "wretched, and miserable, and poor, and blind, and naked." Rev. iii. 17. But how comes it, they had not before perceived that they were *naked*, as *that*, at least, was not literally a consequence of their disobedience? They then perceived it not, because they had hitherto been clothed with the robes of *innocence*, which they

perceived were withdrawn, and left them naked indeed.

Let us next see what excuses had to make for their transgression. "And the Lord God said unto Adam, and said unto him, Where art thou? And he said, and thy voice in the garden, I was afraid, because I was naked; and I hid myself. And he said, who told thee thou wast naked? hast thou eaten of the tree whereof I commanded thee thou shouldest not eat? And Adam said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman, Is this that thou hast done? And the woman said, The serpent deceived me, and I did eat."

And was this all they had to say for themselves? "The woman gave me of the tree, and the serpent deceived me, and we did eat!" Had no plea whatever to urge in mitigation of their crime? No; they were self-convicted and ashamed to show their faces, for they hid themselves from God's presence in the garden; and who, therefore, attempt to vindicate the cause of those who had nothing to say for themselves? And yet God's merciful mercy, which they did not care to implore, was now all they could trust to for exemption from all punishment. Nor was it before his mercy began to itself; for, no sooner had they transgressed in the heinous manner here mentioned, than, instead of immediately destroying them, as he had given them reason to expect, took pity on the forlorn condition they were now reduced to, and clothed them himself with skins.

And the infinite mercy of their Creator was most abundantly shown in his immediately raising them above the party they had so singularly joined, by predicting a remedy for the evil, and their future restoration to their former state, in a memorable declaration to the

serpent (ver. 15), "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

Here it may be observed, that although the descendants of each are to bruise the other, yet there is this difference: the seed of the serpent shall only bruise the *heel* of that of the woman, or shall only annoy, without destroying them; but the seed of the woman, in the person of Jesus Christ (the Son of David, &c.), shall bruise his (i. e. Satan's) *head*; or, in due time, put a final end to his power and malignity.

Thus, again, we read (John, iii. 16), "God so loved the world, that he gave his only begotten Son, to the end, that all that believe in him should not perish, but have everlasting life." Although, therefore, it is justly said by St. Paul; that "In Adam all die," yet he immediately adds, "In Christ shall all be made alive;" so that, to all such as believe in the atonement for the sins of mankind, made by our blessed Saviour, the sentence pronounced against our first parents and their descendants, in respect to their *future state*, is totally done away.

Let all such, then, as feel a hearty desire to avail themselves of the benefit of this atonement, not fail to comply, to the utmost of their power, with his commands; to repent of their sins, to place their dependence solely on the merits of Jesus Christ, to seek for the regenerating influence of the Holy Spirit, to cultivate holiness and pureness of life, and brotherly love, as the natural and necessary *fruits* of that faith by which alone they can be united to the second Adam, and restored to that divine favour and those blessed enjoyments which the first Adam forfeited for himself and his posterity, by partaking of the forbidden tree.

CAUTUS.

THE RULE OF DUTY.

To the Editor of the *Christian Guardian*.

SIR,

As I am not much accustomed to write for the edification or instruction of the readers of Magazines, though I have occasionally contributed an article for that purpose, you will please to overlook the homely garb in which I address you. I am a plain man, used to the plain directions of my Bible, and unaccustomed to inventions by which the evident dictates of the word of truth may be explained away or evaded. I have lived, I trust, many years upon the blessed doctrines and promises which our heavenly Father has given us in the Scriptures; and I can find no peace to my soul, but in proportion as I cleave to and feed upon his truths, *plainly and literally* understood. If the *doctrines* are pared away or frittered down to *Eastern metaphors*; if the *promises* are made chiefly to belong to the *early converts* from paganism, or are confined to the *Apostles*, or to their times, my comforts are gone; because a misapplied promise can only foster delusion and self-deceit. I take pleasure, therefore, in believing, that as Christ and his Apostles delivered their instructions for the benefit of all ranks and classes, and particularly assure us, that they are accessible and intelligible to the poor and unlearned, their doctrines and consolations were intended for our times, and all times, and that I may and ought to possess and enjoy the benefit of them.

But, Mr. Editor, I am led by the same Scriptures to look for *precepts* for the formation and guidance of my *thoughts, words, and actions*; and as I dare not put the least confidence, as it respects my comfort or salvation, in any promise or doctrine not referrible to that sacred volume, so I dare not regulate my temper and conduct by any

rules or glosses which do not conform to that original *standard*.

Do not misunderstand me, Sir: I very willingly conform "to every ordinance of man for the Lord's sake;" but, very clearly, this maxim, whether law or custom framed it into a law, can relate only to matters *not settled* in the word of God, or to things which men have established in *conformity* with that word. I do not think that any law or any custom can make that to be my duty which the word of God condemns, or can excuse me in the adhering to any habits, maxims, or customs which are not sanctioned by scriptural precept or scriptural practice.

The ground of all moral obligation, then, and the rule by which we must be guided, is *the law of God recorded in his word*. Conformity to *that rule* is right; and whatever is not in conformity with that rule is evidently wrong. At least, so I have been used to view the matter. I do not find that the divine law makes any reference to, or allowance of my will, pleasure, interest, or convenience; but, plainly, directly, and unreservedly orders me to do my duty, and to judge of that duty by the sacred canon.

These observations, Sir, both you and your readers will, of course, think not only obvious, but trite and commonplace; such as every one consents to, and every one approves: for all admit the Bible, and not human laws or customs, to be the sole rule of moral obligation. So, Mr. Editor, I had been in the habit of thinking. I fancied, at least as to our *Protestant* country, that the *law of the Most High* was our great standard of reference, and that all our own plans, views, interests, and wishes are to be *tried*, and approved or found guilty, as they correspond with or deviate from that great, invariable, and unerring guide.

Judge, then, of my surprise and confusion, Sir, when I tell you that all my old habits of thinking and judging upon this subject, have, within these last few weeks, been assaulted in a way, and from quarters, which I tremble to contemplate. If individuals are bound by God's law, so is the Church, and so is the state and the nation. What then am I to think, or to say, when I behold *man's interest* and *man's convenience* made the ground of human duty? and when I hear and read of *grave discussions* taking place, upon subjects which affect the *present and eternal welfare of our fellow-creatures*; and those discussions making duty to turn upon *interest*: and those discussions, moreover, not conducted by the ignorant or the vulgar, the adventurer or the warrior, but by clergymen and esquires, by bishops and senators?

Sir, this matter is important, and it lies near my heart. If we forsake the word and law of God, may we not fear that God will forsake us? If we make *our interest*, and not his will, the rule of our duty, may we not apprehend that divine judgments will overtake us in our pursuits, and subvert our sinful and carnal projects? But that I may not be suspected of speaking gratuitously upon this subject, I will state a few instances in evidence—instances not of private or individual transactions, but some of them such as are, or have been, published to the world.—I attended one of those many meetings which have been lately held to petition against the perpetuity of slavery in our West Indian colonies. How was I surprised to find several (not a few), both gentlemen and clergymen, enter upon the inquiry, not as a matter of duty to be determined by the word of God, but as a duty to be suspended upon the contingency of *civil policy* and individual advantage! When also, this same subject was discussed in the great

council of the nation—the House of Commons—the inquiry was not, “What is my duty towards my neighbour?” (at least, it was not by the persons to whom I now allude, and amongst whom were found some of His Majesty's Ministers,) but, What is *policy* and *interest*? One (if I mistake not) of Mr. Canning's resolutions included something like these words, “due consideration being had to the *property* of the planters, which has several times been sanctioned by the British Legislature.”

Here, Sir, if I am not deceived, the *scriptural* ground of duty is forsaken, and the *interest of man* substituted in its place. If it be true that the “*property*” here alluded to, is the possession of our fellow-creatures as *slaves*, violently torn from their country, and *by force retained* in bondage; to speak of them as “*property*,” to which the West Indians have a right, is a direct violation of the Scripture, the only rule of human judgment respecting these matters. If, indeed, it be true, (and who will deny it?) that the planters are in possession of *stolen “property,”* and the British Legislature have sanctioned this possession, the *only duty* which remains, to both planter and Legislature, now, is to make restitution, and to imitate the conduct of the Roman oppressor, when convinced of his extortion as tax-gatherer, by his conversion to Christianity: “*If I have done any wrong to any man, I restore four-fold.*”

Remember, Sir, I am not now discussing the duty of *immediate emancipation*, but the ground upon which some of our first legislators form their obligations and their conduct, relative to the *continuance of slavery* in our West Indian colonies. If our *interest* cannot form an item in the estimate of *moral obligation*, all arguments and pleas, founded upon the consideration of *loss and gain*, are utterly and absolutely irrelevant and inadmissible.

If *moral duties* are to turn upon calculations of *advantage*, every *pirate* and *plunderer* will justify his robbery; and Buonaparte's "*continental system*" will be sanctioned by a *British Legislature*.

The same observations will, in great measure, apply to much that has been recently said and written on the subject of Irish tithes. With the different political, civil, or ecclesiastical bearings of this important question, I do not meddle, but simply with the principle or ground of moral obligation; and I am compelled to maintain, that many of the statements and reasonings which have been advanced, violate the *scriptural rule of duty*, and place the *interest* (viz. the *emoluments*) of the Church as the foundation, and thus *changes the law* of action into the *benefits* to be derived from it.

My great jealousy, Mr. Editor, is for the safety of *right moral grounds* of action. I am much afraid, that the commercial and speculative habits of the present day are in danger of poisoning the fountain of law and Gospel. If our country gentlemen, if our clergy, if our legislators, if our bishops imbibe the partial, the unscriptural, the selfish, I may say the *antinomian rule of judgment* above alluded to, may we not expect, that the *Gospel* which is explained by the one, the *legislative acts* which

issue from another, and the *execution* of the *laws* which are intrusted to a third party, will each participate the evil of which I complain?

I cannot pursue this subject, though its character, and the importance of its bearings, demand the tongue or the pen of an Apostle; but, is it not this unscriptural source of judging respecting the morality of actions, which has induced many men of high respectability and moral character to embark in speculations of a more than questionable character? And does it not arise from the same false notion of moral obligation, that many persons and companies, who nevertheless appear to wish to do right, carry on trades or transactions which involve the *breach of the sabbath*, if not in themselves, yet in their book-keepers, warehousemen, horse-keepers, porters, coachmen, &c.?

Should this paper, Mr. Editor, seem unsuitable to the character of your valuable Magazine, pray take an early opportunity of bringing this very important subject, in some other form, before your readers. And believe me, that you have my earnest wishes and prayers for the success of your labours to propagate the doctrines and practices of God's holy word.

I remain, most affectionately,
Yours, &c.

A SCRIPTURAL DIVINE.

EARLY PIETY, OR THE HISTORY OF DOROTHEA.

IN the pretty village of Linton there lived a virtuous widow; she was singularly affectionate towards her children, and most zealous in her endeavours to train them up in the paths of virtue and religion.

She had a daughter named Dorothea, about ten years old, of a lively disposition but much inclined to petulance. The mother not having it in her power to give up her time entirely to the education of her child, and fearing that she might

acquire bad habits amongst her young companions, placed her under the care of an excellent school-mistress, with whom she remained two years, making rapid progress in piety, and storing her young mind with many invaluable lessons, which were there impressed upon her, but more especially that of making our blessed Saviour the model of her life.

When Dorothea returned home, she became the comfort of her fa-

Patient, gentle, and obedient, ever complained, talked little, always to the purpose; candid and cheerful, not only in the performance of her several duties, but rise under those little trials which all are occasionally called to bear. Modest, humble, simple, both in her dress and manners, she was respectful towards every one; careful not to speak of any, desirous to oblige, calm, at peace with God. Such a mode of conduct soon rendered her an object of esteem throughout the parish, till jealousy and up persecutions against her. Some of her companions endeavoured to injure her reputation; ridiculed, and others treated her as a hypocrite, a vain pretender to superior piety. Dorothea bore all in silence, patiently submitted for the love of Jesus; and, moreover, behaved with such unkindness, even towards those whom she was thus ill-treated, till all were at length convinced of her innocence, and the uprightness and integrity of her heart; whilst the calumnies of her enemies turned to their own confusion.

The minister of the parish, being struck with the superiority of Dorothea's conduct to that of the other persons whom he instructed, beholding with admiration the powerful effects which divine grace had wrought upon her soul, desired her to give him some account of her habitual conduct, and her mode of living with her young companions. "Sir," replied Dorothea, "what I do is, I fear, very much compared with what I ought; but I have never forgotten the advice which my schoolmistress gave me when I was not more than seven years old. She often exhorted me to make Jesus Christ the pattern of all my actions—my example in every kind of duty; and this I humbly strive to do. When I awake in the morning and whilst I am rising, I think

of the holy Child of Bethlehem, who offered himself a sacrifice to God the Father: in humble imitation of him, I offer myself a sacrifice to God, by consecrating the day and all my labours to his service. When I pray, I think of Jesus Christ praying to, and adoring his Father, and endeavour, as far as possible, to bring my heart into the same holy frame. When at work, I think how Jesus laboured for my salvation; and then, so far from complaining, join my labours unto his, in humble love and resignation. When receiving the commands of my parents or superiors, I recollect how submissive and obedient Jesus was to the holy Virgin and to Joseph, and immediately try to conform my spirit unto his bright example. If desired to perform any thing painful or unpleasant, I immediately think how Christ submitted to the death of the cross for my sake; which enables me cheerfully to fulfil my duty, however painful or difficult it be. If any one speaks ill of me, or abuses me, I make no reply, but suffer all in silence; remembering with what patience Christ endured the most cruel torments, calumnies, and accusations. I reflect, moreover, on the innocence of Jesus: he did not deserve the evil he endured; whereas I, a poor sinner, deserve far greater evils than those which I am called upon to bear. When taking my daily meals, I think of the temperance and frugality of Jesus, seeking and commanding that all things should be done to the glory of God. If I am obliged to eat any thing disagreeable, I remember the gall which was given to our blessed Saviour on the cross, and for his sake make a cheerful sacrifice of my inclination. If I have not sufficient food to satisfy my hunger, still I am content, when I recollect that Jesus fasted forty days and forty nights, that he suffered hunger and thirst for our sakes, to expiate the sins and intempe-

rance of men. When I take any recreation, I represent to myself Jesus Christ; meek, affable, and holy in all conversation with his Apostles. When I hear any evil speaking, or am witness to the commission of any sin, I pray that God will pardon the offender; recollecting how the heart of Christ was pierced with grief, when he saw his heavenly Father thus profaned. When I think on the numberless sins that are committed in the world, and the grievous manner in which God's commandments are but too often broken, I sigh, and long to obtain that holy temper which we may conceive our Saviour to have felt, when he said, 'O holy Father, the world knows thee not!' When I attend on public worship, I join with all my heart and soul in the holy sentiments of Jesus, who sacrificed himself for the glory of the Lord, and in order to expiate the sins of men, and purchase their salvation. When I sing, or hear others sing the praises of my God, then it is that 'I rejoice in the Lord, and glory in the God of my salvation;' then it is, that I fancy myself listening to that glorious canticle, that sacred hymn which Jesus sung with his disciples after the institution of the holy sacrament. When I lie down to sleep, then also I meditate on Jesus, who only took repose that he might consecrate himself with new vigour to the glory of his Father; or I meditate on the difference between my bed and the cross of Christ, on which, nevertheless, he lay down like a lamb, offering his life and soul to God; after which, I go to sleep, repeating in my heart the words of the dying Jesus: 'Father, into thy hands I commend my spirit.'"

The clergyman, astonished at finding so much wisdom in a poor young villager, exclaimed, "O Dorothea! how happy are you; what comfort, what happiness you must enjoy!"

"It is true," replied she, "indeed, that I have great comfort in serving God; but I must confess, that I have also my share of trouble, and many conflicts to undergo. It is often very difficult to bear the ridicule of those who mock at me, and still more so to subdue my own passions, which naturally are very strong. Although God gives me strength, he still suffers me to meet with frequent and grievous temptations."

"How, then, do you manage," said the clergyman, "to overcome these temptations?"

Dorothea ingenuously replied, "O Sir! when my soul is sorrowful, and my spirit is disquieted within me, then I think of my Saviour, weary, comfortless, and dying on the cross, and with him I say in my heart those words which he himself so often uttered in the garden of Olives: 'Father! thy will be done.' As to my temptations, when I find within a tendency to any sin, or an inclination to follow the bad example of my young companions, and to partake of their giddy amusements, I fancy to myself, that I hear Jesus saying to me, 'What, my child, wilt *thou* also forsake me, and give thyself a prey to this vain world and all its sinful pleasures? Wilt *thou* too, Dorothea, withdraw thine heart from me? Are there not already, too many who transgress my laws? Wilt *thou* also become one of them? Wilt *thou* neglect to serve me?' Then I reply, in my heart, No, my God; I will never forsake thee! Until death will I be faithful. Lord, unto whom shall I go, if I abandon thee? for thou alone hast the words of eternal life. This thought soon fills me with new strength and courage. What, indeed, can be more noble, than the endeavour to follow the example of the Lord? what more delightful, than the attempt to imitate the Lord our Saviour? what greater happiness, than the service of so good a master?"

to, Dorothea," said the minister, "continue to profit by the grace favour with which you are endued of the Lord. O, how happy a soul which thus seeks to imitate the Lord our Saviour!"

—
this short and simple history of Dorothea, which is translated from the French of a Roman Catholic writer, a Protestant hand adds a few remarks:

The change that took place in the character of this young woman is in itself delightful, and in its consequences most blessed. She is described, as having been "of a disposition, but much inclined to idleness." But now, her lively temper, which might have led her to many errors and follies, is tempered with a pleasing and salutary modesty; and her petulance is mitigated, as scarcely to be observable. Her habits and feelings become very lovely and of good use; she is a pattern to her former companions, a pleasure to her dear mother, and has peace in herself. Such is the power of the grace of God in renewing the heart, and in regulating the life, of a sinful and polluted creature.

we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in." Eph. ii. 10.

It is worthy of being noticed, that Dorothea, even when she became a Christian indeed, was both *able* and *poor*. And what is so valuable as youthful piety? and better sweetener of poverty than true religion? To understand fear God in our youth is only certain means of being rich and prosperous through life, of insuring the divine blessing for our latest days. Cheerfulness and contentment, too, accompany the individual who is "rich in faith, heir of the kingdom of God." When poverty is thus blessed, earthly honours or possessions
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can be compared with its riches? "Godliness, with contentment, is great gain;" and it "has the promise of the life that now is, and of that which is to come."

3. The history of Dorothea remarkably evinces the beneficial effects of pious and careful instruction. It was "an excellent school-mistress," who instrumentally made the first serious impressions on her mind. And this she did, by not merely teaching her young scholar to read the Scriptures, but by aiding her to understand them; and especially, by urging on her attention the example of Him who is the great object and end of them. And truly we cannot be consistent Christians, unless we habitually strive to imitate our Lord and Saviour Jesus Christ, "who hath left us an example that we should follow his steps." We are exhorted to let that mind which was in him be in us; and in every situation and circumstance of our lives, "to consider him." If, in this respect, we constantly adopted the practice of Dorothea, how greatly would it promote our personal happiness, and how beneficial an influence would it be likely to have upon the society with which we mingle!

4. The treatment which Dorothea experienced, when the change in her character became visible, is a proof of what St. Paul has said, that "All who will live godly in Christ Jesus, shall suffer persecution." If, however, we, like this amiable young Christian, persevere in well-doing, the ridicule, or contempt, or unkindness, of the persons who oppose us, will either fall to the ground, or recoil upon themselves. At all events, it is infinitely better to suffer with Christ, and to confess him, than to escape the frowns of the worldly and the wicked by any sinful compliances with their maxims and practices: for, "If we suffer with him, we shall also reign with him;" and, as he himself said, "Whosoever confesseth me before

men, him will I also confess before my Father who is in heaven."

5. In "the short and simple annals" of Dorothea, the circumstance that principally claims our admiration and attention is, her making the life of our blessed Redeemer the model of her own. In this matter we indeed are under the highest obligations to do likewise. Yet must we bear in mind, that our *first and great duty, as sinners*, is to look unto Jesus, not *merely as our example*, but *as our atonement*—as the sacrifice for our sins; for he is especially "set forth to be a propitiation for sin, through faith in his blood," and without faith in him for the pardon of our offences, we cannot acceptably imitate him in any one particular; because, as the twelfth Article of the Church of England scripturally states, "Good works are the *fruits* of faith, and do *spring out* necessarily of a true and lively faith."

Be it, then, the constant and supreme concern of both the writer and the reader of these plain remarks, to know the Lord Jesus as "of God made unto us wisdom, righteousness, sanctification, and redemption;" as well as to glorify him by letting our conversation be as becometh his holy Gospel.

For these blessed purposes we hourly need the enabling grace of the Spirit of God, for which we are thus admirably assisted to pray in the Collect for the second Sunday after Easter: "Almighty God, who hast given thine only Son, to be unto us both a sacrifice for sin, and also an ensample of godly life; give us grace, that we may always most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life, through the same Jesus Christ our Lord. Amen."

ΑΓΗΝΟΤΙ.

IMITATION OF POPE'S ODE ON SOLITUDE.

HAPPY the man whose wish and care,
Not sordid wealth, or acres bound;
Whose soul aspires to breathe the air
Of Zion's ground:

Who with the hungry shares his bread,
Supplies the naked with attire;
In scorching heat provides them shade;
In winter, fire:

Who pours the holy light of truth
On dark'ned and benighted minds;
And strives to loose th' adult and youth,
Whom Satan binds:

Labour with study, who combines,
Together mixt—sweet recreation;
And prayer and praise devoutly joins
With meditation.

Thus walking with his God, he binds
The wreath that never shall decay;
And in eternal prospect finds
Hope's cheering ray!

So may I live—for kindness known;
Nor unlamented would I die;
But let the poor,—not flatt'ring stone,
Tell where I lie!

F.

ON WANT OF SUCCESS IN THE MINISTRY.

*he Editor of the Christian
Guardian.*

SIR,

WANT of success in the ministry has been a frequent source of lamentation by ministers, and has been by some good and simple men, disinterestedly and for the welfare of souls. The point, and the subject, discussed, as it has at times been, in our religious publications, has continually occupied my thoughts. Being brought forward in your issue for January, and recently in the publication of great excellence and respectability, has led me to take upon it again; and especially in some late observations and conversations with a few friends. By your permission, and if deemed sufficiently deserving and important, I present, through the medium of your esteemed miscellany, a few words to my clerical brethren who are in its highly interesting and numerous numbers.

I am willing to admit, that, in many cases, the ground of complaint; there may be peculiar dispositions of Providence towards the people; they may previously have turned a deaf ear to the Gospel, and the Lord may see fit to visit their sin upon them. But there are instances, in which the complaint may be considered imaginary, and regarded as the disappointment of a too sanguine mind, the result of efforts conceived in our own wisdom and carried on in our own strength; or, at the want of expectations entertained without a due consideration of the character of the complainant, of the nature at large, and his flock peculiar; who may by local associations, connexions, and previous instructions, be deeply rooted in different sentiments.

Certainly, where the success desired is most abundant,

still the minister of Christ, "who would have all men come to the knowledge of the truth, and be saved;" who is desirous that, as the people of his charge hear of Christ Jesus, they may so walk in him, "adorning the doctrine of God their Saviour in all things;" and, especially, that those who profess to believe in him may be "examples to the flock in conversation, in faith, in charity, in patience,"—such a minister will still have cause for lamentation that all is not as his heart desires with many.

But the chief ground of the complaint alluded to, appears to be, that little or no success attends the ministerial efforts of some labourers in the word and doctrine. Excellent, much to the purpose, and important, as have been the remarks made at different times on the subject, in both the *Christian Guardian* and the *Christian Observer*, and deeply as they deserve every one's serious consideration, there are yet two points not sufficiently adverted to, in which the subject has at times struck me, and on which I would now offer a few words.

Permit me first, however, to premise, that it does not always argue real success, i. e. soul-conviction and soul-prosperity, when hearers crowd upon us; for many are drawn by novelty, if they have not had the Gospel before, or in that particular way it is now presented to them; nor when they expatiate upon the excellence of our sermons, and seem ready to "pluck out their own eyes and give them unto us:" for many will say as others do, will "anon receive the word with joy," and to-morrow "fall away," or will attempt to serve themselves by us, and make religion a stepping-stone to some place or connexion, or the attainment of some selfish object. Nor does it absolutely demonstrate real success, when

our hearers commence teachers, or missionary, or Bible subscription collectors*; for many like to appear great in, or get at the head of, a party, and will do these things to be thought some great ones, or lead others after them. Nor, on the other hand, does it argue want of success, in reality, as it respects conversion of the soul to the knowledge, and fear, and love of God, and their edification by our ministry, if we do *not* see our hearers follow us in admiration, since some are too intent upon walking humbly with their God, or adoring the beauties and excellencies of the Saviour, to idolize his servant; nor if we do not hear them puff our efforts, or extol our compositions, since many are not so quick-sighted to perceive our weak side, nor so disingenuous as to take advantage of it. Nor yet if we do not find them engage at once in all the plans we propose; many have not the means we imagine, or have crosses and checks, calls and claims we do not discover; or are naturally too diffident to show themselves openly, or may be supporting and assisting us, and the cause of God, in a secret though effectual way.

But, in whatever success, or the want of it, may be supposed to consist, the one as well as the other may certainly be resolvable into obvious causes. Some of these have been well defined, on the one side, and affectingly exposed on the other, in the articles before alluded to; and God forbid, that I should for a moment lose sight of the great Cause, "who giveth and withholdeth," "who openeth and no man shutteth," and shutteth and

none can stay his hand, or say unto him, What doest thou? and whose agency and blessing can alone ensure success.

But God works by means, and in the gathering of souls employs human instruments; and it therefore behoves them to look well to their goings. A great deal has been said to point out the error and absurdity of shooting over the heads of hearers in general, of dealing in high language and lofty sentiments; but in arguing for "great plainness of speech," some good men have gone so far as to strip the Gospel message and testimony of all its beauty, elevation, and attractiveness, and by a mistaken notion of the Apostle's expression, and a morbid indifference to the elegant simplicity, dignified terseness, attractive similitudes, sublime treasures of wisdom and knowledge, and unsearchable riches of Christ, they have used *such* "plainness," that instead of being called to survey the Saviour in all his beauty and loveliness, his suitableness, majesty, and grace, there has, indeed, appeared to *their* hearers "no form nor comeliness" in Christ, that they "should desire him;" nor any "pleasantness" in his religion, that they should be engaged by it; and scarcely any elevation or glory in the sublime prospects it calls upon us to contemplate, that the affections of men should be excited towards them*.

A minister's main concern while preaching Christ, I admit, and it must be admitted by others, will be to inculcate repentance and faith, Acts, xx. 21; but there are inducements to both, sufficient to command all the stores of wisdom

* It is not my intention, by any part of this remark, to discourage agents of any kind in the good cause of Bible or Missionary Societies. Where true religion enters the heart, such services for Christ and his kingdom cannot but follow in one way or other; but then, they will be engaged in, and rendered from proper motives, that will, in the end, redound to the glory of God, and the honour of the instrument.

* I do not lose sight of the lamentable cause of all this, which is the low view such a preacher has of the person and work of Christ, of his religion, and of the heavenly state: but to enter into an illustration of this, would lead to too extended a discussion of the subject.

knowledge with which he is
inted, or can bring into ser-
and, whilst labouring at this,
tly, "in season and out of
n," and using "great plainness
eech" too, he need not be
than "a sweet savour of
t;" constraining men to de-
not chilled or disgusted,
gh want of illustration, po-
of matter, or badness of taste,
xclaiming of the "chiefest
g ten thousand," "How great
goodness, and how great is
auty!" of his religion, "As
e and my house, we will serve
ord;" and in regard to the
of heaven, "When shall I
to appear before God?" "Oh
I had wings like a dove, for
would I flee away and be at

We are to be "wise in
ng souls;" we are to dispense
'lively word," the "saving
of God's grace." Should we
avoid those arguments, and
that illustration, language,
anner, so far as we can com-
or cultivate either, which is
usly implied in the term
ning?" Some children are
von by a flower, and some by
ch; in either case, who would
off a leaf, despoil the one
colour, or the other of its
? Should we not, as if we
desirous to gain the object,
add to the garnish of each,
sible? Should we ministers,
in a dull heavy style, and by
d repulsive sameness, make
earers as indifferent as we ap-
to them to be? Should we
out only the soporific draught,
lethargic habit is induced into
hrole mass, and it becomes
r "cold nor hot?" Rather,
d we not "seek out and set in
suitable proverbs," like the
preacher in Israel, "and
h to find out acceptable
?" Should we not "beseech,
it, exhort:" now as "sons of
er," now as "ministers of con-

solation;" now "with all authority,"
and now "with all the meekness
and gentleness of Christ;" bring-
ing forth out of our treasury, and
from the inexhaustible storehouse
of the Scriptures, "things new and
old," and the old in a new manner?
Look at the teaching and preaching
of the Apostles, and especially to
that of St. Paul, in each of these
connexions. Witness him declaring
"the unknown God," at Athens,
with wisdom and prudence, learn-
ing, instruction, and good fidelity;
witness his conduct before Agrip-
pa, displaying firmness, ability, ar-
gument, and affectionate appeal.
There is "great plainness of
speech;" but what engaging beauty
and persuasive pathos also shines
through each instance, illustrative,
doubtless, of that procedure and
the consequent effects, to which he
alludes when writing to the Corin-
thians, 2d Epistle, xii. 16. We
are certainly responsible for our
talents and attainments, gifts and
endowments, opportunities and
means in all these respects; and if
we aim not to improve *them* for the
glory of God and the good of souls,
how can we expect a reward?

Another cause, that I have often
thought upon, as occasioning the
want of success complained of, in
some, is the affecting, or rather
aping the manner of other men. If
these read not formal, unadorned
compositions, always measured as
it were by the line and the rule, and
wrought by an invariable formality
of method and style, whatever be the
subject, the theme, or the occasion,
in a dull and apparently uninterest-
ing manner; or *tell* their tale with
many repetitions, and in as gloomy
monotonous a mode as though they
were imitating the last dying moans
of a drone, and thereby repel
their hearers; they are studying to
read, or pronounce, or speak like
some one who has adopted a singu-
lar manner, either from his own pe-
culiar turn of character and thought,

to assist his enunciation, or give effect to his tones; and though all this may sit well on *him*, it appears ridiculous and absurd in *them*, and renders them contemptible to all, except those whose partiality or affection renders them blind to such folly, and to the growth of bad habits thus acquired. I have remarked some of these creatures of imitation: now rapid, now slow, now dropping their voice in a genteel cadence till half a dozen words are lost, and now giving a strange pedantic accent unknown among their flock; till, disappointed and perplexed in different ways, or set on thinking in a wrong train, they begin to fall off*.

How injurious any thing is that tends to make a man appear not himself, might be made evident by noticing the mode of *memoriter* preaching which some adopt; but as this method is mostly practised among the dissenters (many of whom are thus thought by their less intelligent and undiscerning hearers, to preach all from the heart, while they are only delivering, like a school-boy, a got up task, and oft-times out of another's book), I omit the more particular notice of it; only observing, that with all the advantages it gives for action and address, emphasis and tone, I have seen it fail of the expected effects, both among church ministers and dissenters: the man has not appeared himself, or, as it is said, not at home.

Sir, these observations may appear trifling to some persons, but I am persuaded the things noticed have great effect, and a *very detri-*

mental one, on the objects of our ministry. A minister's great aim, in order to produce effect, should be to arrest attention, to be heard distinctly, and to adopt that clear pronunciation, without descending to local barbarisms, in which people are accustomed to hear one another; not as classical scholars in dead languages, but as rational creatures, conversing in a language that is intelligible to all.

But I will not unnecessarily expand this paper. For every purpose, I would have a minister consider his object; and praying continually for divine guidance and success in it, I would have him get absorbed in *that* object; and let his hearers see that he forgets himself, or rather, forgets his model and is himself, in his grand and glorious occupation. Let him, "in simplicity and godly sincerity," stand forth as an ambassador for Christ; let him address dead souls, proclaim reconciliation, and propound its terms with earnestness, fervour, and amplitude, with suitable matter, argument, and energy. The work of the ministry; the occasion and opportunities of employing it; the magnitude, importance, interest, and consequences of it; all require that he should so declare the counsel of Heaven. God and men, angels and evil spirits, are interested in his efforts; heaven, hell, and eternity, are involved in the result. If he views the discharge of his office in such lights and relations, if he weighs it in such balances, he will feel it seize his whole soul whenever he engages in it, and command the occupation and employment of all his powers; and he will not have occasion to follow others, but as they follow Christ; and if his "heart's desire and prayer to God is," that his word may be glorified, and precious souls saved, while he will gladly spend and be spent, as himself, for such ends, the considerations just enumerated will inspire what will tend

* Thus, for instance, in a certain district, where peculiar circumstances afford the clergy a privilege of their hearing each other frequently, which might naturally be supposed to induce improvement in manner, I am told, several of them have, from one, caught the mode of pronouncing *God* like *Göde*, and of dropping the letter *r* in syllables; and other such singular and novel fancies, till some of their words can scarcely be apprehended by the most attentive hearers.

cess. It will not then matter whether he read his sermon, or whether from well-digested thoughts, or by rote, or memoriter; all will be the same, and animation, and warmth: with the blessing of God it will be so, and especially if Christ be set before him clearly and fully (though not the mysticism you had just before to complain of in a former communication on the subject), as wisdom and righteousness,

sanctification and redemption," our "all and in all." But, should he not see all the good effects that he longs for, whilst he "possesses his soul in patience," he will have cause for consolation, in the assurance that "in singleness of heart, as unto the Lord," he has aimed to discharge his office, and "give full proof of his ministry" among men.

SOPHRON.

BENEFICIAL EFFECT OF SUNDAY SCHOOLS*.

FROM THE NEW YORK CHRISTIAN HERALD.

THE first serious impressions on my mind, were occasioned by a conversation with my little son †, for progress. I sent him to the Sunday-school, not because it was a religious institution, but because it was a source of instruction to him. When he returned I questioned him, and answered his questions, and he did not attend public worship. The course of the conversation, led him that such as were guilty of wickedness would go to hell; and of other vices that subjected men to punishment, I mentioned nothing. About an hour afterwards I observed that something had been dwelt on his mind. He said, 'Father, did you not say that those who swore must go to hell?' 'Yes,' was my answer. He replied, 'Yes, but I have heard you swear.' This troubled me much, and I remembered that he never should hear me swear again. I however had no idea of renouncing the practice of it in his presence; and so I only did I guard my tongue, that

it was nearly two months before he heard me use any profane language. I then broke out as usual, and uttered some profane expressions. I saw him, but it was too late. He said nothing, but his mind seemed to labour. This was a little past twelve o'clock.—Early in the evening, I asked John if it was not time for him to go to bed? He did not go. At length I told him to come to me and be undressed. He came, and soon began to weep. I asked him the reason, and bade him tell me. 'Father,' he replied, 'you said that folks who swore must go to hell, and I do not want you to go there.' Judge then of my feelings. It was enough to make the stones cry out. Still I was that hardened wretch (although at the time I was obliged to retire, and give vent to my feelings), that I tried to drive every thing like conviction far from me; and when the Spirit of God was striving with me, I actually called in the aid of spirituous liquor to calm my troubled mind. But I have now some reason to hope that God, according to the riches of his grace, has had mercy on my soul. My constant prayer is, that I may be faithful unto death."

Extract of a letter from one brother to another, both residing in the Western District of the state of New York, in answer to a request that he would communicate the nature of his first serious impressions. He was about seven years of age.

LOTTERIES.—DUELS.

A VERY general idea prevails on this side the Atlantic, that gambling, duelling, and some other disgraceful and barbarous practices, are more prevalent in the United States than among ourselves. The following extracts, however, from a Charge lately delivered to the Grand Jury of West-Chester, by the Hon. William Jay, first Judge of that County, clearly evince that these crying evils are more correctly appreciated by the American legislature than our own. We rejoice, indeed, to hear that public lotteries are shortly to cease; and hope that ere long, instead of young men being urged on to that composition of cowardice, foolhardiness, and infidelity, miscalled an affair of honour, they will be restrained from it, if not by the fear of God, yet by its being enacted among ourselves, that every man, in any way accessory to a duel, is thereby excluded from all offices of honour, trust, and profit.

“ It is made my duty by statute, to call your attention particularly to offences against the act prohibiting private lotteries, and the act for the suppression of duelling. Gambling of every kind has an unfavourable influence on the moral character. It excites a spirit of avarice too eager to be satisfied with the slow avails of patient industry; and offers temptations to fraud, too numerous and too powerful to be often successfully resisted. Lotteries are a species of gambling the more dangerous from the facilities they afford to almost every individual in the community, of hazarding small sums in the expectation of receiving enormous returns. The evils resulting from private lotteries are, undoubtedly, to be apprehended in nearly an equal degree, from those established by law; and we have reason to re-

joice, that the power of granting lotteries is by the late amended constitution, taken from the legislature.

Gentlemen, when we seriously reflect on the declaration made by the Almighty, at that awful moment when the retiring waters of the deluge proclaimed him an holy and avenging God, ‘ At the hand of every man’s brother will I require the life of man; ’ and when we call to mind the assurance of the Gospel, that the murderer shall not inherit eternal life, we cannot but shudder at the temerity of the duellist; and at the fate which awaits him. I will not now comment on the absurdity of seeking reparation for trifling or imaginary evils, at the hazard of even life itself. The folly of the duellist is lost in the contemplation of his enormous guilt. But suffer me to remark, that to denominate an act honourable, which originates in the most malignant passions; which equally outrages the precepts of our religion and the laws of our country, and which is generally perpetrated by men of dissolute character; is an abuse of language that can be tolerated only by those whose moral sense is as depraved as that of the duellist himself. The more we reflect on the nature and tendency of this crime, and on the necessary and indeed avowed disregard of moral obligation on the part of those by whom it is committed, the more persuaded shall we be of the prudence of the law in excluding from all offices of honour, trust, or profit, and from all participation in the election of public officers, every man who, by being in any way accessory to a duel, evinces a want of that moral principle without which he cannot safely be intrusted with the rights of citizenship.”

REVIEW OF BOOKS.

Family Commentary, or a short and easy Exposition of the New Testament. 4 Vols. 12mo.

WE have, on a former occasion, expressed our decided opinion in favour of the first part of this work, which then appeared under the name of the Family Expositor*, and we are happy now to announce the completion of the succeeding parts. We have often regretted, that no such cheap, and portable commentary has yet appeared, for the use of those who have neither time to read, nor money to purchase, large expensive publications. Family Bibles are, indeed, continually multiplied in the form of sixpenny shilling numbers; and such is the general anxiety to acquire copies of this nature, that some thousands of persons subsist by traipsing round the country at stated intervals, and supplying our towns and villages with them. It is not a work of years before the second commentary is obtained, when obtained, it is almost inevitably, we might indeed add necessarily, a most expensive book, not unfrequently calculated to add, rather than direct the sin-inquirer. We are, therefore, glad that the pious author has far completed her undertaking, and we trust the public encouragement will be such, as to allow of appearing in a subsequent edition at a lower price. It might, in some cases, be a very material accommodation, if the volumes were separately, or even divided into still smaller parts. Inconveniences, indeed, arise from the publication of works in separate volumes, but the increased demand for them, we apprehend, in the present instance, far more than counterbalance the sacrifice. Our expectations on the former occasion, af-

forded an opportunity to judge of the commentary on St. Matthew, and we shall therefore call our readers' attention, exclusively, to the subsequent parts of the work.

Mark, i. 8. This prediction will be found in the 50th chapter of Isaiah, 3rd verse. "The voice of one crying," denotes earnestness, fervency, and zeal in his ministry. It is further said, "Prepare ye the way of the Lord." Man's heart, by nature, is very unprepared and disinclined to embrace the doctrines of Christ: yet nevertheless we are called upon to prepare and receive him; for although the preparation of the heart be from the Lord, yet he requires the exercise of our faculties, and the use of our endeavours; and it is the duty of every faithful minister thus to awaken the attention of his hearers, to show them the evil of sin, and their misery without Christ. John Baptist began his ministry in the less populous parts of Judea, in the fifteenth year of Tiberius Cæsar.

Ver. 6. John lived and behaved himself suitably to the doctrine he preached. He wore a coarse garment made of camel's hair, and his common diet was of the meanest sort, locusts and wild honey, which were plentiful in the wilderness.

Ver. 7. The great thing John aimed at in his preaching, was to point out the promised Messiah, and to show the people that there was one of far superior authority, power, and dignity, who would shortly appear, of whom he was only the forerunner, and for whom he was utterly unworthy to perform the meanest offices, even to the untying of his shoes.

Ver. 8. I, says the Baptist, am come to baptize you with water, as an outward sign of inward purity; but He alone, whom I preach, can baptize with the efficacious influences of the Holy Spirit, to confirm his doctrine, and to cleanse you from your iniquities. Ministers can only wash with the water, but Christ cleanses the soul by the operation of his sanctifying grace.

Ver. 35. Private prayer is commended to us by the precept of Christ, see Matt. 6th chap. and 6th verse; and by his frequent example he teaches us, that our duty is not discharged without it. And let us observe, that Christ particularly chooses the opportunity of morning; he even arose a great while before daylight, to set about this work, showing us that the morning is peculiarly suited as the fittest and best season for private duties; for then our spirits and our minds are freshest and freest, before the distraction of the day break in upon us.

Mark, iii. 31—33. The mother of Christ,
Y Y

* See Select Review, p. 121.

although a blessed and holy woman, yet was not free from failings and infirmities. It was a fault in her to interrupt our Lord so unseasonably, when he was preaching to the people. Accordingly, when one told him that his mother and his brethren called, he replied, "Who is my mother and my brethren?" Christ did not mean to neglect his mother or disregard his kindred, but only showed that he preferred his heavenly Father's business, and therefore could not attend to them at that time. Here we learn where our first duty lies.

Ver. 34. Our Lord, looking at and pointing to his disciples, said, Behold these are they whom I have taken into the nearest relation to myself; whose eternal welfare lies so near my heart, that no consideration of earthly kindred can make me desist from doing what is necessary to promote it.

Ver. 35. Here let us observe how exceedingly dear obedient Christians are to the Lord Jesus Christ. He prefers his spiritual kindred before his natural. Alliance by faith is more valued by our Saviour, than alliance by blood.

Mark, xiv. 32—42. Being arrived at Gethsemane, which lay at the foot of the Mount of Olives, our Master retired for prayer to an adjoining garden. It is remarkable, that in a garden our first scene of human misery began; and Christ now chose a garden as the fittest place in which to commence his expiatory pains and agony. He was made sin for us, therefore was thus sorrowful; well knowing the weight and malignity of the sin for which he was to suffer; the bitterness of that cup, the very dregs of which he was to drink for our sakes. Peter, James, and John, had been eye-witnesses of his glorious transfiguration, and were now to behold his terrible agonies. Although the whole of that melancholy history is fully related by St. Matthew, yet we must not here pass over so interesting an event in total silence, being a subject on which we cannot too often meditate.

Let us take a view of the Son of God in his state of humiliation for us miserable sinners. See him prostrate on the ground, breathing out his soul in most vehement, importunate prayer. Such is the fervour of his spirit, that he prays himself into an agony. Does it not make us blush to think how unlike we are to Christ in our prayers? What dreadful drowsiness, dulness, and formality! How often do our lips move, whilst our hearts are colder than ice! The sleeping disciples, too, present us with a sad instance of the frailty of human nature; but how gentle the rebuke of the gracious Saviour, and how wise and faithful his words of advice! We may possibly be inclined to wonder how the disciples could sleep at such a time; but without casting any reproaches on them, let us take heed

to ourselves, and attend to our Lord's injunction; to "watch and pray lest we enter into temptation." Jesus had not retired to this garden to hide himself, or to shun his approaching sufferings, but to prepare himself by prayer to meet his enemies and his painful death.

Ver. 43—50. The hour of sorrow which Jesus had often mentioned was almost come. A great multitude with swords and staves arrive, and the treacherous Judas, as their leader, gives the signal as agreed upon, bidding them take care he did not slip out of their hands. Wretched Judas! his sin was attended with horrible aggravation. He had been a witness to the miracles which Christ wrought by his divine power, therefore did not sin through ignorance. We see in this awful example, the danger of allowing any one secret or open sin: none can say how far it may lead him. Had Judas been told that his love of money would have induced him to sell his Saviour, he would probably have said with Hassel, "Is thy servant a dog, that he should do this thing?" On the seizure of our Lord, Peter, remembering his promise to venture his life for his Master, rashly struck the high priest's servant on the head; but Christ, who accepted the affection, reproved the action; for, to resist a lawful magistrate, even in an unlawful act, is discountenanced by the Gospel. On our Lord's quietly resigning himself into the hands of his enemies, all the disciples, who just before had protested they would sooner die than forsake him, yet now, when put to the trial, all deserted him and fled away. So little do the best and holiest men know their own hearts, until great trials and temptations assail them.

Ver. 66—72. All the evangelists give an account of Peter's denial of his Master; and if we compare them diligently together, we shall find he was known of many, through the report of the maid. Here let us observe what contemptible means God often useth to take down our pride and self-confidence. Peter, a great Apostle, is here humbled by means of two maid-servants. We may also further observe upon this sad story, how one sin draws on another. Peter first told a lie, and then, to support his denial, he began to curse and swear. Hence let us learn and endeavour to resist the first beginnings of sin, for then have we most power; sin is as it were in the bud: but if we yield to Satan in the first temptation, he will certainly assault us with more and stronger ones. Moreover, if we would avoid being led into temptation, let us carefully refrain from bad company. The high priest's aside was no proper place for Peter; there was his entrance into temptation. Let us next remark the difference between the transgressions of the wicked and the right-

teous, as to the effects and consequences of them. Judas sinned, repents, and hangs himself. Peter repents, goeth out, and weepeth bitterly. Judas repented unto death; Peter repented unto life. Christ looked on Judas after his treason, and reproveth him too; yet neither that look nor reproof softened his heart. Peter, after he had wept bitterly, never more returned to the commission of that sin, but afterwards confessed Christ openly, and sealed that confession with his blood. May Peter's sad fall be a warning against presumptuous confidence, and his restoration an encouragement to all backsliders to look unto Jesus for restoration to the favour of God, peace of conscience, and power to stand in the evil day.

Luke, xii. 16—21. The design of our Saviour in this parable, is to show the folly and vanity of an insatiable desire after the things of this world. Our Lord here meant not only to give a check to the man who came about his estate, while he was in no care about his spiritual concerns and the things of another world; but also to enforce a necessary caution on us all, to beware of covetousness.—The parable does not intimate any unjust ways used by this man to increase his estate; but Christ condemns his over-anxious desire after money, and the sensual purposes to which he meant to apply it. We learn hence, that it is an instance of the greatest folly imaginable, to spend our time in laying up treasures upon earth, and in the mean while to neglect to be rich towards God in faith and good works; regardless about a share in those treasures that are incorruptible, undefiled, and fade not away. Through many years, this poor deluded man promised himself the satisfaction of enjoying his riches, in the midst of pleasures; but God said, "This night shall thy soul be taken away from thee." Thus Belshazzar was struck with terror, by the hand-writing on the wall, in the midst of his jollity. Our Lord makes an awful application of this parable to his disciples, saying, "So is every one that layeth up treasure for himself, and is not rich towards God." It is the unspeakable folly of most men, to mind and pursue the wealth of this world, more than the salvation of the soul, and the glories of eternity.

In the following note the author seems to consider the passage as referring principally, if not exclusively, to ministers; we apprehend it applies to all professing Christians.

Luke, xii. 45—48. Christ here declares, that a dreadful sentence of wrath hangs over the negligent, unfaithful stewards of his household. A careless, insincere minister of the Gospel, although he preaches it

to others, yet because he lives as if he believed it not, will be punished at the coming of Christ to judgment. He may not dare indeed to commit violence with his hand, in our land of liberty and protection: but he may, with the virulence of his tongue, vilify and scandalize his more faithful brethren. Such men are apt to associate with the worldly and the sensual, whose hands they strengthen by their own bad example.—The 46th verse declares, that Christ will surprise such unfaithful servants in their sins, by coming at an hour they look not for him, and will punish them with everlasting destruction, from the presence of the Lord, and from the glory of his power. Under the law, a distinction was made between sins of ignorance, and presumptuous sins; and criminals were to be beaten more or less, according to the degrees of their faults. So he who has a clear knowledge of his duty, and of what his Lord requires, and yet sins against light and the convictions of his own conscience, will proportionably be punished with the heaviest strokes of divine vengeance.

John, v. 4. This water had not always this healing virtue in it, only at certain times when it was troubled or put in motion. How often this was the case, the Scripture hath not told us. The water did not cure more than one at a time, that is, only the one person who first got in after the stirring up of the water; but that person was instantly cured, whatever was the distemper. The angel stirred the water, but left the diseased persons to put themselves in. In like manner, God has put virtue into the Scriptures and ordinances of religion, for he would have us healed in the use of these; but if we do not make a due improvement of them, it is our own fault. Ministers must stir up the gift that is in them; but when they are cold and dull in their ministrations, the waters settle, and are not apt to heal.

Ver. 7. The lame man takes occasion to set forth the misery of his case: "Sir," saith he, "I earnestly desire to get into this pool, but am now ready to despair of being so happy; for I am poor as well as lame, and have no one to wait on me, or put me in. I am so slow in my motions, that, while I am coming towards the pool, another descends before me." How mildly this man speaks of those about him, without throwing out any peevish reflections! Observe further to his praise, that though he had waited so long in vain, yet still he continued lying by the pool side, hoping that some time or other help would come. In like manner it is our duty to wait on God, and attend him in all his ordinances, with an humble hope and teachable temper, praying to be washed from the guilt of our sins in the blood of the cross, and to be renewed

in heart and mind by the Holy Spirit; that the ordinances, thus made effectual from above, may be as the pool of Bethesda to us, who are all by nature spiritually impotent, lame, blind, and diseased.

John, xiii. 10. Our Lord here further explains himself, and corrects Peter's mistake, who ran from one extreme to another. The Jews washed their feet on coming in to dinner, and sometimes bathed, and then came into the dining-room with or without sandals. In the latter case, their feet might be soiled with the shortest walk, and the soles of their feet would need washing again. The spiritual meaning of which is, that souls which are washed in the blood of Christ, "justified and sanctified in the name of Jesus, and by the Spirit of God," need not to be justified a second time from sins repented of and forgiven; but as the feet of those walking but a few steps after washing may be dirty again, so in our daily walk we contract fresh defilement, and have therefore need of a daily washing by repentance, and of fresh applications to the blood of Jesus, by repeated exercises of faith. Christ adds, 'You, my Apostles, are now clean; you are justified, (that is, I have forgiven your sins, and accepted your persons;) but this remark does not extend to you all.'

We have taken these passages from the Gospels very much as they occurred, without any previous examination, and we should be happy to furnish our readers with an equal specimen from the two remaining volumes; the following are, however, all that we can at present find room for:

Rom. ix. 22—24. If God, who has an absolute right and power over all his creatures, by taking a severe method with some, makes known his displeasure against sin, and his power to take vengeance of sinners, what objection can there be against his justice in this? Moreover, he generally exercises great patience towards them, in the midst of their provocations, giving them all necessary time for repentance: but by hardening themselves in sin, they grow ripe for ruin, and are thus, by their own act, fitted for destruction. On the other hand, can God be taxed with unrighteousness, because he deals more mercifully with others, who through his grace have submitted to the terms upon which he hath promised favour and acceptance, and to own them as his peculiar people, though they be not the natural seed of Abraham? The rejection of the unbelieving Jews, and the admission of the Gentiles into the church, seem particularly alluded to in these verses.

Rev. vii. 9. The innumerable multitude

here spoken of, were the spirits of good men departed out of this world; and now with God in glory; especially those who had gone through great difficulties and persecutions for Christ's sake, and had been faithful unto death. Though slain in this glorious cause, they were no losers; for they were now clothed in white robes, which signified their being perfectly justified, sanctified, and made happy in heaven: they had been engaged in war, and, as conquerors, they now carried palm-branches in their hands, the well-known emblem of victory.

Ver. 17. They were under the care and conduct of Christ, the Lamb of God, who, as their shepherd, fed them, and led them to fountains of living water, that is, put them in possession of every thing that was pleasant and refreshing to their souls; whilst that God whom they had faithfully served, acted, as it were, the part of an indulgent Father, and wiped away every tear from their eyes, comforting them with every reviving consolation.

A Letter on the Means and Importance of converting the Slaves in the West Indies, to Christianity. By the Right Hon. Sir G. H. Rose, M. P. Pp. 87. London. Murray. 1823.

WE have long been in the habit of regarding our West India colonies as placed in a most critical situation; and the determined perseverance of other nations, especially the French and Portuguese, in the Slave Trade, some distressing instances of which will be found in our present month's Intelligence, is continually accumulating combustibles for a most awful and tremendous conflagration, which the most trifling circumstance may ere long enkindle, and the limits of which no one can foresee.

With such feelings, we cannot be indifferent to any propositions which may lead either to avert or diminish the impending danger, and we have, therefore, read with great satisfaction the pamphlet of Sir G. H. Rose. Its object is to demonstrate the importance of religious instruction being given to the slaves, and the practicability of communicating that instruction, either by missionaries, specially devoted to that service,

by the Established Church, or by means of the Wesleyan and Moravian Societies. It appears that already, nearly 80,000 negroes, in different parts of the islands, are under instruction by the Wesleyan Missionaries; that the prejudices formerly existing against them in the colonies, are rapidly vanishing; and that there exists no impediment, except the want of funds, to prevent that Society extending its efforts to every part of the islands; while it is obviously the interest of proprietors of estates to supply those funds which are necessary for the purpose; and which would soon be abundantly returned in the improved value of their property, and the permanent security which religion would afford. The following statements of Sir George are full to the point:

It is, I believe, scarcely four years since, that, unable to obtain religious instruction for our negroes, either through the Church of England, or through the Moravian Brethren, we had recourse to the Committee of the Wesleyan Missions, as our only and last resource. We may confess that we did so reluctantly, for we knew the prepossessions prevailing in the island against that sect to be such as would materially impede and might possibly frustrate our attempt. Our recollection of the nature and force of that repugnance to their Missionaries, which might then, perhaps, with the exception of the Governor of the colony, be called general, is still fresh; and yet, in this short space of time, the fruits of their labours have been such (and this is the only rational test of them), that at present more than half the estates on the island in question, are open to them; and the only allegation against them, which I have seen of late from that quarter, is that of their strenuously holding certain tenets, to which it is notorious they happen to be as strenuously opposed. In another island, when I had lately to inform myself of the circumstances of two estates, for the conducting of which I feel myself in a considerable degree responsible, I found, that on the largest and best of them, the slave population, although baptized, was utterly without religion, ignorant, disorderly, and dishonest—whilst, on the other, which is in the immediate neighbourhood of an establishment of Wesleyan Missionaries, the slaves were nearly all moral Christians. From answers to a very detailed inquiry into the condition of the ne-

groes of the last-mentioned estate, in every respect whatever, it appeared that, in the year 1821, but one out of 180 females, had deserved to be reported as of "indifferent conduct;" and she only, in the course of that year, was punished. The very respectable attorney of this property, when transmitting the answers referred to, in relating this fact, and reporting the decided improvement in the moral state of the negroes, expresses his persuasion, that in consequence, punishments, already progressively diminishing, will at no distant period be entirely abolished: and these most satisfactory results, he observes, are to be considered as owing almost exclusively, if not entirely, to the zealous and pious labours of the Wesleyan Missionaries. The contrast in the state of the temporal interests of these two properties, was, and still is, wholly to the advantage of the lesser of the two; which the difference of the moral circumstances of the negro population of each will alone explain to no small extent. This was admitted by a most respectable and competent judge, who assuredly had no leaning towards the Wesleyans, and who gave the most irrecusable and practical proof of the conviction produced on his mind by this latter circumstance.—Pp. 8, 9.

Sir G. Rose shows, what indeed a very slight consideration of the subject necessarily demonstrates, that the Established Clergy in the Islands cannot possibly undertake, even if so disposed and in other respects qualified, the religious instruction of the negroes.

The very habits of life, and the education of the missionary of the sects, give him a marked advantage over our ecclesiastics in matters of conversion, where those who are to be the subjects of it, are of the description of the heathen negroes. He is used to deal with ignorant men, of coarse habits, and whose minds comprehend slowly: he knows how to set about making himself understood by them, and how to understand them; how to unravel their half-intelligible jargon; and to descry and aid the first glimmerings of their reason and conviction. None of these things can be expected from the graduated member of an English University. Our prospect, however, of being able to derive religious instruction by means of our church begins to brighten. The Church Missionary Society is making arrangements to send out missionaries to the West Indies; and a hope exists, that a very material augmentation of the means of diffusing the Gospel by the church may shortly be effected by the appointment of a bishop or bishops for the West Indies; for it is wholly impossible,

under the very peculiar circumstances of our ecclesiastical establishment in those settlements, that difficulties can be overcome, evils corrected, or prevented, and, in general, that means can be adapted to their ends, otherwise than by a resident head, in whom, for various reasons, the patronage of it should reside. The present excellent prelate, to whom our Colonial Church in that quarter is subordinate, has in its management, a task imposed upon him above the powers of man. The prudent and enlightened measures which he has resorted to in the exercise of his functions relative to it, testify that if it must remain under his charge, no practical effort will be wanting on his part, to add as much as possible to its efficiency. I understand that upon wise and liberal motives there have been recently ordained, to act as curates in Jamaica, with a peculiar view to the religious instruction of the slaves, persons who possess a less degree of learning, than would be called for in Ministers of European congregations. It appears also to be in contemplation, to give to the West Indian Church new and extended means of preaching the Gospel to the slaves. His Majesty's government, which, I am persuaded, is seriously occupied in devising the best means of carrying these wise and benevolent intentions into effect, will do itself a credit, and render a service to the nation, by the accomplishment of them, not easily to be estimated. If, as is rumoured, a new clergy is to be sent out, composed of persons less highly educated than our European clergy, and directed to labour exclusively in promoting the conversion of the slaves, and in giving them religious instruction; if it is aided by such lay auxiliaries as it may find, or form on the spot; and if the whole of this machinery is placed immediately under the Bishop, and is independent of the parochial clergy, I should entertain a sanguine hope of the success of such an establishment. The parochial clergy would continue to exercise its present functions, and such slaves as may choose to frequent their churches might continue to do so. In time, the two establishments might be usefully blended; but any immediate attempt to incorporate them would, I am convinced, from various causes, defeat the plan in the outset. I conceive that this new institution should be consecrated exclusively to the conversion of the slaves, who would receive from the clerical members of it the benefits of the various rites of our church, as the calls for them should arise. New diseases require new remedies. We have often four military establishments in activity on the same spot, the regular army, the militia, the local militia, and the yeomanry, without confusion or inconvenience; we may assuredly venture

upon a less complicated experiment in the matter in question.—Pp. 16—17.

In addition to the spiritual benefits resulting to the negroes themselves, from religious instruction, the present temporal benefits to the proprietors of estates are, as we have already intimated, clearly pointed out. The following extracts from the Appendix to this pamphlet, place the subject in a very clear point of view.

Several planters have said to me, that they viewed our marrying the slaves as one of the best measures that the missionaries ever introduced into the island. This opinion is gaining strength daily. Sometimes I have inquired for the ground of this opinion, and have generally received answers to this effect. 1. "It has very much diminished our trouble on the estates; for, before marriage was so generally introduced amongst them, we had endless disputes and fightings, but now we have scarcely any thing of this." 2. "Formerly we might send down time after time to the negro houses in the evening if we wanted any of them for any thing particular, and never find them at home, but now you may send down to the houses of the married people, and be almost sure of finding them." 3. "It has given them many domestic habits, which are likely to be of considerable advantage to the estates; for instance, many of them are now building larger houses, or improving their old ones, that they may live more constantly and comfortably together." 4. "It promotes their health and usefulness. Formerly they were running in different directions after they had done their work at night, and often came home in the morning before sun-rise, after walking many miles in the night and morning dew, sick, or so jaded, that they could not attend to their work; but this is not the case with the married people on the estate." 5. "It is the best way of enhancing the property by increasing the number of the slaves upon it."—Pp. 70, 71.

Happy will it be for our West India Islands if their wealthy proprietors shall be actuated by the spirit of the writer of this pamphlet, and happy will it be if our legislature proceed with vigour in the adoption of those plans of religious instruction and ecclesiastical superintendence, which, it is said, His Majesty's government have already under serious contemplation.

Memoirs of Timothy Dwight, LL.D. President of Yale College, Connecticut, America.—Glasgow. 18mo. 1822.

THE lives of eminently pious and distinguished persons are highly beneficial in exciting and directing others to copy their example; and they are especially calculated for usefulness, when, as in the present instance, they appear in a cheap and portable form. In many cases, indeed, the events of a long life may be summed up in a short compass; and much that is highly interesting to the personal friends of the deceased may be omitted with considerable advantage to the public. This seems to have been well understood by the author of these Memoirs, and we doubt not that his small publication will in consequence be far more extensively circulated and more abundantly useful.

Dr. Dwight was born in 1752, and owed, like many other distinguished characters, the most valuable part of his education to the early instructions of a pious and excellent mother, the third daughter of that able and distinguished theologian, Jonathan Edwards.

She possessed (says our author) uncommon powers of mind, and for the extent and variety of her knowledge has rarely been exceeded by any of her sex in this country. Though married at an early age, and a mother at eighteen, she found time, without neglecting the ordinary cares of her family, to devote herself with the most assiduous attention to the instruction of this son, and her numerous family of children, as they successively claimed her regard. Perhaps few instances can be found in which this great duty has been performed with more scrupulous fidelity, than in the case now under consideration. With a mind originally vigorous and discriminating, she had been accustomed from infancy to the conversation of men of literature, who resorted in great numbers to her father's house; and thus was forcibly taught the importance of that learning, the effects of which she had so often had an opportunity to witness. It was a maxim with her, the soundness of which her own observation through life fully confirmed, that children generally lose several years, in consequence of being

considered by their friends as too young to be taught. She pursued a different course with her son. She began to instruct him almost as soon as he was able to speak; and such was his eagerness as well as his capacity for improvement, that he learned the alphabet at a single lesson; and before he was four years old was able to read the Bible with ease and correctness. His father was so extensively engaged in mercantile and agricultural pursuits, that he was necessitated to confide the care of his family, and particularly the superintendence of the early education of his children, chiefly to their mother. With the benefit of his father's example constantly before him, enforced and recommended by the precepts of his mother, he was sedulously instructed in the doctrines of religion, as well as the whole circle of moral duties. She taught him from the very dawn of his reason to fear God and to keep his commandments; to be conscientiously just, kind, affectionate, charitable, and forgiving; to preserve on all occasions, and under all circumstances, the most sacred regard to truth; and to relieve the distresses and supply the wants of the poor and unfortunate. She aimed, at a very early period, to enlighten his conscience, to make him afraid to sin, and to teach him to hope for pardon only through the righteousness of Christ. The impressions thus made upon his mind in infancy were never effaced.

A great proportion of the instruction which he received before he arrived at the age of six years, was at home with his mother. Her school-room was the nursery. Here he had his regular hours for study, as in a school; and twice every day she heard him repeat his lesson. Here, in addition to his stated task, he watched the cradle of his younger brothers. When his lesson was recited, he was permitted to read such books as he chose, until the limited period was expired. During these intervals he often read over the historical parts of the Bible, and gave an account of them to his mother. So deep and distinct was the impression which these narrations then made upon his mind, that their minutest incidents were indelibly fixed upon his memory. His relish for reading was thus early formed, and was strengthened by the conversation and example of his parents.—Pp. 14—17.

From this time till the year 1771, we find him, with little interruption, diligently pursuing his academical career. At that period, when only nineteen, he was chosen a tutor in Yale College, where he remained for six years performing its duties with distinguished repu-

tation. In the second year of his tutorship, however, he nearly ruined his constitution,

By restricting his diet, in order to remove the necessity for bodily exercise, and yet to secure himself from the dulness incident to a full habit and inactive life. He began by lessening the quantity of his food at dinner; and gradually reduced it, until he confined himself to twelve mouthfuls. After a six months' experiment of this regimen, being still somewhat dissatisfied with its effects, and feeling less clearness of apprehension than was desirable, he confined himself for a considerable period to a vegetable diet, without, however, increasing the quantity. His other meals were proportionally light and abstemious.

The effect was as might have been anticipated.

After this system of study and diet had been pursued about a twelvemonth, his health began gradually to decline, and his constitution, naturally vigorous, to give way. During the summer of 1774, he first perceived the reality of this change; but had no suspicion of the cause. Though he had suffered several distressing attacks of the bilious colic before the College commencement, yet after the vacation he renewed the same course of regimen and of application to study. But a short time had elapsed before these attacks were repeated with increased violence; and his friends becoming seriously apprehensive of the consequences, informed his connexions of his situation. His father, on his arrival at New Haven, found that his disorder had indeed made dreadful ravages in his constitution. His frame was emaciated; and his strength so far reduced, that it was with extreme difficulty he could be conveyed to Northampton. When he left New Haven, his friends and his pupils took leave of him as they supposed for the last time; and he had himself relinquished all hope of recovery. In the course of two months he had nineteen severe attacks of the disease. An eminent physician, whom he now consulted, after successfully administering to his immediate relief, recommended him, among other things, a daily course of vigorous bodily exercise, as the only means of restoring his constitution to its primitive vigour. He followed his advice; and within a twelvemonth, walked upwards of two thousand miles, and rode on horseback upwards of three thousand. To his perseverance in this system he was probably indebted for his recovery, as well as for the uninterrupted health and vigour of constitution, which he enjoyed for the ensuing forty years.

We insert this extract, because

it is of great importance that students should be generally aware that without steady and regular exercise their capabilities and usefulness will be destroyed, and that, while temperance is of the utmost importance, abstemiousness may be carried to such an extent as to defeat the object which they, in common with Mr. Dwight, have in view.

When the American war broke out, Mr. Dwight joined the army, as chaplain, in the year 1777. From this perilous situation he was recalled by the death of his father; and was, in consequence of family circumstances, employed during the following five years in the education of his brother and sisters, and the management of the family estate; labouring through the week upon the farm, and preaching on the Sunday to different vacant congregations in the neighbourhood. Some efforts were at this time made to induce him to engage in civil life; but, in 1783, he accepted of an invitation to settle at Greenfield, where he was ordained as pastor, and commenced an academy, in which, during twelve years, he is said to have instructed above a thousand pupils, many of whom have been since highly distinguished.

In May 1795, he was called to fill the important station of President of Yale College. On entering on his office, he found the discipline very relaxed, and infidel principles generally prevalent.

To extirpate a spirit so pernicious and fatal, he availed himself of an early and decisive opportunity. Forensic disputation was an important exercise of the senior class. For this purpose they were formed into a convenient number of divisions; two of which disputed before him every week, in the presence of the other members of the class, and of the resident graduates. It was the practice for each division to agree upon several questions, and then refer them to the President to select which he thought proper. Until this time, the students had not been allowed to discuss any question which involved the inspiration of the Scriptures; from an apprehension, that the

examination of these points would expose them to the contagion of scepticism. As infidelity was extensively prevalent in the State and in the country, the effect of this course on the minds of the students had been unhappy. It had led them to believe, that their instructors were afraid to meet the question fairly; and that Christianity was supported by authority and not by argument. One of the questions presented by the first division was this: "*Are the Scriptures of the Old and New Testament the Word of God?*" To their surprise, the President selected it for discussion; told them to write on which side they pleased, as he should not impute to them any sentiments which they advanced as their own; and requested those who should write on the negative side of the question, to collect and bring forward all the facts and arguments which they could produce; enjoining it upon them, however, to treat the subject with becoming respect and reverence. Most, if not all, of the members of the division, came forward as the champions of infidelity. When they had finished the discussion, he first examined the ground they had taken; triumphantly refuted their arguments; proved to them that their statement of facts was mistaken, or irrelevant; and, to their astonishment, convinced them that their acquaintance with the subject was wholly superficial. After this he entered into a direct defence of the divine origin of Christianity, in a strain of powerful argument and animated eloquence, which nothing could resist. The effect upon the students was electrical. From that moment Infidelity was not only without a stronghold, but without a lurking-place. To espouse her cause was now as unpopular, as before it had been to profess a belief in Christianity: unable to endure the exposure of argument, she fled from the retreats of learning ashamed and disgraced.

It may indeed be doubted whether the same effect might not have been produced in a safer way. Public disputations on controverted subjects are not, perhaps, the best mode of arriving at a right decision; and the strength of passion, and the imperfection of judgment, natural to the time of life when persons usually attend a college course, are dangerous impediments. Under, however, the superintendence of so able and vigorous a mind as Dr. Dwight's, an experiment might be safely tried, which would be highly inexpedient under a less powerful influence.

SEPT. 1823.

The exertions of Dr. Dwight soon introduced order and discipline, and raised Yale College to a high degree of reputation. Here this pious and able divine continued teaching, writing, and preaching, for two-and-twenty years. His labours were crowned with great success. Vast numbers of young men were prepared, under his superintendence, for civil and ministerial services; and, amidst his incessant round of collegiate and ministerial duties, many valuable publications proceeded from his pen, which have not only been extensively useful in the United States, but have been also republished in this country.

After a life thus employed in his Master's service, Dr. Dwight was removed from this present world in January 1817, aged 65. Many interesting circumstances relative to his character, his last illness, his various publications, &c. are contained in the volume before us, which will repay a careful and serious perusal; but we have only room for the following short extract.

"During the long continuance of my disease," says he, (referring to a dangerous illness in 1815), "I had ample opportunity to survey this most interesting of all subjects [the mercy of God, as exercised towards our lost race, through the all-sufficient and glorious righteousness of the Redeemer] on every side. As the result of all my investigations, let me assure you, and that from the neighbourhood of the eternal world, confidence in the righteousness of Christ is the only foundation furnished by earth, or heaven, upon which, when you are about to leave this world, you can safely, or willingly, rest the everlasting life of your souls. To trust upon any thing else, will be 'to feed upon the wind, and sup up the east wind.' You will then be at the door of eternity; will be hastening to the presence of your Judge; will be just ready to give up your account of the 'deeds done in the body;' will be preparing to hear the final sentence of acquittal or condemnation; and will stand at the gate of heaven or of hell. In these amazing circumstances you will infinitely need; let me persuade you to believe, and to feel, that you will infinitely need, a firm foundation on which you may stand, and from which you will never be removed. There is no other such foundation, but 'the Rock of Ages.'"

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RELIGIOUS INTELLIGENCE.

MERCHANT SEAMEN'S BIBLE SOCIETY.

THE Fifth Report of this valuable Institution has recently been transmitted to us, furnishing an additional series of documents, if such were necessary, to prove the importance of circulating the sacred Scriptures, and the efficacy of the Bible Society in awakening a desire for these spiritual treasures. The following extracts from the Report will be read with interest, and may afford useful hints to those engaged in similar institutions.

"At the formation of the Society, in 1818, the dormant sympathy of the Christian public was awakened. Every one who knew and felt the value of the Bible agreed in the propriety of placing this inestimable treasure in the hands of our merchant seamen; and it is but fair to state, that, among Christians, the projectors of the Society met with a pretty general feeling of commiseration for their moral and religious necessities. The only point on which a difference of opinion existed, was as to the mode of supplying them with the Scriptures. Whilst on the one hand, some deemed it advisable to furnish them altogether gratuitously; on the other it was argued, that unless the seamen paid for them themselves, or the owners and captains for their several crews, the Society would have no guarantee that the Bibles and Testaments supplied would be duly appreciated.

"Taking, however, a middle course between these opposite opinions, the Society instructed their agent first to use his influence with the seamen to purchase for themselves at a reduced rate; but on their expressing an unwillingness or an inability to purchase, to apply to the captain or owner, if he were on board, to purchase for his men.

"In the event of failure, the agent was instructed to leave, without payment, a certain number of Bibles and Testaments for the use of the ship's company, which were to be considered a part of the furniture of the ship, and on no account to be removed, unless subsequently paid for on application to the owners. It must be confessed that during the two first years of the Society's operations, the unpaid distribution was very considerable; but as there was a lamentable destitution of the Scriptures, and an eagerness expressed on the part of the sailors to possess them, although unable to purchase, the Committee considered themselves fully justified in supplying their wants, without payment, rather than allow so many of our brave countrymen to proceed to sea without the word of God.

"The experience of more than five years

has satisfactorily demonstrated the propriety of this large free distribution. Many of the sailors who had never perhaps read the Scriptures before, on having them placed by the Society within their reach, at intervals of leisure were induced to examine the sacred oracles. Hence, in many cases, arose a disposition to possess a Bible; and the agent has found, on revisiting the ship where a gratuitous supply had been left, many of the sailors, who were formerly indifferent to the subject, crowded round him to buy a Bible or Testament for themselves.

"In the fourth annual Report (pp. 2 and 3) it was shown, that although the free distribution of the Scriptures *for ships* (but not to the men) had been considerable in the commencement of the Society's labours, it had materially lessened in subsequent years, owing to the circumstances above alluded to, and to the formation of Marine Bible Societies in some of the principal ports.

"It is with unfeigned satisfaction that your Committee have now to report that the number of Bibles and Testaments sold to seamen at Gravesend in the past year is very nearly double the number *left without payment*."

To these extracts from the Report, we annex the following anecdotes from the statements of the Society's agents.

"No. 8. The Captain hailed the crew when aloft loosing the topsails, saying, 'Are any of you in want of a Bible?' Two of the men came down upon deck, and purchased a Bible each; the only men in the vessel without the Scriptures. All well-behaved, and the vessel in good order."

"'What a deal of good your Society has done amongst sailors,' said a pilot, who had just returned from the Downs, after navigating the — to that place; 'there is nothing of that blackguardism among them now that there used to be; not a quarter so much swearing and such-like as formerly; now, sailors are reconciled and comfortable; formerly, they were disorderly and restless: in short, I have found this alteration in their manners in all the ships I have lately piloted.'

"No. 9. On the same service as No. 8, a similar ship with a similar crew. Sold four Bibles. 'I remember the time,' said the chief officer, 'on the occasion of the crew of these ships leaving their friends, and Gravesend, scarcely a man would be found in either ship sober; how much sailors appear to be altered in this respect!' 'Ah!' observed his friend, standing at his

"the Gravesend gin-sellers complain and say their trade is not so brisk as to be formerly among sailors." The supplied were on board."

No. 10. The chief mate gave me a exception. He said, 'As you have at the trouble of coming off for so purpose, I will buy a Bible for this day; he wants a Bible, but he is not to pay for one; and I hope the crew will themselves of the opportunity, no longer without the Scriptures. I say what I can to induce them to purchase."

Sold six Bibles. One of the crew, appeared to feel interested in the improvement of his brother sailors, said, 'as are very much altered of late for better; and the man who would deny it is blind, stupid, or prejudiced.'"

No. 16. The crew were well supplied with the Scriptures. The captain said, 'there is as much difference between now, and what they were only a few years ago, as there is, in my opinion, between darkness and light; and a great deal I have in observing the difference. The ship's duty is carried on so much better than it was formerly in ships in general.'"

No. 17. The owner received me with pleasure, and said, 'I hope none of my crew will ever proceed to sea without the Scriptures. I am happy in saying, by the means of your Society, great good has been done amongst seamen in the merchant service. I carried out with me, the last year, one of the worst of crews, and brought home one of the best; and this is in their character was, under God, brought about by the Scriptures, together with the means I used besides.' 'Do,' said he, 'sing himself to the Captain, 'let the crew have prayers read to them every Sabbath, if possible; it will, depend upon your people good: many sailors are exposed; they only want to be brought from their evil associates, and to be re-converted a little.' Then turning to me, he said, 'Yes, your Society has done much towards altering the moral condition of the crew.'"

No. 21. The mate said every thing to

induce the crew to purchase. One bought a Bible; another would have done the same, but could not. 'I bought a Bible of you,' said the mate, 'when I belonged to the ship, and it was the best money I ever spent; in that book I found the pearl of great price. I never was accustomed to gross immorality, having had a religious education; it always acted as a kind of check; but I never prized the Scriptures until lately: now my greatest delight is attending the means of grace.'"

"No. 22. The books supplied by the Society were produced neatly covered. The mate said, 'Our captain does all he can to improve all hands; he is a man of prayer, and reads the Scriptures more than any one else on board.' One of the crew bought a Bible, and had the Society made him a present of it, he could not have been more grateful. The custom-house officer said, 'I have often witnessed with pleasure the good effects of supplying the sailors with the Scriptures. I call your Society a peace-making Society, because, since its establishment, there has been so much order and peace on board the different vessels where I have been. It is now no uncommon thing to hear a mate, and others, ask a blessing at their meals, or to hear prayer in the cabin. This was not the case a little while back.'"

"No. 66. The chief officer called out aloud to the crew, 'Do any of you want a Bible? the cheapest books in all the world; the Society was formed on purpose for sailors, and you will be left without excuse, if you continue without a Bible any longer.' Sold two Bibles. 'Ah! sailors have taken a new turn somehow or other,' said the mate. An excellent crew, and well supplied with the Scriptures."

"The master very readily paid me for a Testament, which one of his apprentices wanted, who, he told me, 'had very lately been brought to read the Scriptures, and to see their value.' He said, 'it rejoiced his heart much to behold the striking alteration which had taken place in the seafaring character, and to hear from time to time of many being turned from the power of Satan unto God.'"

DUBLIN SEAMAN'S SOCIETY FLOATING CHAPEL.

received too late for insertion in our number, the pleasing intelligence that the Floating Chapel for the use of Seamen has been opened at Dublin, under the direction of the Port of Dublin Society for promoting the Religious Instruction of Seamen, agreeable to the constitution of the Society. The directors of this Society have purchased and fitted out a vessel of 260 tons as a Chapel, containing a convenient, and His Grace the Archbishop of Dublin has been pleased to

express his entire approbation of the objects of the Society, and has afforded facilities towards the accomplishing of them which could be derived from no other quarter; his Lordship kindly allowed the Rev. Robt. Daly to open the Chapel, and the other clergymen of his diocese to officiate on board, until a suitable chaplain was procured.

The first Report states, that "The establishment of a Floating Chapel is not the only object contemplated by the Port of

Dublin Society; they have in view other plans for the benefit of seamen.—Among these is the establishment of a school on board, for the education of boys and apprentices trainging up to a seafaring life, and also an adult school, for the instruction of such sailors as wish to learn reading, writing, and arithmetic. They are desirous also of furnishing them with copies of the sacred Scriptures, and with religious tracts, either gratuitously or at reduced prices, as circumstances shall direct, and would be happy to form a useful library in the vessel, that might afford a safe and profitable occupation for those leisure hours which it is to be feared are at present not employed to their advantage."

Since this Report was published, the Rev. Thomas Gregg has been appointed chaplain; which appointment has met with the approbation of His Grace the Archbishop of Dublin. The congregation of course fluctuates, according to the state of wind and tide; but there is usually a full attendance of seamen.

A Sunday School has also been opened, which contains, exclusive of the children of pilots and fishermen, not less than forty-three sailors. It has only commenced four weeks.

The Directors of the Institution state, that it will require, at the very least, an annual income of £50*l.* to enable their accomplishing these objects on the lowest scale, and they are obliged to observe, that only 98*l.* 7*s.* 2*d.* of that sum appears on their subscription list. They are also in debt for the outfit of the chapel to the amount of 100*l.*; and for the discharge of this debt, and the future support of the

Society, they are compelled to appeal to the public, as they have no funds at their disposal; and when it is considered that the seamen who attend are seamen of the empire, and almost exclusively English and Scotch; that this is *the first and only floating chapel in the Establishment*; that it is *filled on Sunday with our brave seamen*, and persons in connexion with them; they humbly and confidently trust, that they will meet, from a generous and benevolent public in England, that support, which, in the hour of bodily distress, afforded such sympathy and abundant relief.

We earnestly hope that this appeal to British liberality may not be in vain, and adequate pecuniary support will be contributed: at the same time we ardently desire that similar institutions were formed in our own land. It is grievously to be lamented, that while the Admiralty are understood to be willing to grant one or more suitable vessels as floating chapels, any circumstances should impede their being immediately fitted and opened for public worship. When will that wretched policy be removed which so studiously throws difficulties in the way of erecting and opening places of worship in connexion with the Establishment? Surely it cannot be the true interest of this country, that her valiant naval defenders should either remain destitute of religious instruction, or be compelled to attend the ministry of our dissenting brethren: we speak not from any intolerant feelings towards those who differ from us, but from a deep regret that our own most excellent Establishment is so betrayed and wounded in the house of her friends.

PARIS SOCIETY OF CHRISTIAN MORALS.

WE have been favoured with a copy of the Report delivered by the Committee of Censors of the Paris Society of Christian Morals, at the general meeting of the Society, April 17, 1823; from which it appears that they have met with an unexpected degree of encouragement. The great end at which they aim is the moral improvement of the human species, and this they are endeavouring to effect by enlightening the public mind on various important topics: by promoting the abolition of the slave-trade; the education of the African youths; the melioration of prisons; the suppression of lotteries and gaming-houses; and the relief

of the Greeks. To promote these objects they have commenced a periodical publication, conducted and supported by men of eminent talents; and have also issued from the press various other tracts, which, we understand, have produced considerable effect in enlightening and exciting the public mind. Of the religious sentiments of the Society we have no distinct information; but all the objects they appear to have in view are such as well accord with that spirit of fervent love to the brethren, which the true Christian is called upon habitually to cultivate, and as such we most cordially wish them prosperity.

SLAVE-TRADE.

THE following extracts, from the Additional Slave-trade Papers, show the extent to which this execrable traffic is still carried.

"A lingering disposition to favour this

commerce exists among the natives along the whole line of coast, with the exception of Sierra Leone; and wherever the British flag is flying at other places, its most decided influence will be required to check it

effectually. When a man, for instance, is indebted, and finds in the person of another a more convenient article for sale, which he can readily convert into cash with much less trouble than he could raise the hundredth part of the value by labour, the means of doing so are seldom wanting where mutual interests conjoin, and here those of the slave-seller and slave-buyer unite. It consequently gives rise to every sort of dissipation and licentiousness, leading the mind of the more active of the natives away from the less productive and slower pursuits of agriculture and commerce.

"The system of '*paywarring*,' or stealing of people, is very general in some parts. At Cape Coast, a woman belonging to that town was stolen by a man of a village about five miles off, as she was returning from the rice plantation. Sir Charles Macarthy had the man who carried her away caught and brought before him. He acknowledged the fact; said *he was in debt, and had no other means of paying*. The woman, it seems, would have been kept until she were redeemed by her friends; or if that were not done within a short period, she would have been sold to a slave-dealer. It was with some difficulty Sir Charles was enabled to get the woman restored, as the village, with its surrounding territory, by our late treaty, has been ceded to the *King of Ashantee*. Wherever the traffic in slaves has been checked, the natives appear to have shown a fair and reasonable desire of cultivating the natural productions of their country. Our resident officers and merchants agree in asserting, that these would be raised to any extent for which a market could be found: this is as much as could be expected from any people in a state of nature."

From Sir R. Mends' Report to the Admiralty.

"Their Lordships being already acquainted with the desperate attack made by the French and Spanish slave-ships in the river Bonny, on the boats of this ship and the *Myrmidon*, which ended in the capture of the whole of these ships, I feel it incumbent on me here to mention a combination said to be entered into by the officers and crews of the whole of these vessels, by which they bound themselves to put to death every English officer or man belonging to the navy, who might fall into their hands on the coast of Africa. This was in perfect unison with all and every thing which the slave-dealing has engendered. Of a similar nature was the agreement between the Spanish Captains and their seamen, the latter binding themselves *blindly to obey every order, of whatever nature it might be*, and in case of the vessel being taken, not to receive any wages. Such is the depravity to which this

slave-trade debases the mind, and the character of the desperate banditti engaged in it. These outlaws and robbers assume any flag as best suits their purpose at the time, and would equally trample on the lily that protects them, as on the crucifix which they impiously carry in their bosoms. It is necessary to visit a slave-ship to know what the trade is."

From Captain Leeke, enclosed in the above Report.

"It is almost impossible to credit the extent to which the slave-trade is carried on. There actually sailed from this river, between the months of July and November last year, *one hundred and twenty-six* slave vessels! *eighty-six* of which were *French*, and the others *Spaniards*. Six of them were heavy vessels; one a frigate-built ship, mounting 28 guns, 200 men, English, American, and Spaniards; a corvette of 26 guns, 150 men; a corvette of 16 guns, 96 men; a brig of 18 guns, 100 men; and a brig of 16 guns, 60 men—all Portuguese and Spaniards. This information was given to me by the captain of one of our merchant-vessels, who was actually on board each of them. An immense number have already sailed this year, and I find *many more are expected*; and I have ascertained from good authority, that they will generally be under the *French flag*."

"A Spanish felucca, bound to the Havannah, sailed with 200 a few days prior to my boats searching the Old Calabar; and a Portuguese brig, with the same number for Bahia, sailed three days previous to my anchoring off the Cameroons."

"From the former river there had sailed, within the last eighteen months, *one hundred and seventy-seven* vessels, with full cargoes; more than the half of them were under the French flag, the others Spaniards and Portuguese. These accounts have been given me (not only from the kings and chiefs of the rivers), but from those who were actual eye-witnesses of the shipments and sailing of the unfortunate negroes."

"Thus you will perceive that *this horrid traffic has been carried on to an extent that almost staggers belief*. The vessels reported in my last to have left the river Bonny between the months of July and November 1820, with 86 that have already sailed this year, added to these, with 85 from the Bimbia and Cameroons, will make their number 424, many of them carrying from 500 to 1000 slaves; and by allowing only the very moderate average of 250 to each vessel, will make *one hundred and six thousand* slaves exported from four of the northernmost rivers in the bight of Biafra, in the short space of eighteen months, and by far the largest half of the vessels bearing the *French flag*."

UNITED STATES OF AMERICA.—PROTESTANT EPISCOPAL CHURCH.

THE Triennial General Convention of this Church was held towards the close of May, under the presidency of the senior bishop, the Rt. Rev. Dr. White, bishop of Pennsylvania. The harmony with which all the business brought before the convention, was conducted, was truly delightful. On the 28d of May, the Rev John S. Ravenscroft, D. D. of Virginia, bishop elect of North Carolina, was consecrated to the episcopal office. Six years only have elapsed (a correspondent informs us) since the Church in that State was admitted to union with the Protestant Episcopal Church; and in that time more than twenty new churches have been formed. The consecration of Bishop Ravenscroft is a most propitious event. A pious lady, lately deceased, has left 14,000 dollars for the erection of a church at Raleigh, the seat of government, and the new bishop will reside there. There

are now TEN bishops in the United States. The State of Georgia was this year, for the first time, represented in the General Convention. Among other important measures calculated (with the divine blessing) to promote the edification of this branch of the Christian Church, was the appointment of a joint committee, consisting of three bishops, seven presbyters, and seven laymen; who are to revise the metre-psalms and hymns, and to determine whether any, and, if any, what alterations or additions are expedient, and to report thereon at the General Convention in 1826. This committee, we understand, have met, and have determined the previous question, that some alterations and additions are expedient; and are sedulously preparing, by the examination of the best collections of Psalms and Hymns, for the faithful discharge of the arduous trust confided to them.

SCHOOL FOR CLERGYMEN'S DAUGHTERS.

It has been a subject of regret amongst the friends of the Established Church, that the provision for a considerable portion of the Clergy is so inadequate to their support: and whether we consider the happiness of individuals, or the welfare of parishes and congregations, few projects can more strongly recommend themselves to our benevolence, than those which aim at the alleviation of this evil. Efforts of this nature have long been made, with considerable success. The salutary effects of Queen Anne's Bounty are felt throughout the kingdom. The Society for the Sons of the Clergy is the means of alleviating much misery: while in most of our dioceses, clerical charities have been established, and are in successful operation.

As an additional means to those already adopted, of administering to the wants of the poorer Clergy, the following plan is now submitted to the Christian public.

It is proposed to open a school for the reception of Clergymen's daughters. Lancaster is intended for the situation, as being a cheap, healthy, retired, central town: affording the advantages of masters, if required; and likewise the kind services of several benevolent and pious ladies, who have promised to give a superintending eye to the establishment.

About forty girls will be accommodated: each girl to pay 14*l.* a year (half in advance) for clothing, lodging, boarding, and educating. The education will be directed according to the capacities of the pupils, and the wishes of their friends. In all cases, the great object in view will be their mental and spiritual improvement; and to give that plain and useful education, which may best fit them to return with respectability and advantage to their own homes, or to

maintain themselves, in the different stations of life to which Providence may call them. If a more liberal education is required for any who may be sent to be educated as teachers and governesses, an extra charge will probably be made for masters.

In many instances, the parents will be able to pay the whole of the annual sum of 14*l.*; but where this is impracticable, it is hoped that the more affluent parishioners, and other friends who are locally interested in a Clergyman, will gladly avail themselves of this method of administering to his wants.

It is calculated, that the sum of 14*l.* will so far defray the whole annual expenditure, as not to require more than 100*l.* a year, to be raised by subscriptions.

The outfit will cost about 300*l.* or 350*l.* It was intended to raise the whole of this sum, before further steps were taken: but as an eligible house is now vacant in Lancaster, and may probably be had at a very reasonable rent; and as considerable expectations of success are excited by the receipt of three donations amounting to 70*l.* the house will be engaged, and furnished as soon as possible.

The school is open to the whole kingdom. Donors and subscribers will of course gain the first attention in the recommendation of pupils: and every effort will be made to confine the benefits of the school to the *really* necessitous Clergy; and especially to those who are the most exemplary in their life and doctrine.

Donations and subscriptions will be received by the Rev. Wm. Cams Wilson, Vicar of Tunstall, near Kirkby Lonsdale: who will be happy to give further particulars; to be favoured with any hints for the management of the school; and to receive recommendations of proper teachers or pupils.

REGISTER OF EVENTS.

FOREIGN.

THE French have made no progress in Spain during the last month, and yet the little strength displayed by the Spanish government is rapidly melting away. The central army, certainly the most formidable, best disciplined, and best appointed, has been reduced to a state of destitution and dispersion, by the lukewarmness or treachery of its commanders. The leading constitutional generals, Abisbal, Villacampa, Sarsfield, Morillo, and Ballasteros, have fallen off from the cause of the Cortes, and have declared it to be equally hopeless and undeserving of defence. These defections have had the most decisive effect upon the contest; because, by neutralizing all the various Spanish corps, one after the other, and by dispersing the supporters of the constitution, encouragement has been given to the French to advance fearlessly and rapidly, even to the very verge of the kingdom, and to besiege the present government in Cadiz, its last place of refuge; measures upon which the Duke d'Angoulême would never have ventured, had he entertained the slightest fear of any part of the Spanish army.

There are, however, rumours afloat, which, if they offer no hope of the successful resistance of Spain, still encourage us to trust, that she may come out of the contest less substantially injured than might have been expected. Of the evils of war, indeed, she has known but little; for the war, over the greater part of the kingdom, has been merely a name. But it is now said, that, in weariness of the protracted nature of the contest, the French commander is willing to grant such terms to the Spaniards as will leave them a government, comprehending as large a share of liberty as the people of France at present possess.

Notices and Acknowledgments.

IN reply to the letter of *ἀνελπίς βασιλέα*, we have no hesitation in saying, that it is his duty to call upon sinners of every description to repent and believe the Gospel; the command of Christ is to "preach the Gospel to every creature;" and that explanation which confines the term *every creature* to the elect, appears to us a mere sophism. As, however, the sentiment has been advanced with so much confidence as to perplex and mislead many, it may not be improper to add a few remarks.

1. The secret purposes of God are not the rule of our duty. Ministers are commanded to preach the word; to be instant in season and out of season; to reprove, rebuke, exhort, &c.: but this command is perfectly independent of any consequent success; though such success is generally promised, and will ordinarily attend the faithful discharge of ministerial duty. Thus Moses was commanded to deliver repeated messages to Pharaoh, even when expressly told that Pharaoh would not hearken. Thus Ezekiel was required to speak God's words to the people, whether they would hear or whether they would forbear: and thus St. Paul declares, "We are unto God a sweet savour of Christ, in them that are saved, and in them that perish. To the one we are the savour of death unto death, and to the other the savour of life unto life;" which certainly appears to imply that the preaching of salvation through Christ, even to those who finally perish, is agreeable to Almighty God. In fact, it is this preaching which demonstrates his long-suffering and their determined obduracy. Rom. ii. 4, 5.

2. Believers are, by the Apostle Peter, described as being "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever;" and the effect of the preached Gospel, on four distinct characters, is pointed out by our Lord in the parable of the sower. But unless the Gospel is preached, unless the good seed is sown, no effect can be produced. God works by means and instruments, both in providence and in grace. The blessing is in both cases from him. To neglect using the means is presumption; to depend on those means, without referring to the divine blessing, is a species of idolatry; and both are inexcusable. We know nothing *a priori* who will receive or who will reject our message. While we are warning, exhorting, and entreating sinners to be reconciled unto God, to believe the Gospel, to renounce themselves, to come unto Christ, to repent and be converted, the Holy Spirit vouchsafes oftentimes effectually to apply the word, sinners are converted, and souls are consequently saved; whereas, if we warn not the sinner of the evil of his way, and he perish in his sins, his blood may be justly required at our hands; and if, having warned the sinner of the evil of his way, and having so pointed out the danger as to alarm his fears and excite his apprehensions, we neglect to exhibit Christ crucified as an all-sufficient Saviour; if we do not encourage him to apply to this Saviour, by proclaiming the general invitations of the Gospel, and the gracious assurances, that those who come unto Christ he will in no wise cast out, we are acting at once an unfeeling and an unfaithful part: we are not exhibiting Christ as the good and tender Shepherd, whose love

is as infinite as his power; and we are, to a certain extent, approximating to that proud and unfeeling spirit which characterized the ancient Pharisees, instead of that tender and compassionate spirit which the Saviour and his disciples exhibited. Luke, vii. 39. xviii. 11. xix. 10.

3. The examples of sacred Scripture are, in our judgment, perfectly conclusive on this point. The addresses of St. Peter, on the day of Pentecost (Acts, ii. 38), in the temple (Acts, iii. 19), and before the rulers of the Jews (Acts, iv. 10, v. 31); the discourses of St. Paul in the synagogue of Antioch (Acts, xiii. 38), at Thessalonica, Athens (Acts, xvii. 3, 30), Ephesus (Acts, xx. 21), Jerusalem, and Rome (Acts, xxvi. 20, 21; xxviii. 24—31), evidently prove that they called upon all men, without exception, to repent and believe the Gospel, and that some of those very persons whom they invited showed themselves not to be of the number of the elect by contradicting, blaspheming, and persecuting.

4. But, says our Correspondent, "there must be something of a pricking of the heart (Acts, ii. 37), before we can venture to say, Repent and believe the Gospel." This position, however, is not correct. John the Baptist preached generally the doctrine of repentance; the disciples were commanded to preach "Repent ye, for the kingdom of heaven is at hand;" it was declared, that "repentance and remission of sins should be preached to all nations, in the Saviour's name;" and we are expressly told, that the disciples "went and preached every where that men should repent;" God "commandeth all men, every where, to repent." Repentance, therefore, is every one's duty, and in like manner, it is every one's duty to believe in Christ. Repentance and faith, it is true, are the gift of God; but of them, it must still be said, ye have not because ye ask not. It must be maintained, that if we continue impenitent and unbelieving, it is *OUR SIN*, not *our misfortune*. The blame must rest with ourselves, and not with God.

5. Lastly. The plain preaching of the duty and the necessity of repentance and faith; the pointing out the certain misery of the impenitent and the unbelieving; the exhibiting the perfect standard of the law of God; the frequent inculcating of enlarged views of Christian duty, in social and relative life; the demonstrating the readiness of God to bestow repentance and faith, especially as evinced by the gift of his Son, John, iii. 16, 17, Rom. viii. 32; and the inviting and entreating our hearers to seek, by fervent prayer, for these inestimable gifts; are all points of the utmost importance to the faithful discharge of a Christian minister's duty: they have all a direct tendency to awaken the sinner from his sleep of sin, and are all, therefore, to be brought forwards continually, with every variety of illustration and argument, and enforced with those persuasions, entreaties, motives, and encouragements, of which the Scriptures give us so many striking examples. We have no hesitation in saying to the vilest of the vile, "Now then we are ambassadors for Christ: as though God did beseech you by us, we pray you, in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him. We, then, as workers together with him, beseech you also, that you receive not the grace of God in vain."

Received, W. L. T.—Scriptural Cards—Kirtton—Gulielmus—C. O-d-l—Annette—Prudens—James T.

A correspondent states, with reference to the suggestion of Anti-Bartholomews in our last, that there is a tract, No. 110, in Watkins's Sunday School Tracts, entitled, "*The Day after the Fair*," well calculated to show the mischiefs of attending fairs. Two others are published by the Religious Tract Society; one, entitled, "*The Fair*," and the other, "*Beware of Thieves and Robbers*."

We have not the remotest idea to what passage our Glasgow correspondent refers; but at all events, he ought to have had some better reason than a mere *supposition* that he was alluded to, for writing so *testy* a letter.

LITERARY NOTICE.

THE Rev. W. Davy, Curate of Lustleigh, Devon, now in his eightieth year, has, during the last winter, printed with his own hands an octavo volume (fourteen copies only), of more than 500 pages, on the Being of God, the Divinity of Christ, &c. &c.; in which the different views and arguments of Atheists, Deists, Arians, and Socinians, are considered and disproved, both from reason and from Scripture. This volume principally consists of improved extracts from Mr. Davy's own "*System of Divinity*," (in 26 vols. 8vo.); some few years ago printed by himself, with a press made also wholly by himself. This singular and extraordinary volume is now to be intrusted to the different Reviewers, for their opinion and judgment, with a view to its republication if thought advisable and necessary.

ECCLESIASTICAL APPOINTMENT.

On the 28th of August, the Rev. Josiah Pratt, B. D. to the Vicarage of St. Stephen's, Coleman Street, by election of the inhabitants.

THE
CHRISTIAN GUARDIAN,
AND
Church of England Magazine.

OCTOBER 1, 1823.

MEMOIRS OF THE REFORMERS.

DIAZIO.

HE carnal mind is enmity
it God." This is the decided
on of an Apostle. Humili-
as may be the concession, if
mit, as we ought, the inspi-
of Scripture, and by conse-
e the unerring testimony of
aul, we must allow, that the
ity of man to divine truth is
in accidental circumstance,
n essential quality of fallen

on the concession itself, how-
we derive an easy solution of
prings and causes of many
in the history of the church,
ose terrific aspect and fear-
aracter it would be difficult to
nt on any known principles of
action. It furnishes a suf-
t reason for the similarity of
ition to true religion in diffe-
ges, and under every variety
tical situation. It explains,
ncise but satisfactory man-
ie source of that resemblance
is found to subsist, between
atures of a heathen perse-
of the first century and a
inquisitor in the sixteenth.
n should we inquire of philo-
sophers, wherefore this resemblance
strong, that in many instances
rely requires an alteration of
s, to make the detail of cruel-
exercised on the professors of
1823.

Christianity in one age a record of
similar crimes perpetrated in an-
other. But more especially may
we find, in this remarkable asser-
tion of an inspired writer, the me-
lancholy cause of those evils which
have stained with blood even the
domestic hearth. The Messiah de-
clared to his disciples, referring to
the treatment which they must ex-
pect from an ungodly world, "The
brother shall deliver up the brother
to death, and the father the child;
and the children shall rise up
against their parents, and cause
them to be put to death." How
strong must be that malice, which
should prevail to such a degree as
even to triumph over natural affec-
tion, and dissolve the very ties of
kindred! Yet, alas! the annals of
our race commence with an instance
of fratricide; and thus enforce on our
notice the admonition of St. John:
"This is the message that ye
heard from the beginning, that we
should love one another. Not as
Cain, who was of that wicked one,
and slew his brother. And where-
fore slew he him? Because his
own works were evil, and his bro-
ther's righteous."

In the Memoirs of the Reform-
ers, we meet with an event, the
exact counterpart of the bloody
deed perpetrated by the first mur-
derer. One of the most pious,
amiable, and well-informed of the

earlier Protestants, was destroyed by the malice of a brother. Juan Diazio was born at Cuença, in Spain; and, passing with credit through the rudiments of education in his native country, went to Paris to complete his studies, where he continued thirteen years. For a time, he applied with diligence to the lectures at the Sorbonne; but from perusing the holy Scriptures, some writings of Luther, and the works of other reforming divines, he was led to perceive the errors of the Romish church. This change of sentiment rendering his further abode in the French capital inconvenient and unsafe, he resolved to avoid the fury of the bigots both in the court and university, and at the same time to improve his knowledge of a purer system of faith, by repairing to Geneva. Here he formed an intimacy with the celebrated Calvin*.

From thence he went to Strasbourg, where he was admitted to the valuable friendship of Martin Bucer. He is said to have labored at the newly invented art of printing during his residence in this town, and with feelings of the truest patriotism to have prepared a Spanish version of the Bible, and some theological works, with design to publish them at Newburg. His industry and attainments, together with his unaffected piety, endeared him much to Bucer, who requested the Senate, that he might be associated with him in a conference with the champions of the see of Rome, then on the point of being held in the city of Ratisbon. His Holiness, meanwhile, set a price on his head, as one who was likely to disturb the peace of the church†.

Arriving at Ratisbon in December 1545, he went to pay a visit

to Pedro Malvenda, the Spanish Jesuit, a master of intrigue, and the papal agent in Germany, whom the Emperor had invited to attend the conference. This ecclesiastic, to whom he had been known at Paris, was both surprized and chagrined to find his young countryman, so distinguished for his erudition and eloquence, in the train of the Protestant divines. He declared, that the reformed would triumph more for one Spaniard brought over to their party, than for ten thousand Germans, and began in the most artful manner to dissuade him from a continuance in their society. Diazio observing how many learned characters he had met with in Germany, who were attached to the new doctrines, Malvenda put on a sanctimonious look, and replied, "Why, truly, six months in this country might well appear to a pious man as many years, or, I might say, as many ages; so distressing is it to one who loves the unity and venerates the authority of the Romish church. For my own part, I grow more grey with anxiety in Germany in six days, than I should in as many years out of her territory."

At a subsequent interview, the disciple of Loyola renewed his practices upon the honest coadjutor of Bucer. "I lately advised you, Diazio, to quit this new society which you have been forming, and return to the obedience of the Roman pontiff, and the religion of our fathers. I must repeat my intreaties to that effect. For I will not allow myself to suppose that you are otherwise persuaded, than that all those are excommunicated by the Pope, who knowingly and willingly associate with Lutherans; and are indeed smitten with so terrible a bolt, that none but his Holiness himself, as vicar of Christ, can recover them. Such excommunication is not to be contemned, pronounced as it is by divine authority; since it has descended to

* Verheiden, p. 54.—Sleidan, L. 17.—Clark, p. 179.

† Seckendorf, p. 657.

Pope from Christ and his
 stles, with whom now resides
 power of binding and loosing,
 is at present actually exercised
 the restraining of evil. You
 w, we are clearly warned in the
 d of God not to eat or have
 fellowship with an excommuni-
 d person, but to regard him
 a gangrened member cut off
 the body of Christ. If no
 ate regard to your own welfare,
 in body and mind, be sufficient
 eter you from this exceedingly
 able course, surely a consi-
 tion for your country, and the
 of your ancestors, should have
 weight with you. For what
 other nations say, when they
 you alone despising and im-
 ing the religion of that country,
 se constancy, fidelity, and in-
 ty in observing the institutions
 s fathers, all other people ad-
 ; and who now turn their eyes
 it as the bulwark of religion,
 the grand exemplar of forti-
 . In fact, it is madness, and
 ery height of desperation, for
 to assume that you have ac-
 d so much greater delight in
 ine, than was perceptible to
 ands of mortals for many ages.
 were it even so, you would
 e warranted in acting so sedi-
 a part, and violating the esta-
 d discipline of your country,
 e sake of the opinion of a few.
 refore, I beseech you, consult
 own safety, fear the divine
 nent, regard the clamours of
 country, which not only com-
 s of the injury you have done
 but, as it were, loudly de-
 s a renunciation of this de-
 ple error. And I not only ex-
 you, in this weighty matter,
 so much gentleness and friend-
 but I engage you shall not
 my assistance and interest, if
 ill follow my advice, which I
 nfidant is for your real good.
 refore, if you will be guided by
 lo not wait till the Emperor
 to Ratishon, which may pos-

sibly be of serious consequence to
 you; but anticipate his arrival, and
 cast yourself down in his palace at
 the feet of the confessor, a religious
 and prudent man, and entreat mer-
 cy and forgiveness of your acknow-
 ledged offence."

"I must honestly confess," an-
 swered Diazio, "that I have made
 up my mind, in a cause of such im-
 mense importance as altogether af-
 fects our salvation, to undergo any
 dangers rather than purity of do-
 ctrine should suffer injury. I should
 even deem it an honour to lay down
 my life in testimony of the truth.
 For what is the life of man, but a
 continued series of evils, if a know-
 ledge of real religion be wanting,
 which can alone minister safety and
 consolation? Nor do I think,
 Malvenda, that I have learned so
 little, under the teaching of the
 Holy Spirit, as to pay more regard
 to the displeasure of the world, or
 the authority of man, than to the will
 of the everlasting God, clearly re-
 vealed in the oracles of truth. But
 this I know to be the standing
 command of the Son of God, given
 from above to all generations:
 "Whosoever will not confess me
 before men, him will not I confess
 before my Father which is in hea-
 ven." An awful threat indeed,
 not proceeding from mortal tyrant,
 but pronounced out of the secret
 council of the Supreme? If you
 can hear it, and not tremble, I
 could scarcely think you had hu-
 man feeling, but that your breast
 must be made of iron or marble.
 You would persuade me, on account
 of worldly dangers, which, however
 tremendous, can be but temporal, to
 renounce a Christian profession, on
 which depends that salvation which
 is eternal. Yet the very heathen
 gave better advice, who by the
 light of nature alone declared, that
 to suffer death for one's country,
 was not only necessary but hon-
 ourable. So I think every lover
 of true piety should diligently seek
 the truth of God in the Scripture,

maintain it when found to his latest breath, serve God in his calling according to his word, and not be deterred by any perils or menaces from supporting the truth, and holding on his course. As, then, this is my fixed determination, it is in vain that you endeavour to draw away me and others from the genuine doctrine of God's church, which you yourself ought likewise to profess.

"With respect to the papal excommunication that you so seriously urge against me, I am truly astonished that you can thus deliberately trifle in such glaring absurdities. What child knows not, in our day, that it is a mere bugbear, used for the support of the pontifical tyranny? - I will not dispute with you concerning the power of the Roman Pontiff, whose dignity, such as it is, I am not now concerned to oppose or circumscribe. Let him take the wealth and power of the whole world if he will, so he but leave us in possession of heavenly doctrine pure and uncontaminated. This, it is clear, has by him, the enemy of Christ, been shamefully mangled, adulterated, and suppressed, to the destruction of many souls. Here, indeed, both he, and you, and every advocate of his impiety, must be steadily and decidedly opposed, lest the glory of God should seem to be neglected or obscured by us, who ought, each in his own sphere, to labour for its promotion. Understand, therefore, that this is my confirmed answer; that I choose to obey the express words of God, rather than the tyranny of Popes or the wicked decrees of men.

"But, to fill up the measure of your insidious address, Malvenda, you bring forward what you think the plausible argument of patriotism. If, however, you felt a strong regard for your country, as in fact I do, you would not live in so much ease and unconcern, given up to personal indulgence. The

case of poor Spain, indeed, I would rather lament than censure. I think serious blame attaches to you, and all your associates in such unholy work; through whom we see it come to pass, that, at a time in which the clear light of the Gospel is shining upon the world, not the weakest rays of this celestial splendor are suffered to penetrate into Spain, which is entitled to share with other lands the redemption of the Saviour. Do not, I pray you, boast of the tranquillity and security which, in your opinion, it now enjoys; nor find fault with the controversies of other regions, which cannot but arise from that variety of sentiment which is observable among men on all great questions; but which afford occasion for the investigation of truth, the illustration of doctrine, and the advancement of the divine glory: for what you call peace is no peace, connected as it is with a neglect of God; or if you needs must call it so, assuredly it is more calamitous than a bloody civil war. I do, indeed, love my country with all my heart, as becomes me; and I do so desire her welfare, that I would most readily offer up this body to deliver her from her present unholy situation. But the more ardently I am bound to her, the more earnestly do I lament the thralldom under which she labours. An evil genius stalks through her territory, holding her completely in his power, fascinating her with idolatrous superstition, so that his influence is undisturbed. But you mistake, Malvenda, you mistake, if you do not consider this butchery of consciences, this slaughter of minds, to be a far more dreadful visitation, than if the kingdom were rent with long intestine commotion, and ravaged with the sword and with fire. For, what form of religion can there be, when a whole people look up to the fancies of this or that raving monk? where heavenly instruction

is unknown? where the voice of God is not heard? where the holy scripture is not permitted to be read?

"You say, there are no sects in Spain. Look at every corner of the kingdom, and tell me, if any other country in Europe is so rent with numerous and discordant parties. Such is the variety of monks, following different masters, and maintaining different opinions, that it is wholly unparalleled. Such again is their authority, that they are formidable even to kings and princes. And for what purpose are they fattened like hogs in a sty? What are they good for? Truly nothing but this! To establish their own tyranny by fair or foul means, to rob the people under pretext of religion, to lay snares for the chastity of matrons, to promise themselves impunity for all manner of crime, to oppose the glory of God, corrupt the purity of doctrine, and propose their own impostures, and dreams, to be received and adored by miserable men, instead of the oracles of God! And, though stained with these abominations, they expect to be regarded as the most holy and perfect of mortals, and affect to despise all others, as scarcely worthy the name of Christian. You will not deny, I suppose, that these are the most pernicious sectaries, and that Satan introduced their divisions into the church to effect its overthrow. Then again, how many fanatics are continually raising new parties, and attracting the attention of their fellow-creatures, because they cannot have access to the word of God. Shall the man who deplores these grievous wounds of the church, who seeks after truth, who desires the deliverance of his country, who willingly exposes his very life to restore the integrity of doctrine, be reckoned by you as wanting in patriotism? I appeal to your conscience. Reflect a little. Look inward. You will find your con-

science testifying to the truth of what I have been saying. You must allow that these enormities, risen to so high a pitch, and which are no longer to be borne, ought to be laid open by yourself, if you did your duty; and that you ought to spread abroad the sound doctrine, which God in mercy has restored to the church as her lawful inheritance.

"But, intoxicated with the vain hope of some miserable profit, you sport in your own deception, and do not wish to perceive the necessity of Reformation. If this be not to prefer the creature to the creator, what is? Our princes should send all these crafty monks to fight the Turks, root idolatry out of the churches, and restore the true doctrine of the gospel. For myself, I am not ashamed of that gospel, for I know it to be the power of God to my salvation; and as long as I live, I will openly declare it, to the best of my ability, to the glory of God, and the good of his church. Not that I am so arrogant, as to suppose that I can see further than others, but because it is extreme wickedness, not to agree to what the Lord hath spoken. For I do not follow my own imaginations, or monkish conceit; but profess the doctrine which is from above, written by the finger of the everlasting God, through inspired prophets and apostles, and sealed by the blood of his Son and many martyrs, without the knowledge of which no man can be saved.

"I cannot but think, Malvenda, there is malice at the bottom of your advice. How am I to expect mercy at the hands of a man whose sanguinary and treacherous conduct is but too well known? Spare therefore your advice, which cannot lead to good, as it has an ill beginning. Seek yourself the countenance of this confessor, whom for your own private ends you so highly prize. But if you will accept of counsel somewhat sounder than your own, I exhort you to fear

the ready judgment of God, and preach the faith you seek to destroy."

"I cannot feel so satisfied on these points," replied the Jesuit. "We are not allowed to doubt the authority of the Pope, or the faith of the Romish church."—"What effrontery; or, rather, what madness!" rejoined the Reformer. "A mortal, stained with public and private crime, pretends to absolve, when the Scriptures include all under sin!"—"Why came you to Ratisbon?" asked Malvenda. "I was deputed from Strasburg," answered Diazio, "to join my prayers with those of the church in this public conference, and obtain, if possible, an agreement on those religious questions which are now so much disputed."—"Your proper way then," said Malvenda, "would have been to visit Trent, where the catholic prelates are assembled, and labouring in such a praise-worthy manner."

Such was the substance of the dialogue, as detailed by Diazio himself to Senarcli, a Savoyard intimate. Perceiving the temper of his countryman, Diazio thought fit to avoid further interview; but this could not shelter him from the revenge of Malvenda, whom his boldness had greatly offended, and who deemed it expedient to remove out of the way so powerful and acute an opponent. He wrote to the Confessor, giving him an account of the whole matter, and recommending a contravention of the Protestant designs. Marquina, another Spaniard, was present when the letter was delivered, and as an acquaintance of Diazio offered some excuses in his favor. This gentleman, returning to Rome which he had recently quitted, recounted the affair to Alphonso, a brother of Diazio, who was an advocate in the papal court. Alphonso set off immediately to Ratisbon, accompanied by an assassin, with intent *either to convert his brother or dis-*

patch him. On his arrival, he found that Diazio was gone to Newburg, to superintend a publication by Martin Bucer. He accordingly followed him thither, bearing a letter from Malvenda, exhorting him to obey his brother Alphonso, who would give him good counsel.

The Reformer expressed his surprise at this interview. His brother told him, that he had taken that long and dangerous journey, with a view to expostulate with him on his heretical notions, and to entreat him to return to the bosom of the church. He then repeated the common-place arguments, and assured him that if he would go with him to Rome, and be a good catholic, he would allow him a yearly pension of 500 ducats, out of some church revenues. Finding that he could not prevail by reasoning or bribery, he left him at that time, but returned a few days after, declaring that he had been so much struck with his constancy, that he was almost inclined to think him right in his new sentiments. He entreated him, however, to leave Germany, where he was less needed, as so many able men had embraced the Protestant doctrine, and go with him to Trent, where his conversation might be useful to persons of erudition and judgment, and then proceed to Rome and Naples, where he would find many opportunities of secretly diffusing his opinions, and not only be the means of good to his acquaintances, but perhaps ultimately profit his native country; promising, that, if he acceded to this proposal, he would himself be responsible for the expense of the journey.

The unsuspecting Diazio rejoiced to see such favourable symptoms in so near a relation. He wrote to Bucer and other friends for their advice on the occasion, who lost no time in dissuading him from accompanying Alphonso. The latter, much disappointed, begged him at least to attend him on his return as

far as Augsburg. Bucer, however, could not be easy without going to Newburg, and earnestly beseeching his amiable friend on no account to leave the town till Alphonso was departed. Three days after, Alphonso entertained his brother, previously to his departure, exhorted him to constancy, and with a show of much feeling declared his happiness, that in so short a time he had profited much by his conversation; thrusting fourteen crowns into his hand for present exigencies, and bidding him an affectionate farewell, with many tears shed on both sides.

The insidious lawyer, with his assassin, proceeded to Augsburg; but the next day, having prevailed on the driver of the car in which they travelled to linger a while on the road, they returned privately, purchased an axe of a carpenter, and, disguising themselves, passed the night in a neighbouring village. Early on the following morning, March 27th, 1546, they entered Newburg, as soon as the gates were opened, like common pedestrians, having left their horses at a little distance. The ruffian, habited as a postman, knocked at the door of Diazio's lodgings, and was told by a lad who opened it, that his master was in bed. "Tell him then immediately to rise," said he, "for I have intelligence for him from his brother." Diazio, being awakened, threw a cloak about him, and, leaving his bed-chamber, went into the next room to receive the messenger, who ascended the stairs, leaving Alphonso below. The letter was presented to him, purporting to be a warning from his brother, who had discovered some machinations against him at Augsburg, and advised him to beware of Malvenda and others, who were enemies to Christ, and thirsted for the blood of his saints. While the amiable victim was poring over the paper, and endeavouring to decypher its contents by the glimmer of the mor-

ning, the assassin struck the axe, which he had concealed under his coat, with such force into the right side of his head, that it was fixed in the wound, and catching his body as he fell without a groan, he laid it down, and softly stealing to his employer they both instantly quitted the town. Mounting their horses without the gate, they rode full speed to Pottmes, half way betwixt Augsburg and Newburg, where they found a relay, which soon enabled them to rejoin their travelling car. The murder was so silently committed, that Senarcli, who had slept in the same apartment with Diazio, heard nothing of it, till he was disturbed with the jingle of the murderer's spurs, as he descended the stairs; when, feeling alarmed, he sprang out of bed, and, rushing into the adjoining room, beheld the mangled corpse of his friend!

Diazio, foreboding perhaps some peril in leaving Newburg with Bucer on his intended return to Strasbourg, had just before written his will, and a confession of his faith. Senarcli relates, moreover, that he had spent great part of that very night in prayer on his bended knees, and that he had been earnestly and affectionately exhorting him, as they lay in bed, to a consideration of the works of God, and the cultivation of real piety.

As soon as the report of the murder was spread, some friends of the deceased pursued the murderers to Augsburg; and, hearing no tidings of them, were on the point of return, as despairing of success; but one of the party, named Michael Herffer, a stout horseman, who was less fatigued than the others with pursuit, continued his rout to Inspruck, where he gave information to a magistrate. Alphonso, and the ruffian, having taken some rest at a village, did not arrive at that city till several hours afterwards; when they were apprehended by Herffer, who sent

immediate intelligence to Otho Henry, Prince palatine, in whose territory the crime had been perpetrated. Two counsellors, having been dispatched to manage the process, reached Inspruck on the first of April, bringing with them Diazio's cap, the bloody hatchet, and the letter. Alphonso, however, had been permitted to write to his friends; and such interest was made for his release, that the deputies from Newburg, demanding trial of the prisoners, were referred by the magistrates to other judges; before whom, when they appeared, the accused had counsel assigned them; and these advocates, at the instance of the papists, artfully lengthened the judicial proceedings; first, insisting that the indictment should be laid both in Latin and Spanish; and next, declaring that the Emperor had ordered the process to be discontinued, as he was determined the affair should be brought to trial before himself and his brother Ferdinand, at the approaching diet of Ratisbon. The Prince palatine, and his relation the Elector, could not even prevail on the senate of Inspruck to forward the culprits with proper securities to Newburg.

On the second of June, some

other protestant chiefs joined them in complaining to the Emperor of the murder, and in demanding justice on the perpetrators. He referred them to Ferdinand, who sent them back to his imperial brother; and the affair was suffered to escape with impunity; while the bigoted Spaniards extolled their countryman, who for the sake of the true faith, as they said, had immortalized his name by an heroic and truly Roman deed!—But divine vengeance did not slumber. The fratricide, after enduring the stings of conscience for five years, hung himself, while attending a session of the Council of Trent.

"O Malvenda! O Alphonso!" exclaims the good Verheiden, "By your wicked arts and impious arms ye have not so much killed the Christian Diazio, as given him a longer life; since he survives here by a glorious fame, and is accounted to be for ever with his God! As often as the history of this martyr is read, so often do the memorials of Spanish cruelty, and of a brother who was of the seed of Cain, occur to the recollection of all, who are friends to toleration, and lovers of their country!"

MARY MAGDALEN.

FROM HERBERT'S POEMS, ATTEMPTED IN MODERN VERSE.

WITH streaming eyes and flowing hair,
In grief the blessed Mary lay;
Bedew'd her Saviour's hallow'd feet,
And kiss'd, and wip'd her tears away;
Resolv'd henceforth the paths to tread
To which those holy feet had led.
Why did she strive, herself defil'd,
That God to cleanse, who knew no stain?
Why for herself did she not weep?
Alas, she knew such grief were vain.
Tho' we might dive in tears as seas,
Our sins are deeper pil'd than these.
Dear soul, she knew her guilt had stain'd
That God who bore the sinner's load;
As she had brought pollution there,
'Twas meet her tears were there bestow'd.
Nor was her work of faith denied,
In washing him, herself was purified.

**ABSTRACT OF A SERMON OCCASIONED BY THE
DEATH OF JAMES HARBEST, ESQ.**

2 Corinthians, v. 14, 15.—*For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him that died for them and rose again.*

WE see here the principle which supported the Apostle, while he zealously and faithfully laboured in preaching the Gospel of Christ. He suffered reproach and opposition from some who attempted, by crafty insinuations, to undermine and undervalue his authority; yet he rose superior to these and all his other difficulties: “for the love of Christ,” saith he, “constraineth us.” I shall endeavour to show, first, the state of man *by nature*; secondly, *by grace*; and shall then allude to that painful providence which has brought our valuable departed friend to the grave.

I. The state of man *by nature*.

By nature, we are dead to God and the things of God; “dead in trespasses and sins;” we were “born in sin, and the children of wrath;” “in the day that thou eatest thereof thou shalt surely die.” Adam disobeyed the command, and suffered the awful consequences. He lost the image of God; he experienced spiritual death, alienation of heart from God, an aversion to him and all his commands. In him, “all have sinned and come short of the glory of God.”—“We thus judge, that if one died for all, then were all dead.” This is the state of all by nature. We cannot think, or speak, or act, in the things of religion aright, till born of the Spirit of God; and until we discover that such is our perishing condition, we shall never pray for the quickening Spirit of Christ to make us “new creatures in Christ Jesus.” The

disorder must be felt before an application will be made to the Physician. Matt. ix. 12. Nor is this the state of Jews or Heathens only; of those who reject the Saviour, or to whom he has never been offered; it is our own condition, favoured as we are with the means of grace, and hearing the voice of love and mercy in the glad tidings of the Gospel.

The Bible, indeed, discovers the only remedy for the evils of the fall, and points out a way of escape from “the wrath to come;” yet the unconverted heart has no desire after, yea, hates the remedy. “The carnal mind is enmity against God; it is not subject to the law of God, neither indeed can be.” Men are “alienated from the life of God through the ignorance that is in them, because of the blindness of the heart.” They rebel against God, oppose the truth of the Gospel, and will not have Christ to reign over them. So long as any one lives in this state, he is “treasuring up wrath against the day of wrath.” He may attend on the ordinances of religion from custom, or to satisfy in some measure the accusations of an uneasy or alarmed conscience; but he has no heart in the business, no real desire to serve and honour God. He is in league with the world, in love with sin, the slave of Satan, the enemy of Christ; regardless of his own soul, and instrumental in leading others in the paths of iniquity and folly.

Such, my brethren, is your character, if you have not been created anew unto good works, if uninfluenced by Christ and his Spirit; for, “if any man have not the Spirit of Christ, he is none of his.” O that you may be so deeply sensible of your danger as to cry, “*What must I do to be saved?*” O may the Spirit of God, by his word,

open your eyes, to discover your wretched condition, and dispose your heart to receive with thankfulness the Lord Jesus Christ, as the life and light of your souls, that thus you may be "*turned from darkness to light, from the power of Satan to God, and receive forgiveness of sins, and inheritance among them that are sanctified through faith, that is in Christ Jesus.*" He hath fulfilled the law for us, endured the penalty, and redeemed us from the curse, being made a curse for us. By his resurrection and ascension to glory, he has "opened the kingdom of heaven to all believers;" by him we may have "access within the vail," and come "boldly to the throne of grace to obtain mercy, and grace to help us in time of need." O believe these important truths! Pray for the Holy Spirit to quicken you from the death of sin unto righteousness of life! O let not sin any longer reign in your mortal bodies, that ye should obey it in the lusts thereof, "but yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God." Rom. vi. 12, 13.

II. The state of man *by grace.*

"The love of Christ constraineth us"—'bears us away from all unhallowed objects, like a mighty torrent carrying every thing before it.' This divine principle, when once received into the heart, has a most powerful influence. Those under its operation become, as it were, different persons, live for different purposes and different ends. The Apostle speaks in very decided terms on this subject in Eph. ii. 2—5. The love of Christ is the first moving spring of all holy affections and godliness. Hence St. Paul declares, "I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who hath loved me and

given himself for me." Gal. ii. 20. Christ says, "*I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live.*" John, ii. 35. Under his sacred influence, all around bears a new aspect; and the believer engages in new work, encounters new trials and difficulties, is sustained by new motives, and is, like the Apostle of old, enabled to overcome all, and to be "*more than conqueror.*" "*None of these things,*" says St. Paul, "*move me; neither count I my life dear to myself, that I may finish my course with joy.*" His trials were truly alarming to flesh and blood; but as a man entering on an unfrequented path with an important object in view, attainable in no other way, but which will fully repay him for all his travel and anxiety, is yet willing to encounter all difficulties that he may possess it; so the Christian, constrained by the love of Christ, is regardless of all in comparison of the prize of his high calling, the crown of glory, and the never-failing inheritance. Where this principle reigns, the heart becomes devoted to God, and labours to promote the glory of the Redeemer, and the present and everlasting welfare of all mankind, whether friends or foes, rich or poor. Those under its sacred influence live no longer to themselves, but "to Him who died for them and rose again." They are "*instant in season and out of season,*" "*showing forth the praises of Him who hath called them out of darkness to his marvellous light;*" they weep with those who weep, and rejoice with those who rejoice." It overcomes that selfish principle which is natural to the human heart; disposes its possessor to make sacrifices for the benefit of others where no present return can be expected, and to labour, not merely for the relief of the temporal wants of a neighbour, but for the spiritual and eternal benefit of all mankind.

We notice,

III. How this principle shone in the life of our dear departed brother. From the commencement of his spiritual to the close of his mortal existence, the most convincing evidences of the constraining love of Christ were manifest. During his whole course, his estimation of the world, and its vain amusements and pleasures, became less and less. He was evidently "drawn by the cords of love and the bands of man." The more he saw the importance of religion, the worth of the soul, and the dangerous and perishing condition of sinners, so much the more was he led to embrace every opportunity of warning, inviting, and instructing others, whether at home or abroad. The Apostle's declaration was strikingly exemplified in him; "*No man liveth to himself.*" His whole life bore the most honourable and decisive testimony to the grace of Christ, and its powerful effects. A portion of fellow feeling and benevolence may be seen in many who know nothing of the love of Christ, and who are altogether ignorant of the grand plan of salvation. But in such it usually soon grows weary, and disappears when difficulties arise or unkind returns are made; but our departed friend manifested his unwearied attachment to Christ by administering to the necessities and wants of others, both bodily and mental; and by persevering in his labour of love under all discouragements, ingratitude, and even ill-treatment. O may those who have thus been ungrateful truly repent, and seek for pardon through their Saviour's blood. I, from past observation, can bear my decided testimony to that Christian feeling he experienced for them, and which was manifested with the utmost readiness on every occasion. He was, indeed, the friend of the friendless and the father of the fatherless—a tried friend. And upon what prin-

ciple did he act? Why did he thus bear with reproaches, opposition, reflections, and observations dishonourable to himself and to the Gospel he was anxious to advance, but from that which gave birth, as well as execution, to all his plans of mercy—"even the love of Christ." This was evident in his every action, however undervalued or lost sight of by some, and misinterpreted or misrepresented by others. In simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, he had his conversation *in the world*: he bore a faithful testimony to the truth of the Gospel, and laboured according to his power, yea and beyond his power, to promote those most distinguished societies which the wisdom of God has employed in the present day for enlarging the kingdom of Christ, and communicating the knowledge of his name through the earth; and, while by profession and principle a member of our excellent Establishment, he valued and took pleasure in doing good to all who love the Lord Jesus Christ in sincerity.

His faith was firm and unshaken in the promises of his covenant God and Saviour, and was accompanied with the deepest humility, under a sense of remaining indwelling depravity and corruption. He had no self-exalting thoughts; and on any thing being mentioned which he had done to promote the benefit of others, he would reply, "*That is nothing*; I do nothing, in comparison of what I ought to do for Him who has done so much me. What I have is only lent to me, it is not my own."

Our departed brother deeply felt the inestimable value of the word of God, and desired that this blessed book might be circulated at home and abroad, and be universally read and conscientiously improved. He, from a conviction of the ignorance of many and the neglect of others, was most desirous that

the rising generation should be taught to read the sacred word, and to know the God of their mercies, and that Saviour, whom "*to know is eternal life.*" He knew that the Holy Scriptures were by the Spirit's application able to make men wise unto salvation; and many of its important truths did he labour to impress on the minds of the young, in a way which delightfully marked the kind, affectionate, and humble disposition of his heart. He observed, "*We should read, study, and search the sacred Scriptures more and more; other books may be excellent and useful, but all their excellency is derived from this, the Bible is the fountain. In the Scriptures we think we have eternal life, and they are they which testify of Christ.*" Those sermons were most valued by him which had most of the Scriptures and of Christ in them. O that we all felt and acted more under this powerful love! O that Christ and his salvation "*may dwell in our hearts by faith, that we may be rooted and grounded in love.*"

Notwithstanding his faith was strong and his love thus fervent, he yet expressed his need "of more faith and more love." During his illness his increasing debility and want of breath prevented him from conversing much. On inquiring how he was, he said, "*I am weak, very weak: but I am in the hands of a merciful and kind Father, who knows what is best and does all things well.*" And notwithstanding his own prolonged affliction, his thoughts were directed to others in distress, and kindly afforded them relief. When unable to attend on the public means of grace, he would assemble those at home, and supplicate a blessing on the word, resolved that he and his should serve the Lord, and thus afforded to others an instructive example of *faith and love.*

He would frequently observe, "It is by the grace of God, I am what I am."—"I am nothing; but the grace of God has kept me from many sins into which others *have fallen.*"—"The world is a very chequered scene," remarking with respect to another. "In setting out in life, it is important to choose the right way. Seek first the kingdom of God and his righteousness, and all things else shall be added to you," &c.

During his last illness, he manifested the utmost resignation, praying that the will of God might be done. It was observed, that he never said *amen* when his life was prayed for, except when connected with spiritual life. '*God,*' said he, '*is dealing mercifully and tenderly with me.* I am freed from racking pain, which many experience; and have many comforts of which others are destitute.' Nor was he ever heard to complain in all his illness; and during his own extreme weakness, expressed the tenderest concern for the comfort of others. He was very fond of that hymn, "When all thy mercies, O my God," &c. and which was frequently read to him in his illness, and manifested the most punctual attention to private prayer. When about to ascend to his chamber for the last time, he said, "I do not know how I shall get up stairs; but the promise is, 'as thy day is, so shall thy strength be.'"—"Yes," it was said, "and you have found it so."—"Yes," said he, "and we must believe it, and *carry it about with us.*" When seated in his chair, he said, "Thank God, I have got up stairs once more." From this time about a week before his death, what he said was scarcely understood. Having, therefore, fought the good fight, and laid hold on eternal life, he entered into his rest, and thus wears the crown of righteousness laid up for him and all who love and wait for the Saviour's appearing. W. J.

ON OCCASIONAL ATTENDANCE AT THE THEATRE.

A CORRESPONDENT in your Number for Dec. 1822, in treating on the duty of forsaking the society of unbelievers, illustrated his ideas by some extracts from Mr. Pearson's life of Hey, and closed his paper by expressing a hope, that at a future period your readers might be gratified with the perusal of the excellent remarks on occasional attendance at the theatre which are contained in the same admirable publication. As this hope has not yet been realized, allow me to transmit to you the following extracts, which I doubt not you will cheerfully insert.

After noticing a controversy excited by some remarks on the immoral character of theatrical entertainments, Mr. Pearson inserts some queries, with which Mr. Hey concluded the discussion.

"1. Are not they who hire and employ others to commit sin, as guilty as those that commit it?"

"2. Are not they who hire persons to talk profaneness and indecency, (which they do who attend the theatre,) as guilty as those who talk profanely and indecently themselves.

"3. Can any one justly think himself endued with love to God, who does not earnestly desire and endeavour to keep God's commandments? And will not our desire to please God be always in proportion to our abhorrence of that which is hateful and displeasing to him? If so;

"4. Have not they who will not forego an amusement, abounding with that which is hateful and displeasing to God, just reason to conclude, that 'they are lovers of pleasure, more than lovers of God?'

"5. Is it not the character of fools to make a mock of sin?"

"6. Are not filthiness, foolish talking, and jesting, (those constant ingredients of stage wit,)

ranked among the sins which ought to have no place among Christians, and on account of which, the wrath of God will most certainly come upon the children of disobedience?"

Mr. Pearson then proceeds:

"The question concerning the expediency or in expediency of encouraging, or tolerating, theatrical entertainments, had engaged the attention of philosophers and legislators, prior to the introduction of Christianity. Both Plato and Cicero censured the theatre, regarding dramatic representations as most injurious to the morals and detrimental to the welfare of the republic.

"Several of the most eminent fathers and learned divines of the Christian church have reprehended and condemned them, as being altogether at variance with the precepts of our Saviour and his Apostles, and tending to the subversion of piety and morality; and it is by this rule, their agreement with the language of the New Testament, or their inconsistency with it, that the merits of the subject in dispute should be inquired into and decided. Men may talk largely and eloquently on the innocence of diversions, on the expediency of amusements, on the advantages of recreation, and while they discuss these subjects abstractedly and metaphysically, they are not likely to encounter any material opposition; it is, however, a mere waste of time and strength to contend for the truth and reasonableness of such propositions. Who denies that men require rest after fatigue, relaxation from study, and recreation after close attention to business?

"To enter upon a regular and serious defence of positions like these, would be attacking an unresisting opponent, combating a phantom, and shouting victory over mere creatures of the imagi-

nation. The question to be determined is this; Are the language and representations of the stage conformable to the instructions delivered by Jesus Christ and his Apostles; or, in other words, are they in harmony with the genius, spirit, and tendency of Christianity? If they agree with the plain, obvious precepts which are delivered in the Gospels and Epistles, no objection founded upon the accidental abuse of the drama will prove an attendance on the theatre to be unlawful; but if it can be shown, that a most conspicuous disagreement exists between the compositions performed on the stage, and the unquestionable declarations of the New Testament, no arguments founded on the beneficial effects which may be occasionally derived from them, can be admitted as valid in their justification, or sanction a Christian in his patronage of the theatre.

“The sacred Scriptures forbid all profanation of the name of God; the introduction of that holy name on light and frivolous occasions; all trivial and unnecessary appeals to the Deity, or wanton invocation of him, combined with curses and imprecations against our fellow-creatures. But plays abound with expressions and declamations directly at variance with this prohibition; they have, consequently, a manifest tendency to teach and encourage profane cursing and swearing.

“The word of God censures all immodesty and impurity of discourse or gesture; it inculcates the duties of self-government, of controlling and regulating the affections and passions; a wise moderation, and a religious reserve, in the indulgence of the most pure and disinterested, as well as of the more selfish and animal propensities of our nature. But plays exhibit pride, ambition, vanity, emulation, revenge, envy, hatred, lying, sensuality, &c. under circum-

stances which often divest them of their odious characters, which tend to awaken and invigorate them in the minds of the spectators; and they invest, with a spurious nobleness and brilliancy, many of the worst passions which infest and agitate the bosom of man. The passion of love, with all its satellites good and bad, forms a constituent part of almost every dramatic exhibition; and it is equally the undeniable purpose of the author and the actor, by the most appropriate and impassioned language, by an ingenious arrangement of difficulties and distresses, by those expressive signs in action which all may comprehend, and none can misunderstand, to excite emotion and tumult in the minds of the spectators; to send them home with hearts glowing with all the ardours of the passion which has been represented before their eyes.

“In close connexion with lessons so congenial to the sensual part of the human constitution, the spectators are instructed further in the several arts of simulation, hypocrisy, deceit, unfaithfulness, treachery. By frequently exhibiting the malevolent passions, their odious agencies become familiar; thus they lose much of their deformity, and, instead of exciting horror and disgust, too frequently conciliate the sympathy and kindly feelings of the audience. Men are taught the expressions of uncontrolled resentment, determined hatred, implacable malice, and furious revenge, rendered more forcible by the aid of eloquence, and sharpened with all the asperity that the most rancorous malignity can infuse. Their ears are accustomed to the terms generous pride, noble ambition, honourable revenge, justifiable retaliation, and to hear a train of other immoral tempers softened, or adorned, by specious epithets, calculated to conceal their sinful and detestable character, and consequently to sustain and cherish

in the hearts of those who
live in the amusements of the

He who has learned practically to regard murder as an affair of honour, seduction as a piece of strategy, adultery as an amiable weakness, the successful usurpation of the rights of another as a mark of power and dexterity, may enjoy consideration in the eyes of his fellow-creatures; but, in the judgment of the holy and righteous Governor of the universe, he is worthy of death. Then the school in which these things are imparted, as relative principles, and impressed with all the power and art of dramatic illusion, is an institution, the direct tendency of which is to sow the seeds of vice, to nurture and increase depravity, and to corrupt the minds of the visitants.

The advocates of the stage commonly asserted, that it is a school of morality, where exorbitant passions are restrained and corrected, where licentiousness is repressed and degraded, and vice is punished and folly receive the castigation of contempt and ridicule. But what may have been the good intentions of dramatic authors, and performers on the stage; if it has proved again and again, that the morality is spurious, and wholly at variance with that taught in the Holy Scriptures; if experience has demonstrated, that the animated exhibition of culpable actions tends to foster them and promote their growth, rather than to enlighten them and destroy their vitality; if sin be of too serious and solemn a nature to be made the subject of wit, satire, and merriment; if the supporters of the theatre have lamentably failed of their purpose; they have diffused and aggravated the malady by the very means which they have adopted for its extinction.

It might be presumed, if experience did not evince the contrary, that those who consider

themselves to be Christians, who have "promised and vowed in their baptism to renounce the devil, and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh;" that those who have not only entered into this solemn engagement, but have subsequently ratified it, would require few arguments to dissuade them from frequenting such dangerous amusements. But mistaken or inadequate conceptions of the extent and purity of the divine laws, misconceptions of the nature and requisitions of the Gospel of Jesus Christ, and the attractive power of this world on those who live within the sphere of its magnetic influence, combine to render the heart and affections an easy prey to the seductive and fascinating illusions which people its atmosphere. The predominance of a worldly temper and spirit is inconsistent with the reality of religion, as it implies the absence of a true taste and relish for objects which are spiritual and divine; these are not desired by such persons whose unsatiated cravings lead them to seek refreshment and repose in the harassing amusements and turbulent pleasures of a restless and disordered world. It would be a great mistake, if these votaries of pleasure were to suppose, that a detachment from the tumult of gaiety, and the hurry of dissipation, was the result of a stupid incapacity for such gratifications, that it implied the prevalence of gloomy moroseness, or melancholy, or that the pious man was perpetually doing violence to his inclinations, and exercising a rigorous constraint on his desires and propensities. No; he renounces all these glittering shows as mere vanities, insipid, spiritless, unsuited to his state and condition as a candidate for heaven, as an heir of immortality. The heart and affections of a Christian have received a new direction; his wants,

his pleasures, and his enjoyments, are of a higher order; those beams which have descended into his soul from the chambers of heaven have impaired and obscured the lustre of inferior objects, by disclosing their emptiness and vanity. His renovated spirit moves through the groups of shadowy and unsubstantial forms which solicit his regard, as the well-informed traveller crosses the burning sands of Egypt or Arabia; he presses forward, unseduced by those atmospherical illusions which mock the scorched and thirsty passenger with fantastic visions of groves and streams, expecting no shade or refreshment, where he knows that aridity, barrenness, and desolation, have fixed their perpetual residence.

To pretend that the same persons can be devout worshippers of God, take delight in his service, and intend a sincere conformity to his revealed will, who require the gratification of theatrical amusements, is a palpable contradiction, implying a hatred of profaneness and indelicacy, with an eagerness to contemplate those who exhibit these vices as a fund of necessary diversion. If it be urged, that this indulgence is not frequently allowed, but is a rare and occasional amusement; this remark diminishes in no degree the force of the arguments against it. If it be consistent with a truly religious spirit to visit the theatre three times in the year, it is equally consistent to visit it thirty times in the year. To resort thither frequently, or seldom, may indicate the degree in which the passion for dramatic representations exists, but cannot change the quality of the action. Whatever is evil in its own nature, is always evil; whether the number of criminal acts be few or many, the measure of crime may be varied, but the essential character of the sin remains unaltered. Let the professor of Chris-

tianity consider further, that the life of a man ought to have some consistency with his prayers, if he would avoid the guilt of simulation or hypocrisy. Every Christian that uses the Lord's Prayer, requests that he may not be led into temptation, but be delivered from evil; yet he cannot enter the theatre without encountering the most dangerous temptations, and deliberately exposing his virtue and piety, such as they may be, to evils calculated to subvert every good purpose, and corrupt every holy disposition of the heart. If sincerity and uprightness do not require a correspondence of words and actions; if the vocal expression of desires may be unconnected with the internal dispositions of the heart, without any impeachment of truth and integrity; if a prayer be a mere formal ceremony, a mechanical conformity of gestures with words, imposing no moral obligation on the supplicant, then a hungering and thirsting after theatrical amusements is not incompatible with "hungering and thirsting after righteousness;" and there is neither self-deception, nor mocking of God, in offering up petitions, the fulfilment of which is neither expected nor desired.

If any, who profess to lead a devout and holy life, can be comfortable and contented with a course of such pharisaical services, let them seriously and honestly consider, whether a divided heart can be acceptable to God; whether a supreme desire of sanctification can exist in a mind captivated by the blandishments of fashionable pleasures; and whether the incongruous union of piety with the spirit of this evil world, will receive the final approbation of that righteous Judge, who has declared, that, "without holiness, no man shall see the Lord." — "Il faut être uniforme dans la piété; Dieu et le culte qu'on lui doit, est indivisible."

H. O.

ESSAYS ON THE FIFTY-THIRD CHAPTER OF ISAIAH.

ESSAY X.—CHRIST'S SUFFERINGS AND REWARDS

Isaiah, liii. 10.—*Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.*

WHEN our Lord Jesus Christ suffered for us men, and for our salvation, his sufferings were inflicted not only by the hands of sinful men, who were permitted by divine Providence to carry their enmity against him thus far; but he was afflicted by the immediate hand of God; and what he suffered in his soul from his heavenly Father's hand, was far more intolerable than all that he endured from the hands of men. We find, therefore, that our Lord complained, in the bitterness of his soul, when he felt himself forsaken of his God; whilst all that he suffered from men did not draw from him a single complaint. In the passage of Holy Scripture now under consideration, the Prophet uses a strong expression when he says, that "*it pleased the Lord to bruise him*;" at the same time it is intimated, that he himself had done nothing to deserve punishment. The preceding verse declares, that "he had done no violence, neither was any deceit in his mouth;" and yet (as the Prophet here mentions) "*it pleased the Lord to bruise him.*" There was, therefore, an important end to be answered by the sufferings and death of Christ. The salvation of souls was connected with those sufferings, for they were to be the means of bringing many sinners to God; a numerous offspring was to arise from the Redeemer's expiring groans; and having been made a sin offering, he was to "see his seed," to "prolong his days, and the pleasure of the Lord" was to "prosper in his hand."

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"It pleased the Lord to bruise him." The Lord with his own hand crushed the divine Saviour beneath the weight of his displeasure! Men were permitted to afflict his body, and, so far as he could feel those painful sensations which treachery, ingratitude, slander, and cruelty occasion, to afflict him in his soul. But it was his heavenly Father's hand that bruised him most sensibly, by withdrawing his presence, taking away (for the time) all comfort, and leaving him under the awful feeling of divine vengeance. Christ, as man, was accustomed to look up to his heavenly Father with the greatest delight, and to view his heavenly Father looking down upon him with the highest satisfaction; as when a voice from heaven declared, "This is my beloved Son, in whom I am well pleased." Matt. iii. 17. But when "*it pleased the Lord to bruise him*," all sensible comfort was taken away; he could see nothing before his eyes but God's indignation against sin; he felt himself forsaken of God; a dark cloud overspread his mind. He seemed to have no consolation from his divine nature, and to have felt in his soul even the pains of hell, so far as he could feel them who knew no sin. This bruising first began in the garden, when he fell into an agony; and it ended on the cross, when a little before his death he seems to have recovered his composure of mind, and said, "Father, into thy hands I commend my spirit: and having said this, he gave up the ghost."

Thus Jesus was bruised by the immediate hand of his heavenly Father; "He hath put him to grief:" nor was there any grief or sorrow to be compared with that which Christ endured when his Father's hand lay heavy upon him. For the greatest grief is that which

affects the mind, the anguish which tears the heart. "The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?" Prov. xviii. 14. If the heart be but supported, the body can bear a great deal. The martyrs who suffered for the cause of Christ were often so greatly supported by the consolations of the Gospel, that the sense of pain was in a measure lost. When Stephen was stoned, he appears to have been under no terror of mind, but with great inward peace to have endured that cruel death, "calling upon God, and saying, Lord Jesus receive my spirit." Acts, vii. 59. But when the Lord Jesus was put to grief, he endured the anguish of a wounded spirit, the darkness of a soul that felt itself forsaken of God. The expressions in the Psalms well describe the greatness of his sorrow: "The sorrows of hell compassed me about." Psalm xviii. 5.—"Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves."—"Mine eye mourneth by reason of affliction."—"Lord, why castest thou off my soul! why hidest thou thy face from me? While I suffer thy terrors I am distracted. Thy fierce wrath goeth over me; thy terrors have cut me off."

It pleased the Lord to bruise and afflict his beloved Son, because he stood in the place of sinners, to satisfy the demands of his broken law. If the Lord had pardoned sin without satisfaction being made to his eternal justice, his law would have been dishonoured, his commandments broken with impunity, and his authority disregarded. Rather, therefore, than God would suffer this, which would have been an insult on his moral government of the world, he was pleased to bruise Jesus, and to put him to grief. In this, the Lord manifested his truth and faithfulness, as well as his holiness. For, if the Lord had not taken vengeance for sin,

by bruising the divine Saviour when he stood in the place of sinners, his word, which had denounced the punishment of death against sinners, would have been broken. But when the Lord spared not his own Son, his faithfulness was unimpeached, his holiness undiminished, and a way made for his mercy to be exercised consistently with the strictest justice to every returning sinner.

In this awful transaction, the soul of Jesus was made an offering for sin; "When thou shalt make his soul an offering for sin." Under the law, those sacrifices which were offered to God to make a typical atonement for sin, were called, "sin offerings." They had the very name of sin put upon them, to show that the sins of those who offered them in faith were typically transferred to them. But Christ was the true sin offering, the only sacrifice that was available to take away sin; "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. v. 21. This was the reason why it pleased the Father to bruise him; for though we cannot suppose that the Father could be pleased with the sufferings of Christ, considered simply in themselves; on the contrary, the divine displeasure was particularly shown against those who crucified the Lord of glory, and repented not; yet as Christ was made an offering for sin, his sacrifice, as the sacrifices under the law, is called a sweet savour unto God. Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God, for a sweet smelling savour." Eph. v. 2.

A gracious recompence was to follow Christ's acceptable sacrifice; "When thou shalt make his soul an offering for sin, he shall see his seed." A numerous and spiritual seed was to arise from his being made an offering for sin. Our

Lord beautifully illustrates this by a well-known instance in the natural world: "Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." John, xii. 24. As many seeds of corn spring from one seed, when it is sown in the ground, and as that which is sown must first die before it can bring forth fruit; so a numerous race of true believers, in successive ages of the world, were to be the fruits of Christ's bitter sufferings and death upon the cross; "A seed shall serve him; it shall be accounted to the Lord for a generation." Psalm xxii. 30. The promise was fulfilled, when on the day of Pentecost about three thousand souls were added to the church, and when the number continued to increase, and we trust shall increase more and more. Every soul that is truly converted to God, is one of Christ's spiritual seed; one of "the children which God hath given him." Heb. ii. 13. One of those "who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John, i. 13. Christ's people, his spiritual seed, are regenerate; "being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever." 1 Pet. i. 23. They are the fruits of Christ's sufferings, the recompence of his pains. "He shall see his seed;" and how glorious will the sight be, when all his spiritual seed are gathered together," a great multitude which no man can number."

"He shall prolong his days."—When the enemies of Christ put him to death, they thought that they had cut short his days for ever, and the language of their hearts was, "When shall he die, and his name perish?" Psalm xli. 5. But the attempt was vain: soon he rose again, his days were prolonged, and now he ever liveth, to

the confusion of his enemies, and the comfort of his believing people. "Christ being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God." Rom. vi. 9, 10. "I am he (says the glorified Saviour) that liveth and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death." Rev. i. 18. It was foretold, that the King Messiah should have his days prolonged to all eternity; "He asked life of thee, and thou gavest it him, even length of days for ever and ever." Psalm xxi. 4. "His name shall endure for ever: his name shall be continued as long as the sun; and men shall be blessed in him: all nations shall call him blessed." Psalm lxxii. 17. He was to have "dominion, and glory, and a kingdom that all people, nations, and languages should serve him: his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed." Dan. vii. 14. He is to "reign over the house of Jacob for ever; and of his kingdom there shall be no end." Luke, i. 33.

Lastly, "The pleasure of the Lord shall prosper in his hand." The pleasure of the Lord is explained by St. Paul to be, the election and adoption of his spiritual family in Christ; "having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." Eph. i. 5. Corresponding with this, our Lord said, "I came down from heaven, not to do mine own will, but the will of Him that sent me; and this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day; and this is the will of Him that sent me, that every one that seeth

the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day." John, vi. 38—40. Here we are taught, that the conversion and salvation of souls shall prosper in the Saviour's hand: his word shall not be published in vain; the Lord has engaged to bless it, and he will fulfil his promise, and send down his Spirit to make it effectual. All success must come from him; and indeed it is an unspeakable blessing, that to give success is in the Lord's hands, and not in ours. Our feeble efforts can no more cause a spiritual seed to arise to the glory of God, than they can produce a single grain of wheat from that which is sown in the earth: without him, we can do nothing.

This consideration should teach those who are sowing the good seed of God's word, as well as those who hear it, to be earnest in prayer for his Holy Spirit to make that word effectual. It is a painful sight when but little effect seems to follow the ministration of the word of God; when it does not appear to take root in the heart, and so brings forth no fruit to perfection. Where this is the case, such persons cannot with any shadow of truth suppose that they are the

children of God, that Christ will look upon them as his spiritual seed, or that he will own them for his people in the great day of his appearing and glory. Nor is this all; they cannot, without a change of heart and life, escape that awful punishment which will fall upon his enemies: for if it pleased the Lord to bruise his well-beloved Son when he stood in the place of sinners, how fearfully will he bruise unconverted sinners, when they appear before him with their sins upon their own heads! Even Christ himself "shall break them with a rod of iron, and dash them in pieces like a potter's vessel." Psalm ii. 9. Let every convinced sinner, therefore, make haste to flee from the wrath to come; and let those in whose hearts the good seed of eternal life has been sown, look up to the Lord to cause it to increase. Let them remember, that it is his hand that must give it success; and let them seek the desired blessing in the use of all the appointed means of grace; praying, that the pleasure of the Lord in the salvation of their own souls, and in bringing many others to the saving knowledge of Christ crucified, may prosper more and more in his almighty hand.

LITOREUS.

MY BROTHER'S GRAVE.—AGED 15.

BENEATH the chancel's hallow'd stone,
Expos'd to ev'ry rustic tread,
To few, save rustic mourners, known,
My brother, is thy lowly bed.
Few words upon the rough stone graven,
Thy name, thy birth, thy youth declare,
Thy innocence, thy hopes of heaven,
In simplest phrase recorded there;
No 'scutcheons shine, no banners wave
In mockery o'er my brother's grave.

The place is silent;—rarely sound
Is heard those ancient walks around;
No sound of human toil or strife
To Death's lone dwelling speaks of life;
Nor breaks the silence still and deep,
Where thou, beneath thy burial stone,

Art laid, in that unstartled sleep

The living eye hath never known!

The lonely Sexton's footstep falls

In dismal echoes on the walls,

As slowly pacing through the aisle

He sweeps the unholy dust away,

And cobwebs, which must not defile

Those windows on a sabbath day;

And passing through the central nave,

Treads lightly on my brother's grave.

But, when the sweet-ton'd sabbath chime,

Pouring its music on the breeze,

Proclaims the well-known holy time

Of prayer, and thanks, and bended knees;

When rustic crowds devoutly meet,

And lips and hearts to God are given,

And souls enjoy oblivion sweet

Of earthly ills in thoughts of heaven;

What voice of calm and solemn tone

Is heard above thy burial stone?

What form in priestly meek array

Beside the altar kneels to pray?

What holy hands are lifted up

To bless the sacramental cup?

Full well I know that reverend form:

And, if a voice could reach the dead,

Those tones would reach thee;—but the worm,

My brother, makes thy heart his bed;—

That Sire who thy existence gave,

Now stands beside thy lowly grave.

It is not long since thou wert wont

Within these sacred walls to kneel;

This altar, that baptismal font,

These stones which now thy dust conceal,

The sweet tones of the sabbath bell,

Were holiest objects to thy soul;

On these thy spirit lov'd to dwell,

Untainted by the world's control.

My brother, those were happy days

When thou and I were children yet;

How fondly memory still surveys

Those scenes the heart can ne'er forget.

How blithly then we hail'd the ray

Which usher'd in the sabbath-day;

How lightly then our footsteps trod

Yon pathway to the house of God.

I feel not now as then I felt,—

The sunshine of my heart is o'er;

The spirit now is chang'd, which dwelt

Within me in the days before.

But thou wert snatch'd, my brother, hence

In all thy guileless innocence;

One sabbath saw thee bend the knee

In reverential piety,

For childish faults forgiveness crave;

The next beam'd brightly on thy grave.

The crowd, of which thou late wert one,

Now throng'd across thy burial stone;

Rude footsteps trampled on the spot

Where thou liest mould'ring and forgot;

My Brother's Grave.

While some few gentler bosoms wept
In silence, where my brother slept.

I stood not by thy feverish bed,
I look'd not on thy glazing eye,
Nor gently lull'd thy aching head,
Nor view'd thy dying agony;
I felt not what my parents felt,
The doubt, the terror, the distress,
Nor vainly for my brother knelt;
My heart was spar'd that wretchedness.
One sentence told me in a breath
My brother's illness and his death!

The days of mourning glided by,
And brought me back my gaiety;
For soon to childhood's wayward heart
Does crush'd affection cease to smart;
Again I join'd the playful crowd
Of boyish playmates, wild and loud;
I learnt to view with careless eye
My sable garb of misery;
No more I wept my brother's lot,
His image was almost forgot,
And ev'ry deeper shade of pain
Had vanish'd from my soul again.

The well-known morn I used to greet
With boyhood's joy, at length was beaming,
And thoughts of home, and raptures sweet,
In ev'ry eye, but mine, were gleaming.
But I, amidst that youthful band
Of beating hearts and beaming eyes,
Nor smil'd, nor spoke, at joy's command,
Nor felt those wonted ecstasies.
I lov'd my home, but trembled now
To view my father's alter'd brow;
I fear'd to meet my mother's eye,
And hear her voice of agony;
I fear'd to view my native spot,
Where he who lov'd it, now was not!
The pleasures of my home were fled,
My brother slumber'd with the dead!

Pensive I reach'd my father's gate,
No smiling faces met me now;
I enter'd,—all was desolate,—
Grief sat upon my mother's brow;
I heard her, as she kiss'd me, sigh;
A tear was in my father's eye;
My little brothers round me press'd,
In gay unthinking childhood blast:—
Long, long, that hour is past; but when
Shall I forget the mournful scene!

The sabbath came; with mournful pace
I sought my brother's burial place.
I gaz'd around with fearful eye,
All things repos'd in sanctity;
One hurried glance I downward gave,—
My foot was on my brother's grave!

J. MOULTAIN

ON FREQUENTING FAIRS.

R SIR,
 THE religious public of the metropolis are very much obliged to your correspondent Anti-Bartholomew, for the caution about that infernal evil Bartholomew fair. Though my residence is not in the metropolis, yet business has many times in my life called me into the immediate vicinity of Smithfield during the fair time, which renders me in some measure acquainted with it. All classes of society who are visitors of that riotous assembly, if their presence is a matter of choice, expose themselves to ridicule. But there are, doubtless, many people who are liable to receive more injury there than others. Your correspondent has noticed a male servant, who lost her in consequence of spending much time there; and also, that it is a ridiculous means of increasing the already too lamentable multitude of prostitutes. It appears, then, that this fair is peculiarly injurious to female virtue. It is of but little use to open asylums for the reception of these unhappy creatures to the path of virtue, while so little is done to prevent the first steps to their ruin. One unavoidable consequence of frequenting these assemblies is, the loss of precious time. It is a fine command to redeem the time, and especially because the time is so easily lost. This injunction applies to the young as well as to the aged. Female servants have usually plenty of work to occupy all their time; and it is a great fault that they should inconsiderately waste any of their leisure hours in idleness and folly, and, instead of saving their precious moments for the study of God's word and self-improvement, waste it away in an utterly completely unprofitable manner. It is frequently a loss of time to the employers as well as themselves, and therefore a theft; because when they go without leave,

or stop longer than they are allowed, they squander away time which is not their own. Again, by frequenting pleasure fairs, money is generally uselessly and foolishly expended. Many sights are to be seen; shows, low theatrical exhibitions are displayed; all manner of vain and foolish ways are contrived to empty the pockets of the unthinking and inexperienced; and by this means many shillings are expended which might be well employed. If these servants or young persons belong to pious families, they will know that money is a talent which ought to be better employed, than to support a parcel of vain and wicked people, who live upon the weakness and credulity of others, instead of labouring in some honest business and vocation. And sometimes even females go into houses where intoxicating liquors are sold, and spend money there. A moment's reflection will show how improper must be such conduct. Frequenting these places is productive of loss of character, even when nothing criminal, in the full sense of the term, is committed; yet, if a young female visits such places as Bartholomew or Greenwich fair, her friends can hardly think so well of her for the time to come. Her employers will be led to fear she has formed improper connexions, and will for the future not be able to repose much confidence in her; and will hardly be able to give her a strong and unhesitating recommendation.

Loss of character is not the worst effect produced by frequenting pleasure fairs; but the loss of female virtue is many times to be dated at such places. Impurity and opportunity here so unite, one folly and vanity after another so drive out every thought of a sedate and wary character, till the unhappy, deluded votary becomes robbed and spoiled of what ought to

be held most sacred. The mind is given up to pleasure. Music, dancing, and every possible means, are resorted to here, to unfit the spectators for useful life. Young people are completely driven off all guard; and the female who suffers herself to spend the evening in this enchanted place, cannot say to what excesses she may be led. No doubt, were many warned, before they placed themselves in this way of temptation, of the consequences, and the miserable course of life to which it would be the introduction, they would very gravely assure their well-meaning advisers that they were completely mistaken. Youth, say they, is the time for enjoyment; we only go to pass a little time pleasantly away, and only act like other young people. We fear no harm. But these compliances with sinful diversions may not only ruin the character, destroy the virtue, and render the future life miserable, but may end *in the loss of the soul.*

Before heads of families ever suffer their children and servants to frequent these scenes, so completely destructive to good order and morals in their own circle, they ought to recollect the remote and very possible consequences, which may be inconceivably more afflictive and dreadful. The other evils that have been adverted to are painful to every tender and reflecting mind. Every one who is truly a well wisher to his country and kind, and really a patriot and philanthropist, must deeply lament, that such destructive and polluting entertainments should be encouraged in the most opulent and enlightened city in the world. But when he carries his views forward to consequences of an eternal nature, which may be connected with such sinful and profane pleasures, he will be shocked indeed. If the apprehension of such consequences be thus painful to every considerate and reflecting

mind, how awfully painful must the result be to those who are the deluded victims of sin themselves. To all such persons who are likely hereby to endanger the loss of their precious and immortal souls, I would say of this, and every other scene of guilty pleasure, "avoid it, pass not by it, turn from it, and pass away." How did Solomon warn and reiterate his warning to the young and the inconsiderate! And, I am sure, no language can be too strong, no warning too urgent, to keep the yet uncontaminated from these whirlpools of desolation and destruction. Those who are inclined to plead that they only intend going for once, would do well to reflect, that they are venturing upon forbidden ground, and that perhaps to their utter ruin: and those who permit their children or servants to waste their time or spend their money at such places are highly criminal. We ought never to go any where, or do any thing, where we cannot reasonably expect the divine blessing to attend us: that cannot, in the most distant manner, be expected when we visit such places as this: and when a young female once commits herself to the insults of the depraved crowd, who assemble together in order to gratify every corrupt desire, what may she not expect! The opportunity of forming an intimacy with the young, and hitherto modest, is offered; and had not such an opportunity occurred, even the depraved and dissipated might have satisfied themselves with a less degree of guilt than the corruption of virgin innocence. Concerning all such revels, and those that frequent them, we may well say to the young and inexperienced, "Come out from among them, and be ye separate, and touch not the unclean thing."

What has been advanced yet, chiefly has been in reference to young females. But is this the only class who suffer by plunging

into temptation? It would be well if it were so; for then the evils might be considerably restrained; but the evils produced by such fairs as this, are, alas! more diffusive. Young men are liable to all the evils which have been enumerated, as well as females; and they, especially servants, minors, and apprentices, are still more exposed. These will be likely, when multitudes, opportunity, example, and the covert of night all concur, to indulge without restraint in all the corrupt propensities of human nature. And, perhaps, such scenes as these may induce them to break off all restraint yet laid upon them. From indulging here their sinful appetites, they may proceed to farther enormities. First, robbing their parents or employers; then joining characters like themselves; they proceed in the career of dissipation and wickedness, till they end their days transported to a foreign clime, or else upon the gallows, or die by their own hands. The last was the fate of a young man, the son of an innkeeper in Smithfield, not long ago; ruined, it was said, by giving way to excessive drinking at the fair.

And again, this fatal vortex draws in, by its fascinating influence, even those who are more advanced in life. Men who have families that depend entirely upon their manual labour for their very existence; even these seem to consider it a kind of lawful and necessary relaxation, to waste the time and spend the money (wanted to purchase necessities for their wives and children) in drinking, smoking, &c. at this dissipated fair. Let any person who doubts this merely walk into any of the public houses, and observe the company who fill them. To these it is a double loss. All the time wasted from actual work cuts off those supplies their families need; and the money actually spent in dissipation renders

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it injurious in the most serious manner to those connected with them.

Again, those who conduct the shows, up-and-downs, whirligigs, &c. &c. are also injured, as well as the frequenters themselves. Were there no one to pay and encourage them in their foolish businesses, of course they would soon decline them, and betake themselves to a more lawful employ. So that those who visit these fairs not only do harm to themselves and families, but by paying others to play the fool for them, indirectly encourage them in sin, and help to ruin their souls. It fully behoves all heads of families in London, at this season, to keep a watchful eye upon their children, servants, and apprentices, and by the most rigid severity to prevent any over whom God has given authority to go into this way of wickedness; even children ought not so much as to go within the purlieu of it, nor be allowed a penny to lay out in the purchase of toys or any thing whatsoever there sold.

And if it is binding upon parents thus to keep their families from this ensnaring evil, it is most imperative on themselves, by all means, to keep from this spot also. Even should business call near, it would be better to make any circuit rather than to be seen in such a place. I remember, many years ago, hearing a person say, that passing through Bartholomew fair, he saw a gentleman, a minister of reputed piety, gazing at the shows; and he thought if he did so, sure there could be no harm for him to do likewise. It is well known how much more potent example is than precept; therefore, set the example hereby of a holy superiority over all such trifling, and, in fact, contemptible amusements.

I am, dear Sir,

Your obedient Servant and
occasional Correspondent,
JAMES T.

REVIEW OF BOOKS.

The Religious World Displayed; or, a View of the Four grand Systems of Religion; namely, Christianity, Judaism, Paganism, and Mohammedism, &c. By the Rev. Robert Adam, M.A. Two Vols. Pp. xxviii, 470. and viii, 508. Second Edition. Seeleys.

THE numerous sects and denominations of a religious nature already in existence, render works of this kind highly desirable; since, without such publications, considerable difficulty must frequently be experienced in obtaining requisite information. Desirable, however, as such works are, it must be obvious, on the slightest consideration, that their composition is exceedingly difficult. The intercourse of any individual with the sects and parties prevalent in his own neighbourhood, is, generally speaking, very limited; so that the information, which the most industrious can obtain concerning *all* religious denominations, must necessarily be imperfect. The inquirer must continually be dependant on the opinions and representations of others, and can seldom so state the sentiments of those who differ from him on important topics, as not to excite their complaints. To obviate these difficulties, Mr. Adam, in the former edition of his work, requested the leading persons of various denominations to draw up accounts of their own sentiments; and, where this was not complied with, he endeavoured to prevail with such persons to correct the statements which he had compiled from other sources of information. This was indeed, on his part, an impartial way of proceeding; and yet, it naturally tended to produce a very partial representation of the sentiments of religious parties. The writer of every article was strongly disposed to place his own sentiments in the most favourable point

of view, and to avail himself of the author's liberal indulgence, to introduce a species of special pleading on behalf of his own denomination: and, however Mr. Adam might endeavour to correct such obliquities, by the insertion of Notes, &c., a considerable portion of misrepresentation, on various points, would still necessarily prevail.

In the present edition, however, the author has deviated considerably from his former plan.

Departing from the principle of Fleury, that "every one ought to be believed concerning his own doctrine, and the history of his own sect," I have paid less deference than formerly to their own statements respecting themselves; and have been repeatedly present, in most cases, in their religious assemblies, to witness their forms of worship and hear the doctrines they taught. At the same time, I have not only had recourse to various works wherein the principles and practices of the several denominations, sects, and parties, are detailed by themselves and others, and have carefully culled from them whatever seemed applicable to my purpose; but I have also invited to my assistance living authors, or other learned and distinguished characters of most denominations. And, I am happy to say, that there are few instances in which, on my stating the object and plan of the work, the invitation has not been very readily and cheerfully accepted.—P. xi.

Mr. A.'s display is, therefore, far less objectionable on this ground now, than formerly; yet, there is still too much deference paid to the old principle; and, in very many cases, the reader must consider the account of a particular sect, as presenting a flattering portraiture, which should be contemplated with considerable caution. The account of several foreign churches, and of some dissenters in our own country, is thus, we fear, more favourable than their actual state will justify.

Were the bias, indeed, always on the same side, it might, upon the whole, be more easily corrected. This, however, is not

invariably the case; and some representations are occasionally made, which we have read with surprise. For instance, Mr. Adam represents Calvinists, generally, as maintaining the five points of particular election, particular redemption, moral inability in a fallen state, irresistible grace, and the final perseverance of the saints. These are summed up in the following propositions:

1st. That God has chosen a certain number in Christ to everlasting glory, before the foundation of the world, according to his immutable purpose, and of his free grace and love, without the least foresight of faith, good works, or any conditions performed by the creatures: and that the rest of mankind he was pleased to pass by, *and ordain them to dishonour and wrath for their sins, to the praise of his vindictive justice.*

2dly. That Jesus Christ, by his sufferings and death, made an atonement *only for the sins of the elect.*

3dly. That mankind are totally depraved in consequence of the fall; and, by virtue of Adam's being their public head, the guilt of his sin was imputed and a corrupt nature conveyed to all his posterity, from which proceeds all actual transgression; and that by sin we are made subject to death, and all miseries, temporal, spiritual, and eternal.

4thly. That all whom God has predestinated to life, he is pleased, in his appointed time, effectually to call, by his word and Spirit, out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ.

And, 5thly, That those whom God has effectually called and sanctified by his Spirit, shall never finally fall from a state of grace.—Pp. 102, 103.

Mr. A then intimates,

Many Sublapsarians, struck doubtless with the force of those texts which set no limits to the object of Christ's death, reject the second leading article of their creed, and hold universal redemption. And of those others who do not profess to hold this doctrine, some, and among the rest even Calvin himself, occasionally drop such expressions as cannot well be construed in a way consistently with that article, or otherwise than as admitting or implying the doctrine in question.—Pp. 105, 106.

and adds at the close of the section,

Their best systems of divinity are those of Turretine, Pictet, Stapferus, Dr. Gill,

&c.; and Henry and Scott are their popular Commentators.—P. 107.

Now, while this statement is in some respects true, it is in others very incorrect. The majority of modern Calvinists do *not* maintain the sentiments contained in the first and second propositions, which we have marked in Italics. Not only many Sublapsarians have asserted, in opposition to the second proposition, the doctrine of general redemption, but it is expressly maintained by the Synod of Dort; * by almost all those ministers of the Church of England who are called Calvinists in the present day, and was strenuously inculcated by both those eminent commentators, Henry and Scott, and especially by the latter; and even Calvin himself says, '*Redemption is sufficient for all.*'

We deem it a duty owing to the author, and our readers in general, thus to advert to some of the defects still existing in this laborious compilation; and we notice these defects in the first instance, that we may be able the more decidedly to express our approbation of the remainder.

After every imperfection we have discovered, we know of no publication of this nature, which really contains so few blemishes as that before us. None which may so safely be put into the hands of young people, and where there is so little danger of meeting with erroneous statements on essential subjects. Mr. A. is evidently a man of sense and piety, and considerable attainments. He obviously leans to the Arminian side of the question; and this has probably been the reason of his imputing to almost all Calvinists these dogmas, which so many who maintain the doctrine of personal election have always rejected; and the same bias

* See Scott's Synod of Dort, 128. See also the Sermon on Election and Final Perseverance. First published in 1785.

is visible in his account of the Church of England, &c. But the grand and important doctrines of human depravity, justification by faith, and the influences of the Holy Spirit, are so decidedly maintained by the Editor, in the present publication, that we should most cordially rejoice at seeing it substituted in the room of various other views, sketches, &c. which are obviously calculated to mislead on these essential points. His statements on these subjects may well, however, be illustrated, by the following extracts from the General view of Christianity:

1. Besides the other evils and misfortunes which our first parents brought upon themselves, by listening to the suggestions of Satan, so as to break that single commandment, the observance of which God had enjoined as the test of their obedience; they lost their original holiness and righteousness, the image and likeness of Jehovah in which they were created, and their nature became *depraved and corrupted*; so that all mankind have ever since been, by nature, inclined to that which is evil, and backward to that which is good. The influence of this original depravation of nature affects every individual, and at every period of life. It is an internal enemy always at work; but operating in the most dangerous manner, when the concurrence of favourable circumstances arms it with additional force. It perverts the inclinations of men; darkens the understanding; adds strength to passion, efficacy to temptation; disposes the heart to evil, and indisposes it to good.

2. The Scriptures are no less explicit with regard to another doctrine: I mean, that there is a *remedy for this corruption* provided by the Almighty, and that not as a debt owing to man, but as the free bounty of divine grace; that to repair this and all the other evils brought upon the human race by our first parents, and to bruise the head of the serpent, the devil, who, by corrupting them, had entailed sin and misery on a ruined world, God was graciously pleased to send his own Son into the world.

Man had sinned; and death, the penalty of sin, must be suffered in the same nature wherein it was incurred; but man could not undergo this penalty, and suffer all the consequences of sin, without being forever excluded from happiness and heaven. In compassion therefore to our ruined and hopeless state, Jesus Christ, the Son of

God, left the bosom of his Father in heaven, took our nature upon him, and by his meritorious death and passion, by what he did and suffered in our stead, redeemed us from the fatal consequences of the fall, restored us to the favour of God, and "opened the kingdom of heaven to all believers."

This doctrine of the atonement for sin, made in our nature by Jesus Christ, the Son of God himself, and both God and man in one person, together with the principles on which it is founded, and the consequences naturally flowing from it, distinguishes the Christian religion from all other religions whatever. It contains the great charter of the Christian church, and is the title by which we claim all the benefits and promises of the Gospel: the hopes peculiar to believers are built upon this great article: and whatever advantages and favours we pretend to under the Gospel, more than can be claimed upon the terms of justice, and what is called *natural religion*, are to be ascribed to this only, that "Christ Jesus came into the world to save sinners;" that he suffered "death upon the cross for our redemption," and there made "by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world."

3. But as our strength is not more or greater than our righteousness, to redeem men from the displeasure of God, and leave them in an unavoidable condition to draw it upon themselves afresh every day, would have been an useless undertaking, and highly unworthy of him who was employed in it. To secure, therefore, to mankind the benefits of the redemption which he had purchased with his blood, it was necessary to enable them to become the sons of God, and to walk worthy of the high and holy vocation wherewith they were called. This also he did, by the powerful aids and assistance of the Holy Spirit. He promised to his disciples, that after his own departure he would send to them from the Father, the Holy Ghost, the Comforter, to teach them all things—to show them things to come—to bring to their remembrance whatsoever he himself had said to them—to guide them into all truth—to endue them with power from on high—and to enable them to make good their cause against all worldly opposition.

The necessity of this divine influence on the heart, to reform our nature, and renew us into holiness, and thereby make us "meet to be partakers of the inheritance of the saints in light," is as universal as the corruption of our nature, and can be superseded by no amiableness of disposition or sweetness of temper, by no supposed innocence of conduct, by no extent of know-

, by no attainments, and by no fallibility of circumstances or situation soever.—Pp.16—19.

revising the work for a future on, we should recommend the tion, in the Index, of a brief rition of some denominations all extent, and unworthy of a e in the body of the work, as Muggletonians, Johnson-, Dunkers, Shakers, Jumpers, dders, &c.: in many cases, a le line would be sufficient; e yet, the total absence of ination as to such people is apt ecite disappointment.

re take our leave of Mr. A., essing our earnest hope, that work may meet with extensive ilation, and be effectual in the action of peace and charity; we know not how we can more bly close this article, than by insertion of the following ex-: from our author's preface:

While the *writing* of it has served to ish and settle the author in his own ples, in preference to those of other ninations, it has, at the same time, ded and strengthened his charity and will towards those who differ from and, by the nearer acquaintance with and their principles, to which it has the means of introducing him, his y is no doubt more "according to ledge."

y the *reading*, the perusal of it, have me happy effect upon all those into : hands it shall fall! May it lead to examine the foundation of their faith, as well as of that of others! it serve to excite their Christian cha- here it was wanting, and to strengthen ere it was weak! And while they it the unhappy contentions and divi- that prevail in the world, may they all r earnestly in their several stations to st such methods as may prove most al, for recovering and preserving the of the faith in the bond of peace, and nvinced those who are already of one in religion, that they may and ought likewise of one *mind*! At the same aware that it is He only who stilleth ging of the sea, and the noise of his , and "the madness of the people," can say effectually unto contending s, "Peace, be still;" and that it is sly who gave us the command to "love oother," that can enable us duly to

fulfil it, by our loving, not "in word, nor in tongue, but in deed and in truth;" let them fervently beg of God a sovereign remedy for these our contentions.

When shall these stumbling-blocks be removed?—"O when shall all these enmities be abolished by the over-powering influence of the Spirit of light and love? When shall these unhappy walls of partition be broken down, and the whole flock of Christ become one blessed fold under Jesus, the Universal Shepherd? When shall we arrive at the 'perfect unity of the faith,' and maintain the 'unity of the Spirit, in the bond of love?' When shall the glory and beauty of the primitive church be restored, where the 'multitude of them that believed were of one heart and one soul,' united in one faith and hope, by the almighty influences of one Spirit?

"Come, blessed Redeemer! come, and accomplish thine own gracious words of promise: let there be 'one fold, and one Shepherd:' and let thy blood and thy Spirit, by which we have access to one God, even the Father, cement all our hearts to each other in such an union as shall never be dissolved. Then shall we join with all the creation in one eternal song, even the song which thy word has taught us.—'Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and to the Lamb, for ever and ever!' Amen.—Pp. xxiii, xxiv.

Short and plain Discourses for the use of Families. By the Rev. Thomas Knowles, B.A. 3 Vols. 12mo. Simpkin & Co. 1822.

AMONG many pleasing symptoms of the present day, we cannot but notice, with great satisfaction, the increasing number of plain, serious, and useful publications; admirably calculated for the instruction of the lower order of society, in the principles and practice of true religion: among these, the volumes before us must be placed. The author's object in publishing them is thus stated in a Dedication to the Parishioners of Humberstone, where he for some years officiated as Curate.

As you have long lamented the want of a set of Sermons, composed by some Clergyman of the Established Church, adapted to the use of Families, both as to brevity and plainness of language; exhibiting at the same time those doctrines of the Gospel which are so essential to the conver-

sion of sinners, and the edification of the righteous; and enforcing all those duties to God and man, which are so inseparably connected with the principles of the Christian Religion; it is with a more immediate view to your accommodation and benefit, that I have made this humble attempt to supply that defect.—P. i.

The author then states the plainness at which he had aimed, and recommends the regular perusal of these Discourses every Sunday evening, with devout and fervent prayer to God for his blessing. The Sermons are fifty-four in number, and may be read with great advantage. The truth is plainly stated; and yet, considering the classes for whom they are especially intended, a little fuller explanation and illustration on some points might have been expedient. We trust, however, they will be cordially welcomed by the inhabitants of Humberstone, as a most valuable memorial of their late Curate; that they may serve to perpetuate his usefulness to succeeding generations, and extend it to many places where he is personally unknown; and that those, who are now favoured with the author's ministry, may indeed improve the day of their visitation.

It were easy to fill our pages with instructive passages from the volumes before us. The following may, however, at once exhibit a specimen of the author's manner; induce some to purchase his work; and contribute to the general edification of our readers.

The first Sermon is on Abraham's example; a pattern to the heads of families, from Gen. xviii. 19.; in which he considers,—what is meant by Abraham's commanding his children and his household after him;—and the advantages resulting from such a conduct.

Now, what was Abraham's duty in this respect, is the duty of every one who is intrusted with the care of a family. And, on this account, I would not only entreat such of you as are heads of families, to be strictly conscientious in the discharge of

this important and necessary duty; but I would point out to you also in what way it may best be done.

1. By setting them a good example.

If you wish your children and servants to conduct themselves in a proper and becoming manner, you must have a constant regard to the propriety of your own conduct.

For if you know any thing of the great influence of example, you can never expect your children and servants to be virtuous, if you yourselves are wicked. For instance; you would never look for much sobriety in the family of that man, who is an habitual drunkard: or for much reverence for the holy name of God in the house of one, who is guilty of common or profane swearing. You would not expect much regard to be paid to the sacred duties of the Sabbath among the children and servants of one, who lives in the constant profanation of the Lord's day: or for much respect for the ordinances of God's house in the family of him, who never attends a place of public worship. Nor would you expect much honesty in the house of that man, who is fraudulent and deceitful: or for much integrity in the family of one, who is himself a common liar: nor yet for much chastity in the servants and children of those, who are indecent in their manners or dress, or who take a pleasure in lewd and indelicate discourse.

2. By giving them good instructions.

Useful as a good example is, it is not sufficient without instruction. If you would have your servants and children to be what they ought to be, you must endeavour to impress their minds with a proper sense of the duties they owe both to God and man. This you cannot do better, than by explaining to them what is contained in the answers to those two questions in the Church Catechism; "What is your duty towards God? and your duty towards your neighbour?"

You must explain to them also the nature and perfections of God; that he is a just, and holy, and all-seeing God; that his eyes are always upon them; and that he will call them to account for all their actions. You must endeavour to convince them that they have sinned against God in many instances; and therefore they stand condemned by his holy law. Then show them, that God is a merciful God, and has sent his Son into the world to suffer and die for the sins of men; and that if they sincerely repent, and trust in the merit of his blood, they "shall not perish, but have everlasting life." And, lastly, inform them how this gracious and merciful God, who is ready to pardon their sins, will receive them into his favour;—will become their Friend and Protector;—will supply all their wants, and defend them in all dangers;—will give them grace to

them to serve him faithfully here; make them, at length, to dwell with in a state of perfect happiness for ever. Remember, if you would have your children to produce this happy effect, must be attended with fervent prayer. If you have a real love for the souls in families, you will never neglect this important duty. Every morning and evening will call them together to join you in prayer to the God of Heaven, for his blessing and protection; and to praise him for the daily supplies of his grace, and his paternal care. In this way, you will have the greatest reason to believe that your words and instructions will be blessed, to the profit of your children and households; you will reap some of those advantages, such a conduct must produce. P. 3, 6.

He then points out the advantages resulting from such a conduct; as, the enjoyment of God's favour; the promoting the best interests of children and servants; the welfare of society; the glory of God.

It may be thought, perhaps, by some, to be very impossible to pay this attention to the spiritual interest of their children and servants. But this is by no means the case. There are families in which these duties are constantly and faithfully performed. And is done in one family might be done in others, if the heads of those families were so disposed. I cannot conceive how things have got to such a pass, that a master has not authority and influence enough to prevail with his servants to come to family prayer, and to sit down for a few minutes to hear the Scriptures read to the family. It seems so contrary, both to reason, to common sense, and to their duty, that I cannot believe one servant in fifty to be so foolish and so wicked as to disobey it. But whatever may be the disposition of servants in this respect, I am sure it is the duty of masters to practice family prayer, and to call their servants to attend to it. No excuse will be found sufficiently good in the day of judgment, to clear them from the guilt of neglect, if they do not. The blood of those young and thoughtless creatures, who were once committed to their care (but whose souls they entirely neglected), shall cry against them for that neglect, they will then learn, that it was their duty to instruct them; and that that neglect had been happy for them, if they had faithfully discharged that duty.

Is there no master or mistress, then, be guilty of neglecting those duties. Discharge your consciences from blood-guiltiness on this subject. Make a point of calling your

children and servants in to family prayer, and reading the Scriptures *daily*: so that, if they do perish, their blood may be upon their own heads, and not upon yours. But if you adopt and maintain this practice, you will have no reason to fear that either you or they shall perish. I have already shown that it will produce quite the contrary effect. With the blessing of God upon your pious endeavours, it will promote both your own happiness and theirs. And it may be a benefit even to generations yet unborn.—Pp. 13—15.

The excellence of the following extract from the Sermon on the New Birth, will, we are well persuaded, amply apologize for its length.

Again. The man who is born of the Spirit, lives a life of holiness and devotedness to God. Sin is quite contrary to that spiritual nature which was begotten in him at the time of his conversion. "The grace of God, which has brought salvation to his soul, teaches him to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly, in this present world *." The drunkard becomes sober; the lewd person becomes chaste; the passionate man becomes mild, and gentle; and the profane man becomes a pious and humble worshipper of that God whom once he defied. Thus, under the influence of that blessed Spirit, such persons, who once lived without God in the world, now set him continually before them. The Bible, which they before wholly neglected, they now value as their greatest treasure. They read it diligently; they meditate in it with pleasure; and they make it the rule of their daily conduct. Prayer, which before they seldom performed, is now their delight. And the ordinances of God's house, which they used to despise, or which they attended with much weariness, they now esteem as the most valuable opportunities of spiritual improvement, and wait upon them with constancy and profit.

But the root of the change, which lies deep in the heart, is not so easily perceived. It consists in the secret conviction of their own wretchedness, by reason of their sins, and the firm persuasion that they cannot be saved, but by the merits and death of the crucified Son of God. Before this change, they thought they were no worse than other people; they had done no great harm; they had good hearts; and (though they had no assurance of going to heaven), they hoped that they should not go to hell. But now they are convinced that they are sinners; that hell is their due desert; that their hearts are not good hearts; and that,

* Titus, ii. 11, 12.

if it were not for the blood of Christ, which was shed for their redemption, they must have perished for ever. They therefore look upon Jesus as their greatest friend. All their happiness and all their hopes arise from the knowledge of his salvation. Every one of them (even the best and most moral) disclaims all pretensions to happiness on the ground of his own goodness, and rests his hopes on Christ alone. Each, with the Apostle Paul, will acknowledge; "What things were gain to me, these I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; and I desire only to be found in him, not having my own righteousness, which is of the law, but the righteousness which is through the faith of Jesus Christ; even the righteousness which is of God by faith*." And this love of Christ is the spring of all their holy obedience and devotedness to his service. "The love of Christ constraineth them: because they thus judge, that if one died for all, then were all dead: and that he died for all, that they who live should not live unto themselves, but unto him who died for them, and rose again†."

Let us then examine ourselves, whether we are born of the Spirit. Our happiness or misery in the eternal world turns entirely upon this point. It has been too much the custom to ridicule the new birth; but whatever men may think of it, we are expressly told by our Saviour himself, that without it "no man can see the kingdom of God." It is, therefore, a matter of the greatest concern. And it behoves us to be particularly careful, that we rest not satisfied without it. Do we, then, ever remember the time when the Spirit of God convinced us of sin?—when we ever saw, and *felt* our danger?—when we ever had any earnest desires after the salvation of our souls?—or ever made any efforts to obtain the hope of eternal life? Let it be remembered, if we are *indeed* born of the Spirit, we shall be made new creatures. We shall no longer be satisfied to have our portion in this life; but our hearts and our treasures will be in heaven. Now, are we convinced of the vanity of earthly things, and of their insufficiency to make us happy?—and do we seek our enjoyments and pleasures from God alone? Do we delight to read his word? Do we take a pleasure in withdrawing from the world, to hold converse with our Maker; and to make our humble approaches to him in fervent private prayer? Do we love the ordinances of his house, and attend them with constancy and pleasure? Can we say with the Psalm-

ist, "How amiable are thy tabernacles, O Lord of Hosts! One day in thy courts is better than a thousand. I love the habitation of thy house, and the place where thine honour dwelleth*?" Are we daily making advances in the divine life; becoming more and more holy; hating sin with a perfect hatred; and fighting resolutely against the world, the flesh, and the devil? Do we disregard the scoffs and sneers of the ungodly and profane, and resolve to pursue the paths of holiness and religion, notwithstanding the reproach and the cross which attend it? Do we feel ourselves prepared to endure afflictions and sufferings, with a pious resignation, becoming those who have a foretaste of the joys of heaven in their hearts? And can we look forward to the time of our death without terror? Can we say with David, "Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me, thy rod and thy staff they comfort me†?" Then happy are we. If we have these marks of our being born of the Spirit, we have great reason to be thankful, and to praise God that he has visited our souls with his salvation.

But if not, we ought to be alarmed at the great danger in which we stand, and give no rest to our souls, nor rest to God, till we are brought under the influence of his Spirit;—till we have obtained forgiveness of our sins, and the hope of eternal life, by faith in the death and sufferings of his Son Jesus Christ. We ought not to be content without this change which is spoken of in the text. It is absolutely necessary to our salvation; and nothing is more certain than that we must perish without it. May the Lord grant us all the grace of his Holy Spirit, to renew our souls to repentance;—to lead us to Christ for pardon and salvation;—to purify our hearts, and sanctify our natures;—to make us holy, and obedient to his will upon earth; that so, at the last, we may be found meet for his kingdom in heaven. *Amen.* Pp. 228—234.

The following striking *exposition*, from the close of the first of three sermons *On Walking with God*, may well conclude the present article.

But are there not some present, who never address themselves to God in the morning of each succeeding day? Do they not rise from their beds as unconscious of their dependence on God, and as insensible of his protecting care over them, as the beasts, which have no understanding? Allow me, my brethren (if such there be

* Phil. iii. 7—9.

† 2 Cor. v. 14. 15.

* Psalm lxxxiv. 1, 10; xvi. 8.

† Psalm xxiii. 4.

among us), to ask you, where is your reason? Have you lived so long in the world, and never yet inquired, "Where is God, my Maker?" Have you still to learn who it is that gave you your being—that preserves you from day to day—that provides you with food and raiment, and all the necessities and comforts of life—that has sent his Gospel to you with the offers of pardon and salvation through the sufferings and death of his own Son? It is God—that God whom you know not—whose face and favour you give yourselves no concern to seek—to whom you pray not, nor return him thanks. His temporal mercies you receive; but his spiritual and eternal blessings you utterly despise. O, think, I entreat you, what will be the event! Ere long you will be summoned to the awful bar of that God whom you thus treat with indifference. And what will you answer him, when he charges you with your ingratitude?

You think it unnecessary to pray to him now, and therefore you neglect it. But, remember, if you pray not to him now, it will be of no avail to entreat him in the day of judgment. The season of prayer will then be over. His bowels of mercy will be shut against you for ever; and you must yield yourselves up to eternal despair. But if you proceed a little longer in your present course, the season of being heard may perhaps be past even before you die! God threatens those who neglect to pray to him whilst in health and strength, that he will cast out their petition in the time of their afflictions! And who knows but this may be the case with you. "Seek ye the Lord, therefore, while he may be found; call ye upon him, while he is near.*" Rise every morning betimes, and plead humbly and earnestly with God. And let not your morning petitions suffice; but cry day and night unto him, until he vouchsafe you an answer of peace. Never suffer that awful threatening to be fulfilled in you—"Because I called and ye refused, I stretched out my hand, and no man regarded; but ye set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me†."—Vol. ii. pp. 15—17.

* Isaiah, lv. 6.

† Proverbs, i. 24—28.

Advises to the Young at the Outset of Life: with an Appendix, containing some interesting Anecdotes, illustrative of the Utility and Advantage of Sabbath Schools. Edinburgh, 1823. Pp. 134.

THIS is a well-written series of admonitions to young persons, when leaving School, on the sanctification of the Sabbath;—the importance of reading the word of God; the importance and advantage of prayer; their duties to parents;—to brothers and sisters;—to masters;—with reference to various temptations, as swearing, drunkenness, inconsideration, &c. with a suitable conclusion and various interesting anecdotes. We think its price (2s. 6d.) will very much impede its circulation among that class for whom it is especially intended; an evil which, we trust, will be remedied in the next edition.

The following extract may afford a specimen of the author's style :

Again, be not given to change, for there is nothing so unseemly in a young person as the love of novelty and change in the business of life. You may be justified in quitting a place in which you cannot enjoy health, nor obtain reasonable support and comfort; but prudence requires you to be cautious how you change your place, merely for the sake of a greater income. Many a one hath sold health, comfort, and character, yea, the safety also of the soul and body, for a paltry consideration in this respect, and learned, when, alas! too late, that one place, with small wages, is often much better (all things considered) than another with still greater.

Much less ought a hasty word or a momentary vexation induce any to leave their place. This is acting more like a passionate child than one who ought to be under the guidance of reason. Whatever is done in passion, will afterwards be a subject of deep regret. It is always *folly*,—often *madness*. "No government," says an able writer, "could subsist for a day, if single errors could justify defection." They who would throw up their post for an error's sake, will in all probability have occasion to repent of their rashness.

RELIGIOUS INTELLIGENCE.

CITY OF LONDON BIBLE SOCIETY.

THE eleventh Anniversary of this Institution took place at the Mansion House, on Wednesday, Sept. 24, 1828; when the Egyptian Hall was, as usual, filled with a numerous and highly respectable assembly.

The Lord Mayor opened the business of the day by a short speech; in which he intimated, that it was not necessary to enter into arguments in defence of Bible institutions; the whole case was now before the public; and they had decided, that any mistakes which might have occurred in the management of the Institution admitted of an easy explanation; and that the distribution of the Scriptures was the greatest possible blessing to mankind. His Lordship expressed himself happy, that his official situation enabled him to render assistance to so valuable an Institution, and then called upon the Rev. J. Clayton to read the Report.

The Report stated, that the receipts of the past year were upwards of nine hundred and twenty six pounds, of which seven hundred and fifteen pounds had been paid to the British and Foreign Bible Society; so that no less than *fifteen thousand nine hundred and twenty one pounds* have been paid to the parent Society from this one Auxiliary. In the last year, 1048 Bibles and 622 Testaments have been issued from the depository; making, with those issued in former years by this Society, 81,752 Bibles and Testaments, the greater part of which have been distributed among the different members of the Association; while some have been deposited in prisons, lock-up houses, hospitals, &c. The Report then noticed the exertion of the Ladies' Associations, and pointed out a few instances of usefulness; at the same time justly remarking, that the mass of good produced must necessarily exceed conception.

Lord Bexley congratulated the Chairman on the appearance of the assembly; their number afforded a plain proof, that the cause of the Bible had not lost its influence. His Lordship then adverted to the first formation of the Auxiliary eleven years before, which he had the honor of attending; he felt much in reverting to the period which had elapsed, both as affecting his own situation, his country, and the cause of the institution. The Auxiliary was formed just at the crisis, when this country was engaged in the struggle for liberty, and when the Conqueror of Europe was going forth in the attempt to vanquish the North. His Lordship had just then entered on the duties of an arduous office, and could now, with gratitude, reflect, that after eleven

years he was permitted to retire to a peaceful home. But he had especial reason to congratulate them on the progress of the Bible cause during that period. The Bible Society was then, comparatively speaking, in its outset; it was assailed with violent opposition; we were told, when we talked of communicating the Scriptures to the world in thirty or forty languages, that our hopes were exaggerated, and that we were only imposing on the public. Whereas, we now know, that editions in no less than *one hundred and forty languages* are in progress. The extension of Bible Societies in our own country had been exceedingly great;—at the former period, the Auxiliaries were very few, and Associations were almost unknown; while, at present, there were no less than *eight hundred Auxiliaries*, comprising *two thousand Associations*. But, rapid as had been our success at home, the cause had met with even more than proportional success abroad. At the period before referred to, there were only six foreign Societies; there are now *ninety-six* principal National Societies, comprising *six hundred Auxiliaries*; all in a greater or less degree connected with the Parent Society. Much, indeed, still remained to be done in foreign countries; but at home, Associations appeared in every direction. Amidst this splendid galaxy, the City of London Auxiliary shone conspicuous; and it was highly important this should be the case, in order to shew that commerce might be applied to more important purposes than the mere acquisition of national wealth; employed not in ostentatious display, but for the diffusion of truth and righteousness; and it therefore became all who desired the welfare of their country,—all who desired her to be rich without envy, to support such institutions, whose object is the benefit of the world.

Mr. Favell expressed great pleasure in seconding his Lordship on the present occasion, as he had had the honor of doing at the formation of the Society. He had great satisfaction in knowing, that there were occasions, on which they could merge every difference of opinion, and engage heartily in the same cause. He congratulated the Lord Mayor, the Citizens, the wives and daughters of Citizens, on celebrating the Bible banquet in the Egyptian Hall. They had, indeed, the disadvantage of losing novelty; but they had acquired, in return, that experience which might well compensate for the loss. At the formation of the Society, they could only hope and trust that it would prove beneficial; they could now appeal to the demonstration of fact that

such was the case. The institution was not only an Auxiliary to aid the Bible Society, but it was also an Auxiliary to diminish the labours of magistrates, and prevent the commission of crime: sure he was, the preventive service was of the utmost importance; and those benevolent individuals who were so actively and usefully engaged in promoting the prison discipline, would most cordially rejoice if the commission of crime could be so prevented as to render their service unnecessary. Mr. F. then adverted to the striking fact, recorded in the Report of the Society for improving Prison Discipline, that, of one hundred and nineteen female convicts in Newgate, not more than three or four had ever been at school—had ever received the benefit of instruction; and then concluded by expressing his happiness at seeing the Lord Mayor, several Aldermen, the Sheriff and Sheriff Elect, all present, actively engaged in such a cause, and referred, in an impressive manner, to the contrast exhibited by the scene before him to that of former times, when Protestants were dragged to the Poultry Compter for daring to read the word of God.

Peter Laurie, Esq. the Sheriff Elect, remarked, that, had he consulted his own inclination, he should certainly have remained in the back ground; but he considered himself called upon by his situation to appear before them. The Lord Mayor and the Sheriffs could never do themselves more honour than when supporting religion; nor could any cause be so important as that of the Bible. The Bible was the rock upon which all must rest: the fountain from which all must drink. Mr. L. then adverted to his never having taken a public part at a Bible Society before, though long a subscriber; "But," said he, "could I begin better than at this place, at a house which changes its master every year; and which thus affords an apt picture of human life: long may this Hall be devoted to such a cause, and those seats filled by a succession of persons engaged in this great work." He next noticed the exertions of the City of London in support of the Bible in former times, and related the interesting anecdote of Queen Elizabeth's receiving the Bible in Cheapside, and clasping it to her bosom as the most valuable gift. Mr. L. hoped the ladies then present would, in like manner, clasp the Bible to their breasts. They were not now called to buckle on their armour and assume the Cross, and thus manifest their zeal; but he hoped they were still zealous in a good cause; and if females were not zealous in support of that Book, which had advanced them to their proper

station in society, he should recommend them to join the colony going out to Persia, where they would soon learn how deeply they were indebted to the Bible. Adverting to the smuggling, in ancient times, of Bibles into Scotland by the Dutch skippers, he remarked, that many of the present Scotch pulpit Bibles had been originally obtained in this way. It was to the diffusion of Scriptural light in Scotland that its superiority to the sister island was very much owing; and in proof of this, he remarked, that in those parts of Ireland where one person in twelve could read, the country enjoyed peace; while in those where only one in nine hundred could avail themselves of this privilege, all was tumult and disorder. Mr. L. closed an interesting speech by contrasting the difference between the families of profligate and pious labourers, as actually existing in the metropolis, and thence deduced a powerful motive to exertion in this great cause.

The Lord Mayor, in acknowledging the vote of thanks, intimated, that while it was with the utmost pleasure he rendered any assistance in such a cause, he had only imitated the example of his predecessors; an example which he trusted would long be followed: for while it was most clear, that the Bible is the only book which can afford adequate direction and support, both in prosperity and adversity, it unquestionably tended to diminish the labours of those in official situations. If the Bible was duly attended to, criminal laws would be unnecessary, and the office of magistrate little more than a sinecure.

His Lordship being obliged to withdraw on account of business, Alderman Sir C. S. Hunter kindly occupied the chair.

Mr. Alderman Brown, Mr. Alderman Thompson (one of the Sheriffs), and Mr. Alderman Key then addressed the assembly; speaking highly of the Institution, and pledging themselves to its support.

We have not room to notice the eloquent and able addresses of the Rev. Messrs. Hull, Fletcher, Boiceau, Hillyard, Venn, Dr. Macbride, Saunders, Mr. Allen, &c. Mr. Boiceau, Minister of one of the French Protestant Churches, related an interesting anecdote of the ardour with which copies of the sacred Scriptures were received abroad; and the Rev. Mr. Venn ably exposed the fallacy of the Abbe Dubois's objections to the East Indian Versions, by recounting some striking and well-attested facts, which occurred in the very part where the Abbe had resided; and thus clearly evinced how little dependence could be placed on his representations.

ANTI-SLAVERY SOCIETY.

THE Committee of the Society for mitigating and gradually abolishing the state of slavery throughout the British dominions, have recently published a Brief View of their Progress and Prospects, with some suggestions as to the further measures to be adopted.

Such appears to have been the effect produced by the exertions of this Society, aided, in some slight degree, perhaps, by other causes, that previous to the discussion of the question, no fewer than two hundred and thirty petitions were addressed to Parliament, praying for the mitigation and gradual extinction of slavery.

The Brief View notices the motion of Mr. Buxton, on the 15th of May, and the specific objects with which he intended to follow up that motion; and recounts Mr. Canning's amendments, which are inserted in our Number for June, p. 240; and next states a general outline of the present purposes of His Majesty's Government concerning slaves, which are as follow:

"That the existing obstructions to manumissions, arising from stamps or fines, or other fiscal regulations, shall be removed.

"That the slaves shall be protected by law in the possession, and also in the transmission, by bequest or otherwise, of any property they may acquire.

"That means shall be provided of religious instruction for the slaves, and of Christian education for their children.

"That the driving system shall be peremptorily and entirely abolished; so that the whip shall no longer be the stimulant of labour.

"That an end shall also be absolutely put to the degrading corporal punishment of females; and that measures shall be taken to restrain, generally, the power of arbitrary punishment, and to prevent its abuse.

"That the means of religious instruction being provided, the Sundays shall be given up to the slaves for rest, recreation, and religious instruction and worship (Sunday markets being abolished); and that equivalent time shall be allowed them, on other days, for the cultivation of their provision grounds.

"That the marriage of slaves shall be authorised, and sanctioned by law; and that they shall likewise be protected in the enjoyment of their connubial rights."

Several other points have been admitted as highly important by His Majesty's Government, and are still under consideration; so that the Committee express great satisfaction in reviewing the resolutions of Parliament, and the intentions of Ministers. At the same time they deeply regret, "that the

mode of proceeding by Parliamentary enactment, in effecting the colonial reforms which have been recognised as necessary, should not have been preferred to that of leaving this great work to be carried on through the medium of the colonial legislatures. Past experience, to say the least, discourages any sanguine hope of their prompt, cordial, and efficient co-operation; and the Committee, therefore, lay their account in meeting with much delay and disappointment, as the consequence of this arrangement.

"But, besides this disadvantage, it must be recollected, that there are some points of great and vital moment, on which no distinct hope of reform has as yet been given. It has not been declared, that slaves shall cease to be chattels; that they shall no longer continue, in this respect, as well as for every other purpose of sale or transfer, on the same degrading level with the beasts of the field. They are still liable to be transported, as the master's interest or caprice may dictate, from one island to another, and separated for ever from their families and dearest connexions, and from their native home. It has not yet been settled, that their testimony shall be received in courts of law, although without this the value of many other provisions in their favour must be greatly diminished. No expectation has yet been given, that they shall enjoy facilities for obtaining their freedom by their own exertions. And, above all, their progeny are still doomed to be born to the same wretched inheritance with their parents, notwithstanding the undeniable injustice and cruelty of such a destination. And with respect to the points on which a more favourable decision has been signified, they are yet to be fulfilled; and that in the face, it is to be feared, of many unappreciated difficulties.

"Let not, therefore, the friends of our enslaved fellow-subjects assume that their work is accomplished. In fact, it is only begun. We are only entering on the field of our labours. We have made, it is true, a fair and hopeful commencement. The influence of the public feeling, which has been so remarkably displayed, has effected much. But the ground we have already gained may be lost; and, still more, our further progress may be delayed, or even wholly obstructed, if we should remit our efforts. Nothing which has occurred ought to have the effect of relaxing, in the very slightest degree, our vigilance and activity. On the contrary, the success already obtained should only stimulate us to increased exertion; for whatever measures, with a view to the ultimate attainment of

our objects, were previously deemed necessary, may be considered as no less imperiously called for at the present moment.

"In this persuasion, the Committee would particularly recommend, that Associations should be formed in every part of the United Kingdom, for the purpose of co-operating to diffuse information, to procure the requisite funds, and to call forth

the distinct expression of public opinion on the subject."

We call upon our readers to join their exertions in this great work, and daily to unite in prayer to Almighty God for the relief of the captive, the enslaved, the oppressed, and those who have no helper.

EXTRACT FROM THE FRIENDS' YEARLY MEETING EPISTLE, 1823.

DEAR FRIENDS,

WE have again been made thankful in the belief that the Lord is not unmindful of us; and we reverently trust, that this meeting has not been held in vain. We may inform you, that the current of Christian love has renewedly flowed amongst us; and it has extended to all our absent friends. Under this precious influence, we offer you our endeared salutation, desiring your advancement in the way which leadeth unto eternal life; and that you may ever bear in remembrance, that "other foundation can no man lay, than that is laid, which is Jesus Christ."

Beloved friends, we have no new doctrine to communicate; no fresh precepts to enforce: it is a peculiar excellence of the Gospel, that its character is always the same. To those who desire to have their hearts cleansed from the defilements of sin,—yea, to all—the grace of our Lord Jesus Christ continues to be freely offered. The cross must be daily borne by all who would become his disciples. If we would attain unto that holiness without which no man can see the Lord, we must apply in faith unto Him who "taketh away the sin of the world"—who was "wounded for our transgressions," who was "bruised for our iniquities," and by whose "stripes we are healed;" who, being in glory with the Father "before the world was," condescended, in order to effect our redemption, to come down from heaven, and take upon him the nature of man. In contemplating the infinite importance of these solemn truths, and in publicly acknowledging our belief in the divinity of our blessed Saviour, we desire most clearly to convey the sentiment, that it is not the mere assent of the judgment to the truths of Holy Scripture, however desirable such an assent may be, that is sufficient to make us real Christians. It is only by the sanctifying operation of the Holy Spirit that we come fully to partake of the benefits of the mediation and propitiatory sacrifice of the Son of God.

It is our earnest solicitude, that all whom we are addressing may be enough concerned for the salvation of their souls. Dear friends, we believe that, for the advancement of this most necessary work, it is good for us frequently to seek after re-

tirement in spirit before the Lord, and to wait in reverent silence for the secret intimations of his will. If this be not immediately manifested, let not any be discouraged, but let them persevere in faith. Then we believe, that in the Lord's time that evidence of his care will be granted, which will prove consoling to the mind. On such occasions, the precepts of holy writ will at times be brought instructively to our remembrance. With these invaluable writings, it becomes every one, who bears the name of a Christian, to endeavour to be well acquainted. In order to acquire this knowledge, we wish that all our members may observe the good practice of a daily serious reading of the Scriptures in their families, when collected; and also that they frequently read them in private in a pious disposition of mind.

In the sacred writings no duty is more clearly set forth than that of prayer. Prayer is the aspiration of the heart unto God; it is one of the first engagements of the awakened soul; and we believe that it becomes the clothing of the minds of those whose lives are regulated by the fear and love of their Creator. If in moments of serious reflection, and when communing with our own hearts, we are sufficiently alive to our helpless condition, we shall often feel that we may pour forth our secret supplications unto the Lord. And as we believe that it is one of the greatest privileges a Christian can enjoy, thus to draw nigh in spirit unto the Father of Mercies, we earnestly desire that no one may deprive himself of so great a blessing. But let all on such occasions remember the awful majesty of Him who filleth heaven and earth, and their own unworthiness in His pure and holy sight. If these considerations ought to possess the mind in our secret aspirations unto the Almighty, how incumbent is it upon those who publicly approach the throne of grace, to cherish them in their hearts, and to move only under the influence of that Spirit which enables us to pray aright.

Whilst he, who would be a real and not a nominal Christian, is duly impressed with the necessity of striving to become a meek and humble disciple of Jesus,—whilst he bears in mind that he is constantly

liable to fall, and that he must therefore be waiting for the renewat of his spiritual strength, and at all times be placing his dependence upon divine aid—there is safety. But we fear, with respect to some who have run well for a time, that either through the friendship of men, or outward prosperity, or through unwatchfulness, they have gradually fallen away from that to which they had once attained; and that others, from similar causes, are not advancing to that state of purity and simplicity in which they would become useful members of the church of Christ. Dear friends, permit us, in Christian love, to remind you of the ever-important injunction of our Lord; "Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak." If you endeavour to prove by your actions the sincerity of your profession, if in your intercourse with others you show that you have an honest and upright heart, if your lives are ordered in the fear of the Lord; you may, by your daily walk through life, commend and adorn your own religious principles. But, if there be a want of consistency of conduct, it may lead those around you, lightly to esteem those very principles which their judgment has at one time approved; nay, it may cause the way of truth to be evil spoken of.

There are many ways by which our attachment to religion and virtue may be made manifest to others. One of these is, the due observance of that day which is publicly set apart for the performance of divine worship. Our care for the due attendance on our religious meetings, both on first-days and on other days of the week, has been repeatedly expressed, nor have we at this time been unmindful of this primary obligation. We earnestly entreat every one, when thus met, to consider the worship of the Almighty as a solemn act. Under this impression, his demeanour will bespeak a serious thoughtfulness; and let all remember, that at such times an indolent state of mind is offensive in the sight

of Him whom we are met to serve. But the duties of the day to which we have adverted, are not confined to the time allotted to assembling with our brethren. Our spiritual growth may be advanced by habits of quietness and retirement, and by suitable reading in the course of the day. On the other hand, great care is necessary that we do not, by unprofitable visiting or conversation, by travelling on our outward avocations, or by otherwise engaging in them, dissipate those good impressions with which we have been mercifully favoured.

We rejoice, with gratitude, that this country has continued to be favoured with the blessing of peace, whilst we lament that other nations, no great distance from us, have been involved in contention and bloodshed. We desire that we may all so live under the influence of that Spirit which breathes peace on earth and good will towards men, that, whenever occasions occur, we may be prepared, by our conversation and conduct, in meekness and wisdom to show forth our precious testimony to the peaceable nature of the Gospel dispensation.

This meeting has again felt deeply interested on behalf of the natives of Africa, who continue to be torn from their homes, and consigned to cruel bondage, as well as for those who are held in slavery in the colonies of this country. And we desire, that friends every where may not fail to remember all who are thus deprived of their liberty, with feelings of sorrow, and to pity them in their degraded condition; and also, that they would embrace every favourable opportunity that may present itself for pleading the cause of these our oppressed fellow-men.

"Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."—Jude, 24, 25.

INSTANCE OF PIOUS GRATITUDE.

The following strict observance of the direction, "Vow, and pay unto the Lord thy vows," is stated in the newspapers to have occurred recently at Marseilles.

The master of a Greek vessel and his crew astonished the inhabitants of Marseilles, a short time since, by carrying the cargo of their small vessel, consisting of rice, to the market-place, and distributing it *gratis* to the poor. It may easily be supposed, that their customers increased hourly when the circumstances were made known; and several other cargoes might have been speedily disposed of on the same

terms. These poor men, it seems, were caught in a dreadful storm in the Mediterranean; and having betaken themselves to prayers, according to the forms of the Greek Church, they made a vow to give their cargo to the poor, if Providence should be pleased to spare their vessel and their lives, for the sake of their wives and families. The storm abated, and they gained Marseilles in safety, where they rigidly performed their vow. It is to be observed, that the master and crew of a Greek vessel are all joint owners, in certain proportion, of ship and cargo.

UNITED BRETHREN.

The Cist Number of the Accounts of the London Society of the United Brethren contains, in addition to many interesting accounts of the extension of Christian knowledge, the following statement of the settlements of the Institution :—

- Begun.**
In 1732. In the Danish WEST INDIA ISLANDS.
(Among the Negro Slaves.)
In St. Thomas.—New Herrnhut, Nisky.
In St. Croix.—Friedensberg, Friedenthal, Friedensfeld.
In St Jan.—Bethany, Emmaus.
(Thirty-six Missionaries.)*
- In 1738. In GREENLAND.—New Herrnhut, Lichtenfels, Lichtenau.
(Eighteen Missionaries.)
- In 1784. NORTH AMERICA.
(Among the Native Indians.)
New Fairfield, in Upper Canada; Spring Place, in the Cherokee country; Oochgelogy,
in ditto.
(Seven Missionaries.)
- Begun**
In 1738. IN SOUTH AMERICA.
(Among the Negro Slaves.)
At Paramaribo.
(Eleven Missionaries.)
- In 1736. IN SOUTH AFRICA.
renewed in (Among the Hottentots.)
1792. Gaudenthal, (Bavianskloof,) Groenekloof.
1818. Enon, on the Witte Revier, in Uitenhage district.
(Thirty-six Missionaries.)
- In 1754. IN JAMAICA.
New Eden, in St.Elizabeth's Parish Carmel, ditto Irvine, near Montego-bay.
(Eight Missionaries.)
- In 1756. IN ANTIGUA.—St. John's.
Gracehill, Gracebay.
1817. Newfield.
1822. Cedar-hill, Mountjoy.
(Eighteen Missionaries.)
- In 1764. On the COAST of LABRADOR.
(Among the Esquimaux Indians.)
Nain, Okkak, Hopedale.
(Twenty-five Missionaries.)
- In 1768. In BARBADOES.
Sharon, near Bridgetown.
(Four Missionaries.)
- Begun**
In 1765. In RUSSIAN ASIA.
renewed (Among the Turgutschen Horde of Calmuks.)
In 1815. Sarepta.
(Three Missionaries.)
1775. In St. KITT'S.
Baseterre, Bethesda.
(Seven Missionaries.)

* * Thirty-three Settlements; in the service of which 178 persons were employed at the beginning of the year 1823.

* * These numbers always include the wives of Missionaries, who, in the Brethren's Settlements, take an important share in the spiritual concerns of the female converts.

REGISTER OF EVENTS.

HOME.

We have still to lament the existence of a most dangerous spirit in Ireland, which has lately manifested itself in more than one instance of most sanguinary outrage. Party-excitement has also been fomented by an attempt, on the part of a Romish priest, to introduce the idolatrous rites of his confession into the burial precinct of a Protestant Church. This was resisted, as a matter of course; and the consequence is, a great outcry against the Archbishop of Dublin, who happened at the time to be many hundred miles distant from the spot; as though the accustomed practice of a parish sexton were an act of bigoted aggression on the part of his Grace.

FOREIGN.

The career of the French in Spain has been more rapid within the last few weeks. It is apprehended, that treachery has been the cause of several of the misfortunes which have lately befallen the party of the Cortes. The Trocadero, a strong outwork of Cadiz, was forced, with a trifling loss, and the whole defending force was captured. Malaga was taken on the 4th of September; Pampeluna, the strongest fortress in Spain, on the 17th. Santona has since capitulated. A body of troops in Catalonia, nearly 2000 strong, has laid down its arms; and Riego, the originator and leader of the revolution, has been captured, after the dispersal of his troops. Scarcely any thing remains to be done, excepting the conquest of Cadiz, which is daily expecting an attack, and with little hope of successful resistance. While, however, the French subdue every thing before them, a new enemy rises in their rear, and greatly incommodes them. The Regency, which the Duc D'Angouleme established at Madrid, refuses to concur in his views, and seems inclined to push matters to the most terrible extremes. Much opposition and bickering has thus arisen between the French authorities at Madrid and their Spanish coadjutors.

Notices and Acknowledgments.

RECEIVED—J. W. M.;—Aliquis; H. H.;—J. S.;—Chirurgus.

We were somewhat surprized at R. T.'s long silence, especially as he had given hopes of our hearing from him again. We shall be happy to receive the sequel as soon as convenient, in order to determine *when* to insert the first part.

A pressure of matter alone prevented our noticing the favor of A Member of the Society of Friends, in the way he would have wished. We shall always be happy to hear from him.

φ is inadmissible. The irregular Ode is one of the most difficult species of Poetry; and we should not, therefore, advise him at present to attempt it.

LITERARY INTELLIGENCE.

Just published.

▲ Plain Treatise on Edification. By the Rev. Charles Davy, Author of Cottage Sermons.

The Entire Works of the Rev. Thomas Scott. Vols. I. and II.

A new Edition of the Rev. E. Bickersteth's Companion to the Holy Communion.

Sermons. By the Rev. W. C. Wilson, Vicar of Tunstall. 12mo.

The Footman's Directory, and Butler's Remembrancer. Second Edition, enlarged.

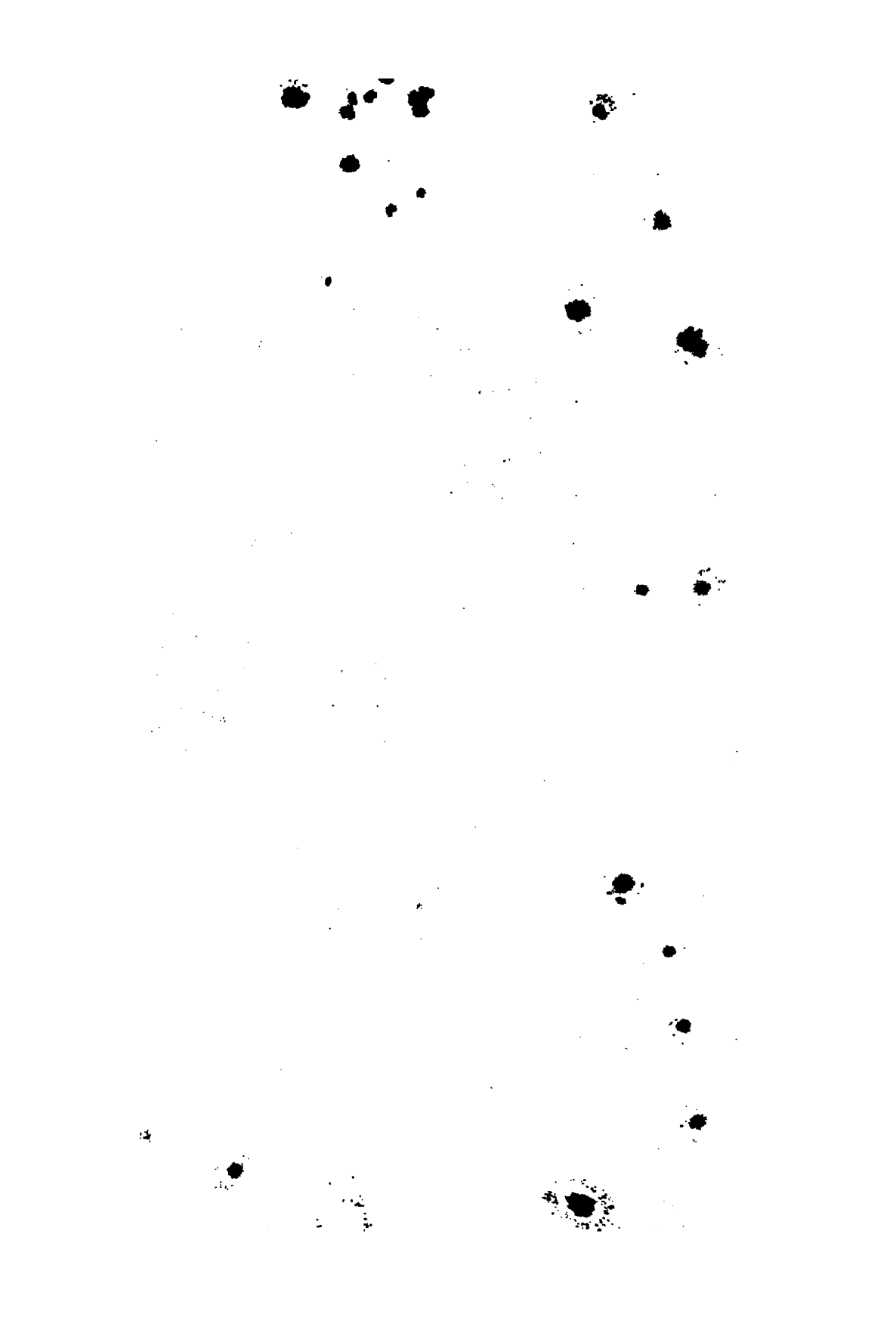
In the Press.

A THIRD Volume of Sermons. By the Rev. Joseph Milner, late Vicar of the Holy Trinity Church, Hull.

Secreta Monita; the Secret Instructions of the Jesuits.

Practical Remarks on the Prophecies. By the Rev. E. Bickersteth.

A second Volume of the Sermons of the Rev. W. Richardson, of York.





VADIANUS.

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THE
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AND
Church of England Magazine.

NOVEMBER 1, 1823.

MEMOIRS OF THE REFORMERS.

J. VADIANUS, M. D.

charge of infidelity has been discriminately alleged against medical profession. That some Christians should countenance massism or infidelity will not excite much surprise, if reference is made to the boldness of speculation which the human mind is capable of, and the circumstances in which this class of society is usually situated. Many, however, of this class have been eminently distinguished for piety as well as science; and so remarkably was the case at the revival of letters and the reform of religion, that the practitioners of the healing art occupy a considerable portion of the biographical labours of Melancthon Adam; and are there depicted as indirect, and not uneventually direct, promoters of that moral and religious improvement which has rendered the nineteenth century, next to the apostolic age, the most interesting period in the history of our species. Among these highly-gifted characters were many prototypes of Boerhaaves, the Heberdens, the Heys of more modern times, none of whom is more worthy of particular notice than the celebrated Vadianus.

Joachim Von Watt, or as he is designated by the ecclesiastical historians, Vadianus, was born at St. Gallen, in Switzerland, on the 29th day of November, 1484. His father, Leonard, was of senatorial dignity, and esteemed by his fellow-citizens for his prudence and talents. His mother, Magdalen, was of the respectable family of Tallmann.

He received the first rudiments of education under a learned schoolmaster named Simon, who was a strict disciplinarian. While at home, he was accustomed to behold in his parents examples of religious profession, decorous habits, and domestic regularity. His father, observing in him at that early period a promising aptitude to the acquisition of knowledge, with much ingenuousness of disposition, resolved to send him to Vienna, where he would have opportunities of improvement under characters patronized by the house of Austria, and yielding to few men of their day for attainment in mathematical, theological, and legal science. At this university, however, young Joachim, removed from the salutary guardianship of the parental eye, soon became intimate with some careless and dissolute students, whose society tended to efface those decent and virtuous impressions, which had been acquired in the hall of his fathers; and the Helvetic stranger, stout of limb as well as acute in intellect, became a powerful rival to the

3 F

Austrian youth in the various gymnastic exercises.

Kobler, a citizen and merchant of St. Gallen, had settled at Vienna; and, as a man of grave character and known integrity, had been commissioned by Leonard Von Watt to discharge the expense which would be incurred in the education of his son, and to watch over his moral conduct. He observed with pain the peril to which the child of his friend was exposed; and happening one day to meet him in the street ready armed for some expected affray, he seriously admonished him on the course which he was pursuing, and on the disgrace and danger of mixing in academic broils, so contrary to the peaceful lessons inculcated at the sober hearth of St. Gallen; advising him to apply diligently to his studies, and endeavour to fulfil the high hope which had been formed of him by his affectionate parents. His sensibility was awakened by this appeal. He returned to his apartment, sat down to his books, prosecuted his task with ardour, and was wont to make a large copy of Virgil serve him for a pillow.

After a while he began to meditate expedients for lessening the burden of expense hitherto borne by his parents in his education, and went to Villach, in the duchy of Carinthia, where he instructed youth under the patronage of the magistracy. But he felt so strongly the contrast between this insignificant town and the seat of the muses which he had quitted, and desired so earnestly a further intercourse with well-cultivated minds, that he was constrained to return to Vienna. Here he became at length so distinguished for his genius, erudition, and reasoning, as well as for fluent and methodical eloquence, that he was unanimously chosen public Lecturer of liberal Arts in the University. Respected by his learned colleagues, he composed in this situ-

ation several pieces both in prose and verse; and on the 12th of May, 1514, was honoured with the laurel by the Emperor Maximilian, at Linz, a town on the Danube; on which occasion he wrote some lines in praise of his patron and his imperial father, Frederick the Third. The versatility of his talents was discovered in the readiness with which he applied to different branches of science; while, on most public interviews between the University and great personages, he sustained the post of Orator. It is worthy of remark, that, although a foreigner, he was selected to address the Emperor and three Kings at the Congress of Vienna, on the 16th of July, 1515; when Lewis of Hungary and the Archduchess Mary, with Anne of Hungary and the Archduke Ferdinand, contracted that double marriage which was so important an event in the Austrian annals*. He also made an harangue before Sigismond, King of Poland, about the same time, in the name of the scholastic body, and obtained the dignity of Rector. To improve the geography of Pomponius Mela, the text-book of the day, he took several long journeys. Afterwards he paid particular attention to law; and at length fixed on medicine as his profession, in which he was admitted Doctor on the 13th of November, 1518.

When he had completed his tenth year in the University of Vienna, he began to think that his native country had a prior claim to his services, and returned to St. Gallen. The Council hailed with pleasure the arrival of one who had shed such a lustre on their name, and granted him an annual stipend, which he accepted in preference to more considerable offers from other members of the Helvetic confederacy, fixing his resi-

* Cuspiniani *Diarium de Congr. Maxim. et trium Regum*, Freyberg. Script. Rer. Germ.

dence at St. Gallen, and uniting himself in marriage in the following year with Martha Grebel, a lady of Zurich *.

The theological discussions which prevailed at this period attracting his observation, and the necessity of a right understanding in religion affecting his mind, he joined a diligent study of the Holy Scriptures with the duties of his profession. He cultivated the acquaintance of the reforming divines, and sided with the evangelical pastors in opposition to the papistical theologians.

The former found the benefit of the assistance of so able a coadjutor. Not only did he introduce the writings of Luther into Switzerland, but promoted an Exposition of the Acts of the Apostles, that the clergy might be directed by scriptural information both as to tenets and ceremonies. He also assisted in laying the foundation of what he considered a purer ecclesiastical communion. He published about the same time an useful work, for which he was qualified by previous geographical studies, illustrative of such places as had been the scenes of apostolic labours.

But the aid which he had hitherto tendered to the cause of Reformation arose more immediately from his scientific character. He was now called to serve the same cause as a person of influence and authority. Advanced to senatorial rank, his first care was to provide for the interests of true religion in the state, of which a share in the government had been allotted him by Providence; and it was chiefly through the eloquent and powerful addresses which he made to his countrymen, unfolding the grounds of dispute between the Romanists and the Reformers, and giving a lucid statement of the ar-

guments used by the latter, that the majority of the Council of St. Gallen were brought to correct views of Christian faith and practice; and an unanimous vote passed that body in favour of a change in their religious profession. Burghaver and Wetter, the pastor and curate of the church of St. Lawrence, after a perusal of the disputations of Luther on the subject of indulgences, and other works of antipapal character, preached the Gospel with much energy and affection, and were instruments of evangetic illumination to many of their fellow-citizens, so early as in the year 1520 *; while Vadianus attended and frequently presided over religious conferences and church synods, held at St. Gallen, Constance, Frauenfeld, Stein, and other places, where the friends of the Reformation were assisted by the presence or advice of Zuinglius of Zurich, and Haller of Berne. In particular, he was associated with Sebastian Hoffmann and Christopher Schappeler, two men distinguished for their wisdom and erudition, in the superintendence of an important convention at Zurich, on the 26th of September, 1523, held on account of some acts of violence and tumult, in which the populace had thrown down and trampled on the crucifixes erected in the public ways. To this assembly the Bishops of Constance, Coire, and Basle had been invited; but they thought proper neither to attend themselves nor send their representatives. Zuinglius, Engelhart, and Leo Judæ, bore here a manly testimony in behalf of the new doctrines, particularly on image-worship, and the sacrifice of the mass, for three days against any opponents who might choose to present themselves. The piety and impartiality of Vadianus on this occasion were generally acknowledged.

* Melch. Adam. Vitæ Germ. Medicor. p. 25.

* Hist. de Reform. Sangall. Scultet. Dec. 1. p. 131.

The esteem entertained for the Senator of St. Gallen, by the great Reformer of Switzerland, is on record. He calls him "a very celebrated and most faithful physician both of souls and bodies, and a chief ornament of his state of St. Gallen, of all Helvetia, and of the universal Christian church *." He is mentioned by Martin Bucer, and Henry Bullinger, in terms of similar respect. His economic and patriotic virtues were appreciated by the Government, in 1526; when by general consent he was exalted to the Consulship.

He beheld with much concern the proceedings of the Anabaptists; fearing lest the Reformation, which was as yet "a tender plant," and "a lily among thorns," might suffer through the turbulence of the storms, which these infatuated religionists were raising in every direction. He thought, with Luther, that though some of this sect might be pious and well-meaning, yet that they were deluded by the more fanatical and seditious; and that by affording a handle to the enemies of the truth of maligning its sacred character, religion would be wounded in the house of her friends. When some of their preachers came to St. Gallen, and zealously endeavoured to propagate their tenets, he was averse from using violence against them, and preferred the more spiritual opposition of Scriptural argument and quotation, without compromising the safety of the Republic. He used to say, that "he had often read of heresy, but had never fully understood its nature till engaged in that controversy." In one instance, indeed, he found it necessary to depart from this forbearance. A sectary, who boasted, like many of that class, of visions and revelations from the Lord, declared that he was commissioned to cut off his brother's head, and executed the

deed in presence of their common parents, but was immediately apprehended, and put to death in a similar manner*.

The same anxiety for the credit of the reformed doctrine, which made him regret the schism of the Anabaptists, prompted him to aim at promoting concord between the disputants on the question of the Sacrament. He composed a treatise, entitled, "Aphorisms," in six books, on the consideration of the Eucharist—on the controversial sentiments regarding it—on the old and new Sacraments—on the consecration of the elements—on the one partaking of the Lord's body—and on the dogma of transubstantiation: besides an inquiry into the mode of celebration by the primitive Christians, as well as into the persons by whom an accession or change of ceremonies had been introduced, and into the time and manner of the introduction. That the candour of this work was as amiable as its research was creditable, may be gathered from the description given by the author, in his preface, of the state of mind in which it was written, "From the period in which, by the gifts and graces of a few individuals, the light of Christian doctrine was drawn forth from the lurking-places of ignorance, or as it were from a gloomy dungeon, whatever leisure I could afford from public and private duties, I bestowed with real delight on those studies, which in the multiplicity of merely secular investigations might increase my acquaintance with divine truths, confirm my conscientiousness, and especially discover and prescribe a rule of piety which I might receive and cherish. I do not pretend to calculate the value of that leisure, whether successfully or otherwise bestowed. But I thank the Lord that he hath given me such an inclination, that I desire to promote

* Zuinglius in Pastore suo. Opp. i. 283.

* Sleidan, ad ann. 1527.

nothing so much as public religion and the everlasting Gospel."

While the union of piety and humility, with talent and erudition, manifested in this declaration, and exhibited in the general conduct of Vadianus, sheds an amiable lustre on his character; the variety of his literary productions, and the research of his theological disquisitions, would indicate uncommon diligence and facility of composition. Though the calls of the first magistracy, which he often sustained, engaged him in a varied round of employ, the responsibility of which he felt equally with the managers of larger states, he yet knew how to husband his hours, and improve his opportunities. At the urgent request of Bullinger, he drew up some "Meditations" on various abstruse questions in divinity, and maintained the existence of the triumphant Saviour in the substance of very flesh; in opposition to the ancient notion of the Eutychians, who considered the human nature as absorbed in the divine, and thus deduced conclusions decidedly favourable to the cause of Protestantism. The Reformers saw the necessity of maintaining correct sentiments on the person of Christ, and of upholding the opinions of Tertullian, Augustine, and other orthodox fathers in the purer ages of the church. Thus did this extraordinary man attract attention no less as a disputant in polemic divinity, than by his justice as a magistrate, his skill as a physician, his science as a scholar, his talent as a poet, and his eloquence as a senator.

The work of Reformation proceeded, meanwhile, in the district of St. Gallen, in a steady and efficient manner. In no part of Christendom, perhaps, has a religious revolution been accomplished with less disturbance. Instructed by the disorder that had occurred at Zurich, the magistrates had directed the statues to be gra-

dually removed from the churches under cover of the night, and had contented themselves, in the first instance, with enjoining the clergy, over whom they possessed influence, to adhere in their public exhortations to the plainer verities of the Gospel*. They now issued a formal edict for the abolition of images and altars, instituted a consistorial court for the decision of matrimonial causes, and the administration of ecclesiastical discipline, passed some laws for the regulation of expenses in public worship, and prohibited the further observance of useless festivals†. Nor should the sympathy and compassion shown to the needy part of the population by the Consul and his coadjutors be unobserved. The costly vestments, ear-rings, gems, chains, and other ornaments, which had captivated the senses of the votaries in less enlightened days, but were equally abhorrent from Protestant feeling and republican frugality, were collected and sold for the sum of ten thousand silver florins, which was distributed among the poor. In this surrender of redundant decoration, the magistracy found themselves seconded by the citizens with the most honourable alacrity. The revenues arising from suppressed convents were appropriated in the same useful manner; while the ministers of the commonwealth were directed to be assiduous in instructing the liberated nuns of St. Catharine and St. Leonard in the elements of a purer theology.

In 1528, the memorable conference was held at Berne, under the presidency of Vadianus and three others, which ended so much in favour of the reforming divines. Its influence extending to St. Gallen, the images were taken from

* Hoffman in Reform. Sangall. apud Hottinger Helv. Kirch. gesch. p. 181.

† Hoffman in Reform. Sangall. apud Hottinger Helv. Kirch. gesch. p. 337.

the church of St. Magnus, which had been spared in the former purgation, in consequence of some claim set up by the neighbouring Abbot. On the tenth of June all ecclesiastics were interdicted the celebration of the mass; and at the following Christmas the admired preacher, brother Adrian, who had distinguished himself in his sermons at the abbey by his invectives against the new doctrines, to the great alarm of the confraternity, made a public recantation, and declared his abhorrence of the errors of Papacy*.

In a sequestered valley, surrounded by lofty mountains, near a fall of the Steinach, the abbey of St. Gallen had been founded about the middle of the seventh century, under the auspices of Pepin de Heristal, Mayor of the Palace in France, who placed it under the immediate patronage of his sovereign. It took its name from Gallus, a Scottish saint, who with some companions had constructed their rude cells on this spot in the foregoing century, and had received a grant of the land from the Chamberlain of the Austrian court. While the first abbots and brethren were engaged in the holier task of instructing the barbarous natives in the revealed way of salvation, they did not neglect the interests of learning. In their library were preserved some scarce and valuable manuscripts of the classics, with works on grammar, history, and geography; and the foundation itself became a venerated seat of piety and erudition, while its domain was aggrandized by the policy or superstition of the Alemannic lords. In process of time, luxury, ostentation, sensuality, and ignorance succeeded. A town, which had gradually been formed around the ecclesiastical edifice, rose to such a degree of prosperity as to contemn the authority of the abbots.

Contests occurred between the townsmen and the ecclesiastics, in vindication of their respective rights; and in the fifteenth century, the political situation of both underwent a change; the Abbot forming an union with Zurich, Lucern, Schwitz, and Glaris, by which he bound himself and all his vassals, between the lakes of Constance and Zurich, to assist the confederates within these limits, and to submit to the arbitration of the four cantons in his disputes with his neighbours; the citizens on their part soon after establishing a perpetual league with the same cantons, with the addition of Berne and Zug.

At the time of the Reformation, the abbey was harassed with opposing relations and conflicting interests. The difference of religious sentiments served but to increase the ancient jealousies between the members of the foundation and those of the municipality. The monks heard with apprehension and concern of the progress of the new doctrines, among their vassals and farmers in the Thurgau and Tockenbourg, and in the canton of Appenzel. On the death of one of their abbots, the cantons of Zurich and Glaris took some steps towards the secularization of the abbey, which were resisted by their co-advocates Lucern and Schwitz, and political distrust was inflamed by theological innovation.

The burghers had hitherto forbore to irritate the churchmen by insisting on the removal of the images from the Grand Minster. But on the 23d of February, 1529, the Senate having discussed the expediency of requiring this conformity with the general measures, and refused the earnest supplication of the Dean, all the altars, thirty-three in number, were overturned; the statues taken down from their shrines and pedestals, and conveyed in forty waggons out of the city, where they were devoted to the flames. On the 7th of

* *Sculdetus*, Dec. 2, p. 143.

March, service was performed in this antient sanctuary, in the presence of three thousand persons, according to the new ritual; and a sermon was preached by Dominic Zilli, a respectable clergyman and school-master; while, in place of the old unmeaning chaunting of the mass by the exclusive voices of the brethren of the monastery, its columns reverberated the sounds of praise, ascending from the mingled notes of young and old, male and female, as they sung the appropriate language of the fifty-first Psalm.

This reformation in the church of St. Gallen led to the detection of monkish fraud. A large cross, silver gilt, was exhibited to the populace, which had been reported to contain many relics of saints, and regarded with peculiar veneration by the Romish devotees. But when the Consul and his attendants proceeded to gratify their curiosity by an inspection of its contents, they found nothing but mean shreds and old rags. There was also a golden horn, which had been preserved with the greatest care, and esteemed particularly sacred on account of a stone from the holy sepulchre, of which it was the presumed casket; but when it was opened in the presence of the deputy from Glaris, they found a piece of tortoise-shell. Prior to this discovery, the deputy had been a most bitter Papist; but he was so much disgusted at the flagrant imposture, as to become from that hour a strenuous supporter of the Reform.

Schappeler at this season proposed a disputation to be held at St. Gallen, on forty-two propositions against the Papists. In these, he utterly rejected all human atonements, and monastic vows; asserted, that monasteries were not houses of God, as had been erroneously supposed, but receptacles of ignorance and superstition; and observed, that within five hundred years more than fifty sects had arisen of different orders. He also

demonstrated, that the dealings and instructions of the monks were, for the most part, contrary to the word of God; especially as to their celebration of the abominable and venal sacrifice of the mass, with their empty chaunts, and unreasonable clamours in public worship.

While the cause of pure and undefiled religion was thus prospering, under the care of Vadianus, in the neighbourhood of the Lake of Constance, a great portion of the Helvetic confederacy heard with delight the discourses of those apostolic characters, who promulgated with zeal and affection the glad tidings of celestial truth. Thousands of the Swiss peasantry, "as new-born babes, desired the sincere milk of the word, that they might grow thereby." But the progress of the Reformation was retarded by secular interests and political jealousies, as well as by the conquest obtained over the Evangelical by the Catholic cantons, in the dispute between Lucern and Zurich, aided by their respective allies. The Abbot of St. Gallen, who had retired from his minster during the prevalence of hostility, was reinstated, and received from the burgesses an indemnification of ten thousand florins; while many communities in the Thurgau relapsed to the Romish confession.

In 1551, the Consul, finding his strength much decayed in consequence of protracted indisposition, called a meeting of the clergy and magistracy, at his own house, on the 23th of January; in which he addressed them at some length on his reasons for embracing the reformed faith; declaring his adherence to its tenets, and commending the concerns of the church to the watchful care of the pastors. Then directing his discourse more immediately to the leading statesmen, he exhorted them to an upright administration of its affairs. He delivered to them a catalogue

of his books, requesting that they might be deposited in a public library, for the benefit of his fellow-citizens. Afterwards he endeavoured to withdraw his mind from earthly cares by prayer, meditation, and perusal of Scripture. When he lighted on a passage replete with consolation, he clasped his hands, looked up to heaven, and thanked the Father for his mercy bestowed on man in Jesus Christ. He desired those chapters to be read which contain our Lord's last discourses to his disciples, with a portion of the Epistle to the Hebrews. As Kesler, a minister of St. Gallen, was standing by his side, he put a New Testament into his hand, saying, "Ac-

cept, my friend, of this book, than which nothing is dearer to me, as a lasting pledge of our friendship." Soon after, his voice failed him; but he intimated his trust in the Saviour by motions of his head and hand. His spirit took its flight on the 6th of April, about noon, in the 60th year of his age. Such meane are the choicest boons of Providence to the age in which they appear. They exhibit the fair alliance of genius with devotion, and power with humility. The virtues, the charities, and the muses, grouped round the sepulchre, as religion mourned the loss of "the beloved physician" and accomplished magistrate of St. Gallen.

TO MY PARISH CHURCH.

[FROM POEMS BY A CLERGYMAN.]

EMBOSOM'D deep in consecrated shade,
That seems for heavenly contemplation made,
Sweet Church, thou stand'st!—for me, a lovelier spot
Earth in her ample bounds possesseth not.

Oft do I gaze on thy sequester'd pile,
When the sun gilds thee with its parting smile,
And steal insensibly to that repose,
That the soft summer eve around thee throws,
Bright'ning the dark green mantle of thy walls,
That clust'ring o'er thy hoary turret falls,
Which thus to Fancy's eye, at twilight hour,
Seems from yon point a bower within a bower.

Far from a busy world's distracting din,
A stillness reigns without, like that within;
No sound is heard save of the river's trill,
That gently winds beneath the church-yard hill,
Or the reed shaken by the passing wind,—
Sounds such as aid the contemplative mind;
And with each object that surrounding lies,
Combine at once to soothe and harmonize,—
Lending their gentle influence to prepare
The heart for holiest work—the work of prayer.
Oh! 'tis a spot the moralist should tread,
And pause and ponder o'er each narrow bed,
Where many a troubled one on earth's sad scene
Sleeps peacefully, beneath the covert green.
Pain, want, and woe! an unrelenting band,
That wring the heart and enervate the hand,
"There cease from troubling"—there they quit their hold,
And their prey sinks into its native mould:
"Ashes to ashes"—then the strife is o'er,
"The weary is at rest"—"the plague" is felt no more.

THE VILLAGE PASTOR, No. IX.

He," says St. Paul, "who receives the office of a bishop does a good work." Good, undoubtedly, such an office is in itself; good in its effects on mankind; good to the pastor's own soul, entered into from proper motives, and discharged as in the will of God, according to the ability given for its exercise. But among those who desire and enter upon the office, there are few, comparatively speaking, even among the pious and well-intentioned, who, at the time of their ordination, are aware of many of the trials and discouragements which are found by experience to attend their course. In the day when they embark in this arduous undertaking, we may conceive the Lord as Bishop and Shepherd of souls, blessing them as he once did his disciples when on earth: "I have many things to say unto you, but cannot bear them now." Yes, there are many lessons to be communicated, many exercises of soul to be passed through, and many obstacles and discouragements to be encountered in future and successive periods, which, if set before them at the day of their ordination, would present so disheartening a picture as to deter most from approaching the altar to minister in the priest's office. Among those numerous trials which are sure to occasion much and constant anxiety, and not unfrequently afflict the pastor's heart, may be named the falling away of those people who for a time seem to run well; and whose conduct has raised his expectations, and increased his hopes, that shortly they would be useful and ornamental members of Christ's church and finally become his crown and joy hereafter. True, it is a sad duty, but it is not an inconsistent motive of action on the part of the flock, to endeavour so to

conduct themselves in the world and towards God, as not willingly to grieve and oppress the heart of the pastor, who loves them, and watches over their course as one that must give an account. Yet this motive ought to have some weight. Could those young persons, indeed, enter into half the anxieties, half the cares, and fears, and sorrows, which their ministers feel for them, they would sometimes halt and say, "How can I do this great folly, and wound the feelings and afflict the heart of my best friend!" This would especially have been the case with those young women who have so often grieved the writer of this paper, and many of his brethren in the ministry throughout the villages in the kingdom. I say throughout the villages, because those pastors who reside in such situations cannot but know and enter into the cares of all their flock. The children grow up in their schools, and advance to years of maturity under their inspection, and gain upon their affection and esteem as they draw nearer to that period when they are to launch into the world, and act their several and respective parts on the stage of life, to the comfort or distress of those who have endeavoured to conduct them into the way of peace; who for a long course of time have urged on them the duty and privilege of choosing life, that their souls might live.

Satan has his snares and enticements suited to every age, and rank, and station, and sex. Dress and finery are undoubtedly the most common and successful temptations with which he assaults the girls of our villages, and by which he leads an awful number of them captive at his will. After a little more time has passed over their heads, he sends young men in their way, first to gain their affections, and then, by the influence they

have over their hearts, to draw them off from all serious attention to those things which make for their everlasting peace. Here, alas! the enemy is but too successful. Here it is that the pastor trembles for the lambs of his flock. Here it is that he has to lament over many that once bid fair for heaven, but now seem rather to prefer the paths of the destroyer. What often makes the danger twofold greater to these young females, and consequently enhances the pastor's anxiety for their souls, is, that many of their parents, being worldly, ignorant, and perhaps profane characters themselves, neither see the peril nor impropriety of their children associating, at an early age, with almost any young man who may address them. If the suitor be not a most vile and notorious character, they see nothing to object to. They have no idea that their daughters can suffer from such an acquaintance, and perhaps they actually approve of the young man's worldly sentiments more than of their daughter's religious ones. All this is certainly the case in many, very many families, in our villages and hamlets. What, then, is the natural consequence of all these unhappy circumstances? No other than the falling back into the world of many a young person who, but for forming such acquaintances, would, humanly speaking, have gone on in the ways of godliness, established their characters among the wisest and best of their neighbours, strengthened the hands of their ministers, have been useful in their day and generation; and, finally, whether they died unmarried, or were united to a suitable character in wedlock, would have departed full of that hope which maketh not ashamed. It is no easy matter for the devoutest young person to give the Lord that place in the heart which he demands, when the affections are in any considerable de-

gree engaged towards the creature. Hence, could ministers and Christian parents prevail, they would at all times warn the younger part of their charge to shun every advance, to avoid every step which would break in on their peace of mind and spiritual progress, by allowing their affections to fix on any person until Providence seemed to present an object desirous of their love, and worthy of their esteem, as being likely to promote their present comfort and eternal happiness. When that in sound judgment appears to be the case, parents would do well not to interpose unnecessary hindrances, or excite petty objections to the completion of the parties' wishes, but rather to promote them, that they might "serve the Lord without distraction." It has been the writer's practice, ever since he entered the ministry, to meet the senior girls, female teachers, and some of their mothers and elderly neighbours, on the Sunday evenings, between six and eight o'clock; when instruction is communicated in a more familiar way, and admonitions given in a closer manner, and with a more personal application, than would be proper at church. Here the duties these young people have to perform, the snares they have to shun, the tempers they have to cultivate, the associates they should choose, and the chaste, and modest, and moral path they are called upon by God to pursue, are brought forward with as much distinctness as is proper. Sometimes the history of pious young women, who have warred a good warfare, and finished their course with joy, is brought forward to animate and instruct them; at other times, examples of those who once run well, but were afterwards ensnared and carried down the stream of iniquity, and perished in their sins, or at least departed full of bitter anguish and almost in despair, are produced to warn and alarm

them. In one word, *decision of character, and consistency in their general conduct*, are here pressed home on their consciences as absolutely necessary to their present comfort and eternal felicity. The reflecting reader will not be surprised to hear, that these little services become a kind of winnowing fan, which separates the chaff from the wheat. It is here I discover the painful symptoms of the world, of the flesh, and of the devil's success in alienating the once attentive mind from ministerial instructions, and drawing it off from holy, persevering, christian practice. No sooner do I perceive a listlessness in their manner, and an irregularity in their attendance here, than experience has taught me where to look for the cause. My observations on improper dress, and on the absolute necessity of shunning vain and ungodly companions at all times, and especially on the sabbath, are found to displease the wavering part of my young charge; and, on inquiry, I always find they are actually falling into the very evils which I have warned and entreated them to escape. For a time, there seems to be a struggle between the convictions of conscience, and the devices and desires of the flesh. And it may be some weeks or months before they can quite shake off their respect for their minister, and their fear of God; but in many, very many cases, the work is completely done in half a year's time; so that they can absent themselves altogether from our school, dress in a tawdry manner, and flirt about the village on a Sunday evening with young men, who, to say the least of them, have no fear of God before their eyes, and whose persuasions lead these unhappy persons first to turn their backs on God, in absenting themselves from our evening parties, and then gradually to overcome all their convictions of sin, their sense of dan-

ger, and their desire of an interest in Christ Jesus and his great salvation. In some instances, I have had cause to fear that the Holy Spirit has been quite taken from them; for while they have acted so as to bring a scandal even on the female sex, they have lived apparently unmindful of what either God or man thought of their conduct. But one thing is worthy of remark: that as far as my own observations have gone, with only one exception, every individual who has thus turned away from God has incurred either disgrace of character, or lasting misery and distress. Those who have, as it were, courted seduction, have been seduced and become quite hardened. Others, who were kept from such depths of evil, but who would associate and intermarry with irreligious characters, have given a death-blow to all their comforts on earth. Their partners have uniformly turned out unkind, nay *cruel husbands*; and while in several instances I hope the Lord has not quite forgotten to be gracious to the unhappy women's souls, he has, undoubtedly, made their sins and backslidings their severest chastisement. Poor unhappy women! Now it is too late to remedy the evil, they but too severely feel the many and great sorrows that an irreligious husband brings into the house of one who once sought the Lord, and who, it may be, again wishes to return like the prodigal son to his father's house, but is opposed and hindered in a thousand ways by her profane husband. Often do these men forbid their wives to attend the means of grace, and, as far as in them lies, they exclude both minister and serious neighbours from their houses. And is this the object, the idol for whose sake any once promising, and naturally amiable girl has turned her back on God? Yes, this is the individual who was to make her completely happy. Follow this

man, and you will see him through one part of the day spending his money in the alehouse; and during the other, cursing and swearing, and reeling in drunkenness about his own, half starving his children for want of that money which he has squandered in his brutal excesses, and abusing and beating her who gave up God and conscience to be his. This is not overcharging the picture. I could take any friend to, alas! but too many cottages, where all I have said is verified every week. No doubt but Satan leads on many to continue such improper acquaintances, and to form such unfit connexions, under the visionary expectation of being instrumental in reforming those habits in their suitors which they cannot but see and condemn in their sober moments. Yes, they argue to themselves, they shall have so much influence, and the individual makes such promises, and perhaps has already reformed in part, that they doubt not but time and good management will complete all that remains to be done. This is the way they answer any objections of their friends, and silence any occasional fears that arise in their own minds. But I should wish to know, whether *any one instance* of such reformation has, under such circumstances, ever taken place? Certainly not within my observation and inquiries. Nor can it be expected. She who knows her Lord's will, and deliberately breaks his commands, can never expect his blessing as the result of such transgression. All that can be hoped for is, that her offended Lord will yet spare her soul, and bring it forward through that scene of earthly wretchedness which her improper conduct has entailed on herself. This certainly is, in many instances, found to be the case. But who, even in this case, would not shudder at the prospect of such a train of bitter afflictions becoming *their inheritance* for life, and

arising too from that very quarter where they had calculated on reaping so much happiness?

The case that formed an exception must not be passed over in silence; for although that individual did not tarnish her character with the world, nor encounter domestic wretchedness, yet her soul was, and I believe still is, in the utmost peril of being lost. Miss L. had, up to the time of becoming acquainted with Mr. S., maintained so much of the steady Christian character, as to encounter much harshness from her father. She, however, would not join their routs, or any of the gay parties that surrounded her. She dressed as became a disciple of Christ, and went about doing good, and associated with the wise and good only. She bore reproach for Christ's sake as became one of his followers, and was the joy and rejoicing of my brother clergyman, B. Mr. S. her suitor was a very gentlemanly, rich man, without one spark of religion. The family of Miss L. considered it a very advantageous offer, and after a while she gave him her hand, with, I believe, no small portion of her heart. Conscious, however, that those who have no religion of their own are not very partial to it in those connected with them, she had, previous to her marriage, insisted on separate articles, legally drawn up and executed, declarative that she was never to be opposed or hindered in attending whatever means of grace she wished to be present at. Mr. S. was very much of a Gallio; he honestly signed the deed, and I believe never attempted to infringe on its provisions: nor, indeed, was there any occasion for him to do so; for, melancholy to state, within a short time after their union, his once serious bride, finding herself in possession of a splendid establishment, and surrounded with the gay friends of her gay and rich husband, drank so

rapidly into the spirit and folly of the world as to whirl round in the same vortex without the smallest reluctance. She even spent some hours every day with a music-master, learning to play the harp and sing fashionable airs and theatrical pieces. Of course, all her old acquaintance were given up, as her pious habits were relinquished for those of the world. Such was the state of things when I last heard of her family. How her course will finally terminate, the Lord only can tell.

Let this suffice to show how much cause the minister, who loves his flock, and wishes to spend and be spent in their service, has to fear this perilous trial, which one day or other will fall in the way of all his young people. Their inexperience, and the native depravity of the heart, expose them to a host of adversaries; while, alas!

"Vice points them to a flowery vale,
Where streams of pleasure seem to roll;
And every sweet, on every gale,
Crowds through the senses to the soul.
"Imagination lends her aid
To strengthen ev'ry dangerous snare;
Till each fond flattering vision's fled,
And gives its victim to despair."

Blessed be God, there are some instances in which both the writer and his brethren in the ministry have succeeded in putting their young hearers on their guard; and in others they have been permitted to see the deluded individuals break through the snares that had for awhile entangled and led them astray; and once more these wandering lambs have been found in the fold humbled, instructed, and more established than ever. Among this number, I believe, the writer of the following letter, which reached me very recently, may safely be included. May the Lord have all the glory!

"REV. SIR,

"You will, no doubt, be very much surprised at receiving a letter

from me; though, I trust, I have not been altogether forgotten in your prayers. I should not have taken the present liberty of writing, did I not know that to hear of the spiritual welfare of any individual would give you great pleasure, and particularly of one who some years ago you so kindly instructed. It is now, I believe, eight or nine years since you exhorted me to guard against forming a connection with any one whom I had not the strongest reason to believe was decidedly religious. So little did I then know of the deceitfulness of my own heart, or of the wiles of our great enemy, that I thought the caution unnecessary. I felt so decidedly fixed in my own mind, that I forgot the weakness of human resolution, and the many temptations that daily beset our path. My dear and reverend friend, shall I tell you, that this very temptation had well nigh been the ruin of my immortal soul! I blush to say, that I became attached to one who feared not God, who loved not the Lord Jesus Christ; and, as the consequence of such an attachment, I forgot that love to the Saviour which once warmed my heart. Often, while indulging these sinful desires, would my heart smite me with the wickedness of my conduct in backsliding from my God; but I tried to stifle the uneasy thought. I was not willing to pluck out the right eye, and to cut off the right hand. Yes, I had wandered so far in heart, that I did not even like to meet with any of God's people. I well remember, I was afraid of hearing of your coming to —; I thought I could not look you in the face. I forgot that my most secret thoughts were all open before a holy God. But, I bless God, I was not permitted to fall into any outward flagrant sins. Mercies and judgments passed before me, and even severe bodily afflictions hung over me; but I did not return unto the Lord till about

five months ago, when it pleased God to call unto himself a near neighbour, a person about my own age; and, O my reverend friend, I wish I could display to you what passed in my mind on hearing and seeing what occurred at that death-bed scene! I trust I shall never forget it. She died rejoicing in the Lord—in *Jesus Christ, as her Saviour!* Often have I read of such deaths, but never was I so near a witness before. Her prayers to be made pure and holy, as God is pure and holy—her anxiety to have no rival in her affections—her earnest desire that she might but go to her Saviour, and her firm dependence upon that Saviour—these things, by the blessing of God, brought to my mind my former hopes and fears respecting that dear Redeemer; and created in my mind most earnest desires, that I, who had so often forgotten my God, might be again permitted to renew my broken promises, and, by the strength of the blessed Spirit, be enabled to walk in newness of life. I hope and trust these desires are not delusive; I hope they are the work of the same Spirit of God. I have been enabled altogether to give up the acquaintance that led my heart astray. I feel such earnest desires to be conformed in all things to the will of God—such constant fear lest I should fall again—such earnest prayer to be kept daily and hourly in the narrow path of religion, as, I think, I never did before. Do not these things, my reverend friend, show the finger of God? Are they not the work of the Spirit?

I have taken the liberty of addressing you, to beg your prayers at a throne of grace, that I may *persevere even unto the end*; and also particularly to request, that

you will speak a word of warning to other young females. Will you send another of your papers to the *Christian Guardian*? One on this subject, that others may guard against this rock, on which I had well nigh split? That work is read with the greatest interest among us," &c. &c.

May the Lord keep and preserve this young woman in her present frame of mind; and may many others of her sex be led, through grace, to seek that power and wisdom from above which may preserve them in the circumspect walk of pure and undefiled religion, unspotted by the world, and at a distance from all that friendship which is enmity against God! May they ever remember, that there can be no union of heart, and consequently no happiness, between a man who fears not God, and a woman who walks in his fear all the day long. "I speak as unto my children. Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people: wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Corinth. vi. 13—18.

ALIVIS.

ON SITTING DURING PRAYER. A DIALOGUE*.

IN one of our large sea-ports lived two families; the younger sons of which, William and Henry, attended the same school, and there contracted a friendship which continued until death. The basis of this attachment was formed in their boyish games; but as they grew up, the minds of both were influenced by the love of God, which conduced more than any thing else to rivet that friendship which had commenced in their childhood.

The parents of William sent their son to an attorney in the metropolis at the age of seventeen; while Henry continued in his native place.

Six years passed away, and at length William returned to reside and practise in his own immediate neighbourhood. On the first Sunday after his arrival, the young friends attended a neighbouring church together. Their conversation while going there was such as becometh Christians. They spake of Him who was so abundant in goodness, that he left his heavenly glory to suffer and die for the guilty sons of man; and while they spoke, they hoped that their hearts might be influenced to walk in his steps. But during the service, Henry observed that his young friend sat during the whole of the prayers. At first, he conjectured that this might proceed from some weakness or infirmity which he had not mentioned to his friend; and accordingly, on their return, he embraced an opportunity of speaking to him upon the subject, expressing his surprise and apprehensions on behalf of his friend.

"I perceive," replied William, "that in these things, my dear friend, you are too scrupulous.

Do you not think that God is a spirit, and that the mind is every thing? The body matters little whether we kneel or sit. For my part, it appears to me not only formal but pharisaical to kneel, as if we wished to be taken notice of. I assure you, my dear Henry, I do not sit from want of reverence; but I have seen many good people adopt this posture; and their arguments in defence of the practice appeared to me so very plausible, that I have now for some time sat, although my heart has been, I trust, prostrate."

"I know," replied Henry, "that, my dear William, you are open to conviction, and fully do I believe your statement; but do let me explain to you my views on this important subject. It will be readily acknowledged, by every considerate person, that we cannot approach the Divine Presence too devoutly; and as the mind and body are so closely allied, when the latter is in a devout posture, though I do not say the former will also be devoutly engaged, yet this I will say, that the probability is greater than if the person remained sitting—a posture ever conceived too familiar for the presence of an earthly sovereign. But supposing, William, for a moment, that whilst we this morning were in the act of supplicating the Divine Majesty, one VISIBLE RAY of the excellent glory had shone supernaturally over the people, would not your knee, would not the knee of every one there, spontaneously have bent in the most lowly prostration? This granted, and you grant all; for we should always so act as if the Lord were immediately present, especially as he hath said, 'Where two or three are gathered together in my name, there am I in the midst of them *.' 'Behold the

* Principally extracted from, "A Dialogue between two Friends, on the undevout Custom of sitting during Divine Worship." Plymouth. Price 3d.

* Matt. xviii. 20.

host of heaven celebrating the blessedness of the Divine Majesty, they fall down prostrate and worship Him who liveth for ever †. Again, 'Come with me to the garden of Gethsemane, and there behold the Saviour of sinners; there behold our bright Exemplar, withdrawn from the disciples, a stone cast, and kneeling down and praying.' If he who was in the form of God, and thought it no robbery to be equal with God—if he in his inferior nature, at the time of his deepest humiliation, knelt, how much more does it become us, who are dust and ashes, reverently to approach the Father of mercies! But let us go farther. Look at Solomon, in the public dedication of the temple, surrounded with thousands of worshippers: and 'Solomon kneeled down on his knees before all the congregation of Israel, and spread forth his hands towards heaven, and said, O Lord God of Israel, there is no God like thee in the heaven, nor in the earth †.' Moreover, the case of Daniel and Abraham kneeling, I question not, is known to you:—

At this instant their conversation was interrupted by a young man, with whom they were acquainted, and who had heard part of their discourse.

"I perfectly agree with you, Mr. Henry," said this gentleman; "we should do every thing to recommend ourselves to God, and no doubt he will accept us for our righteous deeds; for my part I always kneel—I always keep my mind perfectly still—I suffer no worldly thought to intrude there."

"Ah, my dear Sir," said Henry, interrupting his self-gratulation, "I was, indeed, differing with my young friend on the subject of not kneeling during the most solemn parts of the Liturgy. But his is, I trust, only an error in judgment; your's, forgive me for saying

so, is one of the heart; and, except that heart is renewed by the Spirit of God, I fear, I exceedingly fear, that, with all your religious and righteous acts, you can never see the face of God in peace. When, this morning, you confessed yourself a miserable and guilty sinner, the lips gave utterance to a sentence to which the heart was a stranger. Vain is our kneeling, vain are all our services, without a sense of our own unworthiness, and a total renunciation of our own righteousness. It is only in that fountain which is open for sin and uncleanness that we can find peace and reconciliation."

"This is a subject," said the gentleman, somewhat chagrined, "this is a subject I am not very fond of. By your system, you will reduce man to nothing."—Saying which, he hurried away.

"Now, my dear Henry," said William, "do not you see the danger of the posture for which you plead? how it is calculated to engender pride. You perceive that the gentleman who has just left us, because he kneels and does a few other righteous acts, thinks he shall merit heaven."

"That this practice may occasion pride in some instances, I allow," said Henry, "in the same manner as every good thing may be perverted to a bad use. Look at the various bounties of Heaven, all good in themselves, but, alas! how often abused! still, surely, you would not blame the giver, or the gift, but the abuser of it. So, in like manner, kneeling is not only the most proper posture of devotion, but likewise a help to it. You will not, surely, refrain from the practice because some make a bad use of it, and pride themselves on their services."

The two friends here met an elderly gentleman, with whom they had often taken sweet counsel; and after welcoming each other, William, hesitating, said to him,

* Rev. x. 14. † 2 Chron. vi. 13.

"Dear Mr. Antony, my friend Henry and myself are discussing the propriety of kneeling during divine service. Pray give us your opinion on the subject. The time was, when we sought your advice even as a father; and surely you will again grant it unto us."

"Yes, indeed," replied the aged Christian, "I always considered you as my children, and gladly would I spend and be spent to do you service; but how is it that even a doubt could arise in your minds relative to the subject? The most lowly prostration of body blends spontaneously with the very idea of adoration and supplication. I am always shocked when I see the Supreme Being addressed, by worms of the earth, in a posture which the highest archangel would blush to imitate. O my dear children! give not way to such, I must say at the least, profane ideas. Care not in this matter for the opinions or scoffs of others, but act as if the visible eye of Jehovah was shining upon you. Always, always, I repeat it, are we in the presence of God; but when we enter his sanctuary, or meet together for social prayer, or alone in our closets, then especially do we call upon the Almighty to look upon us. Look at Abraham falling on his face before God; look at Moses; look at Daniel, fearlessly before his enraged enemies, opening his windows, and kneeling and praying towards the temple; look at the Apostle Paul on the sea coast, surrounded by the Ephesian church; there, even there, in a place as inconvenient as can well be conceived, did he kneel down and pray aloud; nay, so uniformly was this his practice, that he makes use of the expression, "I bow my knees," as synonymous with, "I pray *." But tell me, William, to-night, when you return home, and your pious Father,

like Joshua, is surrounded with his family in your regular devotion, tell me, do you sit while all the rest kneel? And again, when retiring to rest, do you not bless God in your own room for his mercies, and do you sit to do this?"

"No," said William, "certainly I should kneel."

"Then why not at his public worship?" replied the old man. "Observe, the Scriptures which I have quoted bear more particularly on the public worship of God than otherwise. My dear boy, think on the subject. Some, doubtless, have told you that God is a spirit, and the mind is every thing. How fallacious is this reasoning! Why use the lips then? why the speech? both are equally corporeal members as the knees. If, then, the words of our lips are poured forth in the language of adoration, unquestionably the knees should be bent too: but," said the old man, "the practice of sitting is quite indefensible; it is contrary to the voice of Revelation and reason, the custom of the primitive churches, and the express instruction of our own. To me it is a strange anomaly, that so many persons who boast themselves strict members of the Establishment, should choose to sit during those parts of the service where the church in her rubric positively enjoins them to kneel."

"Do you then," said William, "think it absolutely unlawful in all cases to sit during prayers, and condemn all without exception who decline kneeling?"

"Believe me, my young friend," replied Mr. Antony, "I do no such thing. It appears to me the duty of all who are able, to kneel in the worship of God. I consider this practice as expressive of humility, as conducive to devotion, as calculated to exclude wandering thoughts and vain imaginations, which often enter by the eye while persons are sitting or standing; but I should be acting very wrong

* Eph. iii. 14.

were I to censure all who do not comply with my views; and it would be a very rash and unlawful judgment were I to pronounce, that all those of our fellow-worshippers who sat this morning while others kneeled had done amiss. Many persons come from a distance, and are glad to sit, that they may worship God with less distraction; others are old and infirm, and are therefore justly entitled to copy the example of David, who went in and sat before the Lord*; though most persons suppose the expression only means that he continued some time in worship. And there are some young persons, especially females, who from weakness and various other causes find it ex-

pedient to sit, and are unquestionably blameless in His sight who desireth mercy and not sacrifice. But even such persons, while justified in sitting when others kneel, will do well by bowing down their heads, closing their eyes, or in any way most convenient to themselves, to avoid looking round, so as either to attract the attention of others, or be themselves disturbed by any of those little occurrences which necessarily take place in large congregations*."—

A CONSTANT READER.

* In some places, the pews are so narrow as to render kneeling somewhat inconvenient; and in others, persons excuse themselves for want of hassocks, cushions, &c. but a very few shillings would in most instances remedy the defect complained of.

* 2 Sam. vii. 18.

LETTER FROM THE LATE REV. HENRY VENN TO THE REV. MR. T.

THE love, my dear friend, which sprung up in my heart towards you when first we met at Ledbury, has not waxed cold. No sooner, therefore, did I hear of your providential removal to another and a larger flock, than my heart was engaged in prayer. Whether I shall, notwithstanding my purpose, be able to see you, is still uncertain; for I am so much enfeebled, that bad weather is more than I can bear in travelling. I sit down now, therefore, on purpose to send you some account of the things which I ask of my God in your behalf.

In the first place, I beg of him to enable you to preach Jesus Christ in the glory of his person, in the fulness of his grace, and in the length, breadth, height, and depth of his love; to preach him as a free, present, almighty Saviour of the sinful sons of men; to preach him with increasing clearness: and to this end I pray, that you may have more precious discoveries of your own salvation in Him, so as

to speak as the Apostles, from a rich, inestimable experience of the reality of the blessedness of believing in Jesus.

Secondly, I beg of God, that in the discharge of your office you may exert yourself, not injure your valuable health, but as far as your strength will hold, to go on imitating the great Shepherd himself, who was taken for fifty when little more than thirty; for from his incessant labours his very countenance was aged.

Thirdly, I pray you may be filled with bowels of mercies; that not only the counsels you give, and the consolations you administer to the faithful, but even all your denunciations of wrath to come, may breathe a tender love to the souls of men.

Fourthly, I pray that you may be bold as a lion to encounter reproach and bear all reviling, and be willing to be as a monster unto many, for His sake whom the nations abhorred.

Fifthly, I pray that you may serve God with all humility and many tears, feeling the plague of your own heart, and yourself to be the chief of sinners; for then the spirit of God rests upon us, and our fellow-sinners are melted down.

Sixthly, I pray that all the discouragements you may meet with, all the opposition from your own people speaking perverse things, and all the various trials which occur in your new situation, may be more than counterbalanced by finding the word of the Lord in your mouth, mighty to convince and to convert; by seeing seals added to your ministry, and precious souls your epistle of commendation known and read of all men.

Lastly, My prayer to God for you and for myself is, that our death may crown our ministry; that we may with our latest breath testify of Christ as to add fresh weight to every discourse we have ever made to our people in defence of the Gospel. These petitions I have, and I trust I shall often, put up for my dear friend. Having almost lost my voice, and retiring from the rank of a standard-bearer in the camp of Israel to that of a private soldier, I have, abundantly more time to pray for my dear companions, with whom I was once a fellow-labourer in the kingdom and patience of Jesus Christ. And though his all-wise appointment

hath fixed us in such distant parts of his vineyard, that probably we shall seldom meet here; it is in this case no small gratification to Christian love, that our meeting never to part cannot be far off. We shall both appear amongst the brands plucked out of the fire—both be numbered amongst those who have turned sinners from the error of their way, and been witnesses for a crucified God in a day of rebuke and blasphemy. That meeting I *reckon* much upon. I want to have it vastly more realized to my mind; I want to shout for joy, uttering the heathen's celebrated saying, with the faith of assurance, "*Ō præclaram illam diem!*"

I beg my Christian love to dear Mrs. T. I trust there are some ladies at Reading that will find, that as Miriam sung with Moses, and led the solemn concert of praise, so your lady can preach, though not an ordained pastor. You receive with this two of my dearest friends, a brother and a daughter in the Lord. Him you well know and love; his other self is too reserved and diffident to discover the treasure she possesses. Perhaps Mrs. T. may encourage her to speak, and they may exhort and comfort one another. Wishing you every blessing, I conclude myself your affectionate friend and brother in Christ Jesus,

Oct. 17, 1768.

H. V.

HYMN.

On the dust I'm doom'd to sleep,
But shall not sleep for ever;
Fear may for a moment weep,
Christian courage—never.
Years in rapid course shall roll,
By time's chariot driven,
And my re-awakened soul
Wing its flight to heaven.

What though o'er my mortal tomb
Clouds and mists be blending!
Sweetest hope shall chase the gloom,
Hopes to heaven ascending.
There shall be my stay, my trust,
Ever bright and vernal;—
Life shall blossom out of dust,
Life and joy eternal.

B.

SERMON ON ISAIAH, LV. 10, 11.

Isaiah, lv. 10, 11.—*As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.*

It is of the utmost importance that we should form correct notions concerning the perfections of God; for the more just and accurate views we obtain on that awful subject, the more firm and enlarged will be our expectations from him. But we are too apt to distrust his mercy and love, because, like those of old, we foolishly judge him to be such a one as ourselves. When we presume to measure him by this incompetent standard, we must of necessity commit the most serious errors; since nothing can be more absurd and presumptuous than to compare the "High and Lofty One that inhabiteth eternity, in whose hand is the soul of every living thing, and the breath of all mankind," to the frail children of men, "dwelling in houses of clay, whose foundation is in the dust—who are but of yesterday, and know nothing, because their days are but a shadow. Whereas, on the other hand, if we considered how infinitely remote his ways and thoughts are from ours, we should repose the most unlimited confidence in him, and have every fear swallowed up in the contemplation of his power and grace. We should experience what the Psalmist felt when he exclaimed, "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever."

These considerations are pro-

posed by God himself, in the verses preceding the text, as an encouragement to induce sinners to forsake their evil ways, and return unto him with their whole heart. "Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." He then assures them, in the words of the text, that the blessings which he will convey to them through the medium of his word, shall be as free, as certain, as abundant, as those which he imparts to the earth by means of the rain and snow. "For as the rain cometh down," &c.

In attempting to illustrate this beautiful comparison, we shall endeavour to trace the striking resemblance between the word of God, as revealed in the Holy Scriptures, and the rain or snow.

First, in their origin.

Secondly, in their operation.

I. We remark this resemblance *in their origin*. The "rain and snow come down from heaven," formed by the Almighty Architect whose fiat called the world into being. We hear, indeed, from travellers who have explored the interior of Africa, that among many of her savage tribes there exists a certain personage called a "*rain-maker*," to whom the deluded natives pay great deference, believing that he has the power of causing rain when and where he pleases. But we, whose happy lot has been by a kind Providence cast in a more favoured land, know that this notion is a gross and abominable superstition; a delusion invented

by "the father of lies;" and that the united efforts of the whole world would never be able to produce a single drop of rain, a single flake of snow. It is God who forms the clouds with his mighty hand, and, when he pleases, condenses their moisture, and causes it to descend in copious streams to nourish and fertilize the earth; and to him alone must our acknowledgments be paid for every refreshing shower that falls.

Of this truth, we are frequently reminded in the sacred writings; and the gods of the heathen are challenged, if they can, to exert a similar power, and thus prove their divinity, and establish their right to the honours ascribed to them by their infatuated votaries. "Are there any among the vanities of the Gentiles that can cause rain; or can the heavens give showers? Art not thou he, O Lord our God?"

In like manner the word of the Gospel comes down from heaven; for it is said in the text, it "goeth forth out of God's mouth." It proceeded from God originally, as St. Peter observes; "Prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." And though we had not this express testimony of an inspired writer, no reasonable doubt could be entertained on this point, did we consider how minutely a vast variety of Scripture prophecies have been accomplished, even many ages after their delivery; and reflect on the utter incapacity of the human mind to pry into the hidden events of futurity. But it is not only the prophetic part of the sacred volume that is of divine origin, but also *all the rest*; as we learn from St. Paul's second Epistle to Timothy, "*All Scripture is given by inspiration of God.*" By which we may understand, that the sacred penmen wrote the whole of them under his

immediate superintendence and direction: his Holy Spirit enlightening their understanding, "calling all things to their remembrance, and guiding them into all truth," and wholly precluding the possibility of error.

As the Gospel came in this manner from God *originally*, even so, when faithfully preached, it is *at this very time* also from God. It is he who instructs his servants, qualifies them to declare his truth, and authorizes them to make known his gracious purposes of mercy towards fallen man. He teaches every faithful preacher what to say, and affords him every necessary assistance in the delivery of his message. As an ambassador of God, he speaks in the name of his divine Master, and beseeches sinners "to be reconciled unto him." In this character, he is warranted in addressing each of his auditors in the words of Ehud to Eglon, the King of Moab; "I have a message from God to thee"—a message whose purport is "peace on earth, good will towards men," eternal salvation to all who believe in the Lord Jesus. This leads to the consideration of the next particular, in which the resemblance between the word of God and rain or snow is yet more strongly marked, viz.

II. *In their operation.* The earth owes all its fertility to the moisture which it receives from the bountiful hand of God—to "the rain and snow which watereth it, and maketh it to bring forth and bud, that it may give seed to the sower and bread to the eater." In this happy temperate clime, we have but a comparatively slight specimen of the destructive consequences arising from long continued drought: but were we to visit the parched plains of the torrid regions during a season of dryness, what a fearful spectacle should we behold—"the heaven over our head like brass, the ground under our feet like iron:" the kindly fruits

of the earth destroyed by the scorching blast; famine and despair depicted in every countenance! Then should we be able to comprehend the force of the prophet's description—"Judah mourneth, and the gates thereof languisheth: they are black unto the ground, and the cry of Jerusalem is gone up. And the nobles have sent their little ones to the waters: they came to the pits and found no water; they returned with their vessels empty, they were ashamed and confounded, and covered their heads. Because the ground is chapt, for there was no rain in the earth, the ploughmen were ashamed, and covered their heads: yea the hind also calved in the field, and forsook it because there was no grass." Yet, even in our own land, we occasionally experience such a scarcity of rain as sufficiently teaches us its inestimable value. If it be withheld but for a few weeks in summer time, what calamitous consequences frequently ensue! But when it descends in genial streams to refresh the thirsty earth, her prolific powers are revived, and abundance of vegetable produce for the sustenance of man and beast rapidly springs from her humid bosom; affording, not only "bread for the eater," an ample supply of food for present consumption, but also a sufficiency of "seed for the sower," in order to the production of a future crop. The bounty of the Lord in sending his rain, and its fertilizing effects upon the earth, are beautifully described by the royal Psalmist: "Thou visitest the earth, and waterest it; thou greatly enrichest it with the river of God, which is full of water; thou preparest them corn when thou hast so provided for it. Thou waterest the ridges thereof abundantly; thou settlest the furrows thereof; thou makest it soft with showers: thou blessest the springing thereof: thou crownest the

year with thy goodness, and thy paths drop fatness."

As God thus gives fertility to the earth by means of the rain and snow; so likewise, by the instrumentality of his word, does he fructify the souls of men, and cause them to bring forth the fruits of righteousness and peace. By the agency of his divine word, he accomplishes many gracious ends. Sometimes he sends it to quicken the dead, those who are dead in trespasses and sins; and then, accompanied by the influences of his Holy Spirit, it animates even those who are as void of spiritual life as the dry bones seen by Ezekiel in the valley. Again, he sends it to comfort the afflicted penitent, whose spirit is bowed to the earth by a sense of his transgressions; and it performs this gracious errand, by descending into his soul like the dew and the small rain upon the tender herb. It is poured into the broken heart like precious balm, and is effectual in extracting the agonizing sting from the wounded conscience. So efficacious is this sovereign remedy, that the most distressed cannot withstand its energy. When the believer is tossed by the tempestuous ocean of trouble, and the billows of affliction roll like mountains over his head, then let him cry unto the Lord, and he will save him from his distress; he will send his word and deliver him from despair. At other times, he sends his holy word to sanctify the polluted sinner, spotted all over with the leprosy of sin. Under its purifying influence, his most inveterate habits are broken up and discontinued—sins, which have been as precious in his estimation as his "right hand or right eye," are cast away with the utmost abhorrence: the "stony heart" is taken away, and "a heart of flesh" is given instead; his whole soul becomes renovated, and transformed into the image of

him who so loved his church that he gave himself for it, that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish. And thus is he rendered a meet partaker of that holy place, where nothing "that defileth" can ever enter. Finally, by the various operations of his word, God determines to save the lost, to rescue miserable sinners from eternal ruin—to ransom their souls from justly-merited perdition. To effect this mighty work, it went "forth from his mouth," and behold it stops not short of his purpose, but "accomplishes that which he pleases, and prospers in the thing whereto he sent it." In no instance was it ever known to fail; but, when cordially believed, becomes the power of God unto salvation—"a lamp to our feet, and a lantern to our path," which will guide us into the way of everlasting life.

In one respect, however, there is a difference between the effects of the word of God, and those produced by the rain and snow. Though the latter may water the earth, and cause it so to bring forth and bud as to promise an abundant harvest, yet an easterly wind, the destructive insects, or some other cause, may in a short time counteract all its beneficial effect; the tender crop is blighted, and the sanguine hopes of the husbandman totally overthrown. But it is far otherwise with the word of God. Weak as it may appear when it is delivered by sinful man, it is nevertheless quick and powerful; sharper than any two-edged sword—piercing even to the dividing asunder of soul and spirit;" it "casts down" every thing that exalts itself against the knowledge of God; the heart that would resist its power, it renders obedient unto Christ; and though all the

powers of hell were leagued against it, they would never be able to defeat the purposes of God. Never could they in the slightest degree counteract those merciful designs, for the furtherance of which he sent forth his heavenly word, and which, for our everlasting comfort, he has declared "shall not return unto him void, but shall accomplish that which he pleases, and prosper in the thing whereto it was sent."

The three following useful lessons may be learned from this beautiful comparison. The importance of attending the preached word.—The danger of despising it.—The benefit of praying over it.

1. We learn the importance of attending the preaching of God's word. However faithfully this word may be preached, it will never produce any saving effect until God sends it home to the heart by the power of his Holy Spirit. Therefore, as we know not when it may please him thus to impress our hearts with the importance of his word, we should always be found waiting upon him in the way of his appointment. Let us remember the declaration of the Apostle, that "faith cometh by hearing, and hearing by the word of God;" that "whosoever shall call upon the name of the Lord shall be saved: how then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things! Let us imitate the conduct of the impotent man who was healed by our blessed Lord at the Pool of Bethesda. He had for many years attended that place in expectation of a cure; and though annually disappointed, in consequence of his forlorn situation, his patience was not exhausted—he still hoped to obtain what he sought, and still

continued to visit the pool. But often as he had attended, it would have been all in vain if he had been absent on the day that Jesus came to the place; as he would, in that case, have missed the blessing which he received from him, and had so long expected from the miraculous power of the waters. However long, therefore, we may have attended at the house of God, apparently in vain, it becomes us still to tarry the Lord's leisure, and patiently expect the showers of his grace in due season. For our further encouragement, it is recorded in his word, that "they who wait upon the Lord shall renew their strength; they shall mount up with wings as eagles: they shall run and not be weary, they shall walk and not faint," for "blessed are all they that wait upon him."

2. We learn the danger of despising the word of God. The text, though often interpreted as comprehending God's judicial purposes, does not properly relate to them; for as the rain is not spoken of as deluging the earth, but only rendering it fruitful, so the parallel between the Gospel and the rain should be drawn only as relating to mercies, and not to judgments. Nevertheless, we may notice in this place, that as God sent his miracles to harden Pharaoh's heart, so he may and often does send his word to blind and harden the hearts of proud opposers. This was the end of the commission given to Isaiah, when the Lord said to him, "Go and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and convert, and be healed." And although it was not the *primary* intent of Christ, when he preached to the people in parables, yet we learn from his own declara-

tion, that it constituted a *part* of his design in relation to the proud, cavilling, and incorrigible Pharisees; and upon several occasions he quoted the above prophecy, and applied it to his own conduct. And, though not primarily intended, the same end is accomplished in respect to thousands of infidels in every age. They despise and reject that word which is sent to soften, to renovate and fertilize the heart, and therefore it becomes their condemnation. In it, God speaks from the throne of his awful majesty; and all who refuse to hearken, do so at the peril of their souls. If the ancient Israelites, who despised the word of Moses, died without mercy, of how much sorer punishment shall they be thought worthy who, by despising the word of God, despise God himself, trample upon his eternal Son, "and count the blood of the covenant an unholy thing?" Let all such beware, lest God take them in their own craftiness: for whether they receive his word or not, it will not go forth in vain: if it be not a "savour of life unto life, it will prove a savour of death unto death."

3. Lastly, We learn the benefit of praying over this holy word. It is not in the power of man to command a blessing on the word of God, and to make it profitable to his soul; this can be effected by Him alone who sent it forth. In vain, therefore, does a Paul preach or an Apollos water, except He give the increase; for, "neither is he that planteth any thing, neither he that watereth; but God, that giveth the increase." But if we pray to God, he will send us such a word as shall be suited to us—suited to all our wants and spiritual necessities; such a word as shall make us ready to think, that the minister has received private information respecting us; and make us almost ready to exclaim with the Samaritan woman, "Come,

see a man who has told me all things that ever I did." In short, by making fervent prayer unto him for divine illumination and support, we may confidently anticipate such a seasonable word as shall constrain us to fall down on our faces, worshipping and confessing that God is indeed present in his holy ordinances. The minister, like the man who slew Ahab, may "draw his bow at a venture," and discharge his arrow at no particular

mark; but God will direct the arrow "between the joints of the harness, and cause it to pierce our inmost souls. Let us then make it our constant practice to pray over the word of God, and humbly supplicate him to direct and assist the minister, and render it effectual to our good. Thus shall we secure to ourselves a blessing, and, like the earth refreshed with gentle showers, bring forth fruit suited to the culture bestowed upon us.

ש 7

THE SABBATH.

RETURN, thou wish'd and welcome guest,
Thou day of holiness and rest;
The best, the dearest of the seven,
Emblem and harbinger of heaven!
Though not the Bridegroom, at his voice,
Friend of the Bridegroom, still rejoice*.
Day doubly sanctified and bless'd;
Thee the CREATOR crown'd with rest
From all his works; from all his woes
On thee the SAVIOUR found repose.
Thou dost with mystic voice rehearse
The birth-day of an universe:
Prophet, Historian, both, in scope,
Thou speak'st to memory and to hope.

Amidst the earthliness of life,
Vexation, vanity, and strife,
SABBATH, how sweet thy holy calm
Comes o'er the soul; like healing balm;
Comes like the dew to fainting flowers,
Renewing her enfeebled powers.
Thine hours, how soothingly they glide,
Thy morn, thy noon, thine eventide!

All meet as brethren, mix as friends;
Nature her general groan suspends†;
No cares, no sin-born labours, tire
E'en the poor brutes thou bidst respire:
'Tis almost as, restor'd awhile,
Earth had resum'd her Eden-smile.
I love thy call of earthly bells,
As on my waking ear it swells;
I love to see thy pious train
Seeking, in groups, the solemn fane:
But most I love to mingle there,
In sympathy of praise and prayer,
And listen to that living word,
Which breathes the SPIRIT OF THE LORD:
Or, at the mystic table plac'd,
Those eloquent mementos taste
Of Thee, thou suffering LAMB Divine,
Thy soul-refreshing bread and wine;

Sweet viands, kindly given to assuage
The faintness of the pilgrimage.

Sever'd from Salem, while unstrung
His harp on pagan willows hung,
What wonder if the PSALMIST pin'd,
As for her brooks the hunted hind!
The temple's humblest place should win,
Gladlier than all the pomp of sin;
Envied the unconscious birds that sung
Around those altars, o'er their young;
And deem'd one heavenly Sabbath worth
More than a thousand days of earth:
Well might his harp and heart rejoice
To hear, once more, that festal voice:
"Come, brethren, come, with glad accord,
Haste to the dwelling of the Lord!"

But if on earth, so calm, so blest,
The house of prayer, the day of rest;
If to the spirit, when it faints,
So sweet the assembly of his saints;—
Here let us pitch our tent (we say),
For, LORD, with thee 'tis good to stay‡!
Yet from the mount we soon descend,
Too soon our earthly sabbaths end;
Cares of a work-day would return,
And faint our hearts, and fitful, burn.
O think, my soul! beyond compare,
Think what a Sabbath must be there§,
Where all is holy bliss, that knows
Nor imperfection, nor a close;
Where that innumerable throng
Of saints and angels mingle song;
Where, wrought with hands, no temples
rise,
For GOD himself their place supplies;
Nor Priests are needed in the abode
Where the whole hosts are priests to God||.
Think what a Sabbath there shall be,
The Sabbath of Eternity!

T. G.

* John, iii. 29.

† Rom. viii. 22.

‡ Matt. xvii. 4.

§ Heb. iv. 9.

|| 1 Cor. xxi. 22; v. 10.

REVIEW OF BOOKS.

The Christian and Civic Economy of large Towns. By Thomas Chalmers, D. D. Vol. II.—8vo. Pp. 365. Glasgow, 1823.

WE felt ourselves bound, on the publication of the first volume of this interesting discussion, to call the attention of our readers to the various important topics so ably brought forwards by Dr. Chalmers. Almost the whole of that volume had a direct bearing upon religious subjects. In reviewing, however, the present publication, we are more influenced by the consideration of what our readers may expect, than by any deep impression of duty; for our author here leaves the more attractive and unentangled topics of the work of the ministry, the advantage of the principle of locality, and the regulation of parochial schools, &c. for his favorite theme of the Poor Laws; and almost the whole volume is occupied with the one subject of pauperism.

This is, indeed, a topic of religious as well as national importance; and as such, the present volume justly claims the careful perusal of Christians of various ranks in society; but it would lead us into discussions, if not foreign to the objects of our publication, yet at least unprofitable to the majority of our readers, were we to enter upon it at large.

The main feature of Dr. C.'s system is, that he distinguishes poverty, or a state of want; from pauperism, or a state of legal pensionary subsistence. The first he holds to be, a state originating in God's appointment, and intended to draw out and encourage the growth of many Christian virtues and charities; the other, a device of man, vainly attempting to destroy the state of poverty which God hath ordained, and only operating to chill and pervert all the kind and heavenly feelings of hu-

manity which the wants of our fellow-creatures would naturally excite.

He thence argues the importance of entirely abolishing the present system of providing for the poor; not by destroying the claims of those who have already received, or are now entitled to relief; but by enacting, that after a given period no fresh claimants shall be admitted; and he contends, that this one measure would naturally and of itself work out a great improvement in the economic condition of the people. The grand evils of pauperism are thus pointed out:

It is not the heavy expense of it* that we hold to be the main evil of English pauperism. We should reckon it a cheap purchase, if, for the annual six or eight millions of poor rate, we could secure thereby the comfort and character of the English population. But we desire the abolition of legal charity, because we honestly believe, that it has abridged the one, and most woefully deteriorated the other. Under its misplaced and officious care, the poor man has ceased to care for himself, and relatives have ceased to care for each other; and thus the best arrangements of nature and Providence for the moral discipline of society, have been most grievously frustrated. Life is no longer a school, where, by the fear and foresight of want, man might be chastened into sobriety—or, where he might be touched into sympathy by that helplessness of kinsfolk and neighbours, which, but for the thwarting interference of law, he would have spontaneously provided for. The man stands released from the office of being his own protector, or the protector of his own household—and this has rifled him of all those virtues which are best fitted to guard and dignify his condition. That pauperism, the object of which was to emancipate him from distress, has failed in this, and only emancipated him from duty. An utter recklessness of habit, with the profligacy, and the mutual abandonment of parents and children, to which it leads, threatens a speedy dissolution to the social and domestic economy of England. And instead of working any kindly amal-

* The whole money expended for the maintenance of the poor in England and Wales, on the year ending 25th March, 1821, was 6,958,445*l.* 2*s.*

tion between the higher and lower classes of the land, the whole effect of the system is, to create a tremendous chasm between them, across which the two parties look to each other with all the fierceness and suspicion of natural enemies—the former feeling, as if preyed upon by a rapacity that is altogether interminable; the latter feeling as if stinted of their rights by men whose hands nothing but legal necessity will unlock, and whose hearts are devoid of tenderness.—Pp. 228, 229.

And the remedy proposed is at least simple.

This is not the doing of Nature, nor could it have so turned out, had not Nature been put into a state of violence. So soon as the violence is removed, Nature will return to her own processes—and a parish in England will then exhibit, what many of the parishes in Scotland do at this moment, a population where there is neither dissatisfaction nor unrelieved want, and yet, with little of public charity. All that is required, is simply to do away that artificial stress which the hand of legislation has laid upon the body politic—and a healthful state of things will come of itself, barely on those disturbing forces being withdrawn, wherewith the law of pauperism has degraded the condition of English society. It is just as if some diseased excrescence had gathered upon the human frame, that stood connected with the use of some palatable but pernicious liquor, to which the patient was addicted. All that the physician has to do in this case, is to interdict the liquor; when, without further care or guardianship on his part, the excrescence will subside, and from the *vis medicatrix* alone, that is inherent in the patient's constitution, will health be restored to him. It is even so with that disease which pauperism has brought on the community of England. It is a disease originally formed, and still alimented, by the law which gives access to a compulsory provision—and precisely so soon as that access is barred, there is a *vis medicatrix* that will then be free to operate, and which, without any anxious guardianship on the part of politicians or statesmen, will, of itself, bring round a better and happier state of the commonwealth. There might an unnecessary shock be given by too sudden a change of regimen. There might be an inconvenient rapidity of transition, which had as well be avoided, by wise and wary management. This consideration affects the question of policy as to the most advisable mode of carrying the cure into effect. But it does not affect the question of principle, either as to the cause of the disease, or as to the certainty of a

good and wholesome result when that cause is done away. It is very true, that by a summary abolition of the law of pauperism, a sore mischief may be inflicted upon society—and yet it may be equally true, both that the alone remedy for the present distempered state of the lower orders, lies in the abolition of this law; and also, that there do exist, throughout the mass of English society, the ingredients or component principles of such a *vis medicatrix*, as would greatly alleviate the present wretchedness, and more than replace all those dispensations of legal charity which would then have terminated.—Pp. 229—231.

In order *gradually* to abolish pauperism in England, Dr. C. proposes,

1. To take away the power of justices to order relief; thus placing the pauper wholly in the hands of the parish officers and vestry.

2. To prohibit the reception of any new claims on the parochial assessments; leaving all new cases of distress entirely to gratuitous, spontaneous charity; and,

3. Some alteration in the constitution of vestries.

Now, while we acknowledge the truth of most of Dr. C.'s statements, the general force of his reasoning, and the propriety of his conclusions in the majority of instances, we are not prepared to yield a full assent to all his propositions. We feel, that in some cases he proceeds with too much rapidity. He attributes almost every evil which exists among the English poor to the operation of the poor laws; and institutes a continual comparison between England and her northern sister. But if the distresses of England are almost solely owing to pauperism, to what are the distresses of Ireland to be attributed? Ireland, be it remembered, as well as Scotland, is free from the *baneful influence* of the poor laws. If, then, comparisons are to be drawn between a people providing legally, and a people providing without law, for the assistance of their distressed poor, let Ireland as well as Scotland be in-

cluded in the estimate; we suspect that the aggregate of human misery in Scotland and Ireland; *taken together*, would be found greatly to exceed their just proportion to the sufferings of the English population.

Every thing, indeed, which Dr. C. has advanced, with respect to the beneficial effects of abolishing the poor laws, has been confirmed in a most striking manner by the experiments carried on under his superintendence at Glasgow. And we should be strongly disposed to concede, that such would be the result of similar experiments in every part of the empire, nay, in every part of the world, conducted under similar circumstances. But this one limitation destroys, in fact, the greater part of our concession. It obviously implies the existence of a Chalmers in every parish in England,—in every district throughout the world. It implies, that assistants of the same cool, firm, enlightened, and benevolent character as those who have co-operated with Dr. C. are every where to be found. And it also implies, that a somewhat similar system of moral and religious culture to that which prevails every where in Scotland shall generally exist. We regret to add, that such is the case in very few parts of this country.

Nor is it quite clear to us, that the state of affairs would be on the whole mended, were the ministers of religion invariably to preside at the select vestry, or the board of charitable distribution. It is not meet, that they should leave the word of God to serve tables. Under any system, murmurings will necessarily arise, and widows will sometimes be neglected. The private interference and persuasion of the clergy is, generally speaking, more effectual than their public and official interposition; and the weight of their own peculiar and positive duties is often more than they are well able to sustain. We

deprecate, therefore, any enactment which may increase their indispensable avocations.

While thus alluding to points in which we differ from Dr. C. we deem it our duty to express the high obligations under which we and the Christian public in general are placed by his valuable labours. At the same time, we would suggest the importance of condensing his materials, and publishing them in a cheaper form. We really think the present volume might have been reduced to one half its size; and can have no doubt that its circulation would have been in consequence extended, and its usefulness increased. Perhaps, however, when Dr. C. has completed his course, either he or some Christian friend will kindly reduce the three volumes into one, by omitting the repetitions, and abridging the arguments, which will be found to increase in force in proportion as they are diminished in extent.

Martin Luther on the Bondage of the Will; to the venerable Mister Erasmus of Rotterdam, 1525. Faithfully translated from the original Latin. By E. T. Vaughan, M. A. Hamilton. Pp. lxxxiv. and 470. 1823.*

Martin Luther on the Bondage of the Will: written in Answer to the Diatribe of Erasmus on Free-will, &c. Translated by the Rev. Henry Cole. Simpkin and Co. Pp. viii. 402. 1823.

EVERY one impressed with a due sense of the inestimable services rendered to the cause of pure and undefiled religion, by the venerable Martin Luther, and especially every one who has read the admirable account of his life and writings, in the last volume of Dean Milner's History, must truly

* This ought to be either Master or Mr. —Mister is obsolete or vulgar: it is allowable in reprinting an old translation, but improper in a new.

rejoice, that two distinct translations of that Treatise, which Luther considered as the most valuable of his works, should at once have made their appearance. This circumstance clearly proves, that the character of this great Reformer is more duly appreciated at present than in some former periods; and we cannot but hope, that the more general diffusion of his sentiments will prove highly beneficial. Yet these publications, however gratifying or useful to the public, are not devoid of inconveniences to ourselves. The subject of the Will is attended with very considerable difficulty; and it were utterly in vain, in the compass of a few pages, to attempt to give so much as an outline of this work of Martin Luther. That distinguished Reformer has evidently written with great care and attention; yet there are some points which are stated too strongly; and the work being intended as an answer to the Diatribe of Erasmus, the author was almost compelled to adopt a plan which he very probably would not have adopted had he written an original treatise.

With these few remarks we should dismiss the publication of Luther; but we are naturally expected to pronounce some opinion on the merits and the appendages of the two new, perhaps rival, translations which are now before us.

Mr. Cole's translation is without note or comment. His object was, agreeably to the wish of his friends, to exhibit a faithful translation of Luther's work from Melancthon's edition, published soon after the author's death; and we think he has, generally speaking, succeeded in the attempt. We have observed, indeed, a few mistakes, which are probably owing to haste, or perhaps to a want of sufficient care in correcting the press; but, at the same time, Mr. C.'s publication may be regarded as a fair transcript of Luther's Treatise.

Mr. Vaughan's plan differs very materially from Mr. Cole's. He has prefixed to the Treatise a long Preface, in which a sketch of Luther's life is introduced, and a notice of his controversy with Erasmus; for the leading facts of which Mr. V. is deeply indebted to the inestimable History of Dean Milner; and in addition, he accompanies his translation with numerous notes and annotations, in which he attempts to explain, amend, or refute his author.

The translation is in general faithful and spirited; and, what is somewhat singular, is upon the whole written in a better style than the preface and annotations; though the translator's attachment to his own system has led him to render some passages in a sense that Luther would scarcely approve. We dare not, however, trust ourselves to express how highly we disapprove of many positions in his preface and annotations, and of the general style and manner in which those positions are advanced.

On opening the volume, we were not a little surprised at the following dedication:

TO
HIM
WHO SITTETH UPON THE THRONE
BY THE SIDE OF THE INVISIBLE FATHER,
EVEN JESUS,
MY LORD AND MY GOD!
WHO KNOWETH THAT
NOT BY MY FREEWILL, BUT BY HIS,
THIS WORK,
WHATSOEVER IT BE,
WAS PROMPTED AND UNDERTAKEN,
AND HATH NOW AT LENGTH BEEN EXECUTED,
I DEDICATE IT:
DESIRING THAT HIS WILL, NOT MY OWN,
BE DONE BY IT;
AND FIRM IN THE HOPE, THAT HE WILL
USE IT
UNTO THE EDIFYING OF HIS PEOPLE.—
E. T. V.

Now, to say nothing as to the propriety of dedicating a translation of another man's work to the Lord Jesus Christ; to pass over the grammatical inaccuracy of *I dedicate it* being used instead of *is*

dedicated, which latter expression is at once more correct and more modest; we must decidedly protest against the expression, *not by my freewill, but by his, this work, whatsoever it be, was prompted and undertaken*. What right has Mr. V. to make such an assertion as this? On what ground has he deduced such a conclusion? How does he *know* that he has undertaken this translation by the will of Jesus Christ rather than by his own will? and therefore how is he authorized to say, that the Lord Jesus Christ has any such knowledge? "The parochial minister of an extensive charge in a populous town has no business, I am much inclined to say," writes Mr. V. in 1816, "to commence author." Yet now he declares, that the work before us was prompted and undertaken, not by his own freewill, but that of Jesus Christ. We really should like to know, on what grounds Mr. V. has been led to adopt an opinion at present so widely differing from that which he formerly advanced.

Assertions of this nature open the door to the wildest enthusiasm. To maintain, that any work of ours is prompted and undertaken by the Saviour's freewill and not by our own, is in a measure at least to lay claim to inspiration. And how shall such a claim be limited or bounded? If the undertaking is from God, may we not infer, that the performance is also from him? and may we not at length be led to ascribe all our positions, whatever they may be, to his influence, and eventually to impute whatever is blameable in our spirit, temper, or conduct, to his suggestion?

We say not, indeed, that Mr. V. entertains any such idea; but we think his position leads to such a conclusion: and when we view the confidence with which he dogmatizes on points where the wisest and best of men have hesitated to

pronounce an opinion, we cannot but fear there is great danger lest he should think more highly of himself than he ought to think.

The nature of his undertaking required him, it is true, on various occasions, to pronounce upon the sentiments of Luther; and it is doubtless consistent with Christian humility, and with a deep sense of our own inferiority to others, to point out instances wherein we conceive them to have erred; yet we cannot but feel, that in the way in which Mr. V. speaks of Luther, he often forgets the exalted character, talents, attainments, and fidelity of this champion of the Reformation.

The DEFECTS of this treatise, then, are the defects of Luther's theological system. It was not given to him to discern, that all God's dealings with creatures are referable to one vast counsel, devised, ordained, and operated for the accomplishment of one vast end; that this vast end is the manifestation of God; that this counsel is in *all* its parts (not in that only which respects man's redemption, but every jot of every part) laid, conducted and consummated in and *by* Christ—the eternally predestinated, and in time very, *risen* GOD-MAN; much less was it given to him to discern the structure and materials of that counsel by which God is effecting this end—that Adam, meaning not the personal Adam only, but all that was created in him, even the whole human race, is the great and capital subject of his self-manifesting operations. Though he had some insight into the mystery of Christ's person—that he was verily God and man, a co-equal in the Trinity made man through the Virgin's impregnation by the Holy Ghost, he was not fully led into the mystery that his person is constituted by taking a human person, the spiritualized man Jesus, into union with his divine person, and that he has been acting in this person as inspired, not by his own Godhead, but by the Holy Ghost, from the beginning—having subsisted as the glorified God-man first predestinately and secretly, up to the period of his ascension; and now, ever since that period, really and declaredly—doing the will of the Father continually, not his own will, by the Holy Ghost's inspiration, not his own; thus exhibiting the Trinity in every act he performs, which is, in deed and in truth, every act of God. His human person, moreover, was marvellously formed, so as to be at the same time both

son of Adam and son of God; the Holy Ghost's impregnation gave him a spotless soul; the daughter of Adam gave him a sinful body: thus he became the sinless sinner; thus he that knew no sin was made sin for us, and was in all points tempted, like as we are, without sin; that same Holy Ghost which had begotten him sinless, keeping him without sin amidst all the temptations of the world, the flesh, and the devil, until he had died to sin once, and his mortality had been swallowed up of life.—Into this depth of the mystery of Christ's person, of which the essential element is 'union, yet distinctness'—both as it respects his divine and human person, and as it respects his oneness with us—it was not given to Luther to penetrate. Again; although it was given him to see the fact of man's coming into the world guilty (which he ascribes to his being born of Adam), and that entire vitiation of his nature, as brought into the world with him, which renders him both vile and impotent (a fact which he assumes, and reasons upon, throughout the whole of his treatise); he was not led to see the mystery of the creation and fall of every individual of the human race, male and female, *in* and *with* Adam. Again; though it was given him to see the fact, that there are elect and reprobate men, God having predestinated some to everlasting life, and others to everlasting death; he had no insight into that covenant-standing in Christ, and the appropriateness of His work, consequently, to the elect, which renders God just in acting a difference between them, whilst the original and eternal separation is of a law beyond justice—even of that sovereignty which knows no limit but omnipotency. Thus he was not only left, through his ignorance of God's plan and counsel, without any insight into that blessed and glorious principle which reconciles the spiritual mind to the severity of his appointments—for how, else, shall that paramount end of God-manifestation be accomplished?—but he was even obliged to give up the justice of God (which, both verily and discernibly, is without a flaw in this procedure), and to take refuge in a most pernicious falsehood, 'that we know nothing about God's justice, and must be content to be ignorant what it is, till THE DAY disclose it.'—Pp. lvii—lx.

Luther,—prodigy as he was in his day,—had not the clue of God-manifestation to guide him through the labyrinth, and, therefore, counted much that is light, darkness. P. 62.

Luther both speaks and means incorrectly here; but he says rather more than he means.—P. 188.

Luther blunders a good deal here, while he says many excellent things.—Much of the difficulty is, no doubt, resolvable

into the sovereignty of God: that sovereignty which is so bitterly offensive to the carnal mind, whilst without the light of it we cannot stir a step in God. Whence came creation in all and every part of its wide range; whence come blessing and cursing, either as foreordained or as fulfilled; whence come heaven and hell, and inhabitants for each; whence comes the devil; whence comes the fall of man; whence comes sealed ruin on the one hand, and whence comes free restoration and glorification on the other; but from Him who makes no appeal to the creature for his vindication, but says, 'I have lifted up mine hand that it shall be so?'—But there is a *worthy* end for all this; which Luther saw not and therefore did not assign; the sight of which, however, makes the difference of a cruel God and a wise one. It is not true that God condemns the undeserving, or that he crowns the unworthy. Luther did not discern the mystery of the creation and fall of every individual man in Adam, neither did he understand the mystery of the predestinative counsel.—Pp. 318, 319.

We quote these passages, at once to show the freedom with which Mr. V. censures Luther;—the perfect equality, or rather superiority, which he assumes with respect to him; and at the same time some of the strange positions which he has himself seen fit to advance.

Many of these positions approximate indeed exceedingly near to heresy:—when Mr. V. speaks of 'the sinful flesh of Jesus Christ':—when he says, 'that God did all in 'all that Luther's enemies did; by 'working in Charles as well as the 'Elector; in Leo as well as Luther, &c.':—when he says, that hell is filled through the devil's agency; by which 'he secures and retains 'to himself that spoil which it is the 'Father's good pleasure that he 'should carry off to HIS glory':—and when he treats of the origin of evil, of reprobation, &c. he speaks, in our judgment, in a most unwarranted, unguarded, and dangerous manner, to adopt no stronger terms.

There is, indeed, a fearlessness in Mr. V.'s inquiries, and a confidence in his positions, which appears to us most unjustifiable. Where Luther pauses and says, "Secret things belong to the Lord our God;"

where Milner, and Scott, and Robinson, and almost all the most eminent of ancient and modern divines, proceed with cautious step, he presses boldly forwards. He attempts to solve points on which they hesitated to pronounce; and he speaks with as much familiarity about the reprobate, &c. as if the volume of the divine counsels had been opened for his inspection.

We fear that this is owing to a want of humility; to a want of reverence for the Word of God; to a mistake as to the grand object of the Saviour's appearance. This Mr. V. tells us is 'the manifestation of God as his express image;' and he elsewhere speaks of 'the manifestation of God as the end of all his counsels and of all his operations;' and he not obscurely intimates, that the manifestation of the divine vengeance was as much the object of God's purposes as the manifestation of his mercy. But the scriptural account of the matter is, that "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life;"—"For God sent not his Son into the world to condemn the world, but that the world through him might be saved;"—that "Christ came to save sinners:" and we are therefore disposed to contend, that the primary object of the Saviour's coming was the *salvation* of men. Doubtless, in saving men, the divine character is manifested; but it is a manifestation of love; whereas, the view which Mr. V. seems most to delight in contemplating, is not the glories of redemption, but the ministration of condemnation.

But this dwelling on the dark side of the divine dispensations, even supposing such views to be as correct as in our judgment they are erroneous, has a fatal effect in checking all exertion and energy—in leading to speculation rather than practice—in producing dry and *heartless* statements, rather than

solemn warnings, earnest entreaties, fervent expostulations, tender and compassionate prayers, and self-denying and unwearied labours for perishing sinners. There is a heartlessness, and a want of pity and of compassion for perishing men, which seems to pervade every part of Mr. V.'s annotations, and which affords a striking and a melancholy contrast to that spirit which the Saviour manifested when he wept over Jerusalem, and which distinguished the great Apostle, when, in the full view of the divine purpose concerning Israel, he could yet say, "Brethren, my heart's desire and prayer for Israel is, that they may be saved." "I could wish myself accursed from Christ for my brethren." *Here* is love even to perishing and justly-condemned sinners. We see no traces of this spirit in Mr. V.'s annotations.

It is on these grounds we especially deprecate the spread of such sentiments. They are like tares among the wheat—entangling, impeding, exhausting;—under the specious appearance of the good seed, most effectually disappointing the hopes of the husbandman. Much, indeed, should we be surprised at finding any person, advancing such sentiments, eminently useful; and much should we fear, that, amidst utter unprofitableness, the individual would sit quietly down and console himself with the idea, that God's time was not come; would persuade himself that, if not useful, he was in no wise to blame; and would thus as effectually promote the cause of Satan as those who deny the divinity, or reject the atonement of Christ, or who substitute human reason in the room of divine teaching.

We have neither time nor inclination for minor remarks; yet we must add, that, from a view of Mr. V.'s scholastic character, we certainly did expect pure and standard English, and were not prepared for such barbarisms as *hurriedness*, *lostness*, *politicality*, &c.

RELIGIOUS INTELLIGENCE.

NAVAL AND MILITARY BIBLE SOCIETY.

We have been requested to insert the following Appeal on behalf of this valuable Institution; and we earnestly trust its perusal will induce some of our readers to exert themselves in so urgent and important an undertaking.

"The Naval and Military Bible Society having for some years past been greatly restricted in their efforts to afford the brave defenders of our country requisite supplies of the Scriptures; and, from their reluctance to reject altogether the many pressing demands on them, having incurred a debt of 1900*l.*; the Managers of this Institution have, at length, in compliance with the wishes of several judicious and warm friends to the Society, determined to submit a brief statement of their case to the notice of a benevolent public; and with confidence solicit their aid to extricate them from their present difficulties. To this measure they are encouraged, from a persuasion that our seamen and soldiers, forming a large and most interesting part of our population, will never cease, whether in peace or war, to be dear to their fellow-countrymen; for whose protection and welfare they have ever been ready to sacrifice their own comforts, and expose their lives to the most imminent dangers.

"It has pleased Almighty God, in this our day, to excite among mankind in general (especially in our own happy land) a more than ordinary desire for religious instruction; and, accordingly, we see Institutions daily forming to meet the necessities of our fellow-men perishing for lack of knowledge. Foremost among these, the NAVAL AND MILITARY BIBLE SOCIETY has been labouring with varied success for FORTY-THREE years to convey the glad tidings of salvation to that long-neglected, but most important class of our countrymen who man our fleets and armies. During the continuance of a long and sanguinary war, many individuals, constrained by feelings of gratitude to those who, under Providence, were the instruments of protection from the multiplied evils which deluged the rest of Europe, were ready to admit their claim as paramount to all others, and admitted it most liberally. But in latter years, this spirit, to the prejudice of our brave seamen and soldiers, has greatly subsided; and many and painful have been the occasions, when, through want of funds, the Managers of this Society have been compelled to pause, and, to a certain extent, withhold the word of Eternal Life from those who were earnestly beseeching the boon at their hands. It might be imagined (and that not unreasonably), that on

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the arrival of peace, and the consequent reduction of a large naval and military establishment, the demands on the Society for the Scriptures would be proportionably diminished; but that this is an erroneous assumption is evident, as will appear from the abstracts of issues and receipts hereto annexed for the last three years of the war, 1812, 1813, 1814; and those of recent date, 1821, 1822, and 1823. These abstracts demonstrate, that in the war the demands for Bibles were fewer, whilst the receipts of money were considerably greater; whereas in the latter years of peace, above cited, the demand for Bibles has been much augmented, and the annual receipts of money greatly diminished. The solution of this fact is to be sought for in the formation of regimental schools, and an increased desire in the navy and army to profit by the comparative leisure they now enjoy, in searching the contents of that volume which they had not the means of studying with sufficient diligence under the extremities and constant occupations of actual service. To those who love their Bibles, and hail this growing thirst for religious knowledge, this statement will not appear strange, nor this appeal unnecessary; to them, and to all well-wishers of our navy and army (and where is the family that has not immediately or remotely some connexion in one or other of the services?) the Committee would say—Whilst you are contemplating the conversion of a world, let not your brethren at home, especially your soldiers and seamen, remain neglected: their numbers are still great, and their claims inferior to none. The liberal deviseth liberal things, and by liberal things he shall stand."

To this Appeal is annexed a comparative statement of receipts and issues during the last three years of war and of peace; from which it appears,

That EIGHT THOUSAND NINE HUNDRED AND SIX more copies of the Scriptures were issued during the last three years of peace, than during the last three years of the war.

That upwards of ONE THOUSAND POUNDS more were contributed by *sailors and soldiers themselves*, towards the purchase of the Scriptures during the last three years of the peace, than during the last three years of the war.

And that THREE THOUSAND SEVEN HUNDRED AND THIRTY-FOUR POUNDS less have been received during the last three years of the peace, than during the last three years of the war.

These facts speak for themselves, and

strongly call upon clergymen and ministers of every denomination to make congregational collections; upon officers to promote contributions of one day's pay, or small weekly subscriptions; and upon ladies, gentlemen, and all who have it in their

power to promote and encourage associations, donations, subscriptions, &c.

Contributions received at Messrs. Whitmore, Dorjens, Poles, Hammarsley, Hatchards, Hoares, &c. and at the Committee Room, 113, Jermyn Street.

PRAYER BOOK AND HOMILY SOCIETY.

We are happy to understand, from the last Report of this valuable Institution, that it is proceeding, with considerable success, in diffusing, both at home and abroad, the valuable formularies of our Church. The following anecdotes from that Report must, we think, prove highly interesting to every Christian mind:

"I presented two of your pretty little Italian Prayer Books," writes a Clergyman resident on the coast of Italy, "to persons of a liberal education and enlarged mind. Some few days after they had perused them, finding how many things our English Church had retained of the ancient Liturgies, they not only expressed their astonishment; but seemed to feel singular satisfaction in being able to acknowledge, what they had hitherto been taught not to allow, that we were really *Christians*, and not *heretics*; expressing, however, at the same time, an ardent wish, that we had gone somewhat farther and retained more."

"There are a great many foreigners, Swiss and Germans particularly, who admire our Liturgy and doctrines, and attend our service when in their power: for them, copies of the French version of our Prayer Book are much needed. Geneva would be a good dépôt for these, and for English Prayer Books; as at that place there are many English settlers, many English travellers, and very many Swiss, Germans, &c. who attend our Church. I have also found," he observes in continuation, "many Italians very desirous of becoming acquainted with the doctrines and discipline of our Church; and many of the priests have expressed great astonishment on reading a Latin copy of our Prayer Book, which I happened to have with me. The extreme ignorance which prevails here, respecting the religion of the English, is astonishing. Since many of them have seen me in my official dress, regularly performing Divine Service, and have observed the numbers and the decorum of my congregation, I can perceive that they treat us with more respect; and even some of the priests acknowledge that, though they never heard it before, they now believe we are Christians. You will see, therefore, that some copies of our Prayer Book in Latin, and Italian also, would be of use."

From Holland, a Clergyman who has

circulated large editions of the first three Homilies, on Reading Holy Scripture, the Misery of Man by Sin, and his Salvation by Christ; and who gives away, on suitable occasions, copies of the Burial Service in Dutch, writes thus: "Many pious persons in this country look upon the Church of England with increasing interest and respect; so that they are prepared to pay serious attention to whatever your Society may publish in Dutch; and thus a field is opened for real usefulness, which is likely to become every year more extensive. I am acquainted with some persons in this country, who are even ardent admirers of our forms; and I doubt not the number will increase."

From Germany, where more than one edition of the first Homily, in the language of that country, has been circulated, the reports have always been highly favourable.

In the year 1817, in consequence of representations made by persons well acquainted with the wants of Ireland, this Society undertook, what it afterwards accomplished with much difficulty and expense, an edition of the Book of Common Prayer in the Irish tongue and character. The very pleasing manner in which copies of this book, when cautiously and judiciously bestowed or lent, were received in different parts of Ireland, has already been stated in the Society's Ninth Annual Report. During the last year, the few copies which had not been transmitted to Ireland, have been put into the hands of persons acting as readers under the Irish Society instituted in London: and the result has been, as the following extracts from the diary of an Irish teacher will show, of a description truly gratifying.

"Sunday, November 10, 1822.—When reading at the house of one of my pupils, some of the neighbours came in for the purpose of hearing me. They were much pleased to hear me read from the Prayer Book, which I had with me at the time. They took a great liking to it, and said they should be fond of praying if they had the Prayer Books to pray from; and if I could procure them a few, they would receive them with gladness."

"Monday, December 16th.—Read to an elderly man at the point of death, who confessed that he had been a vicious character from his youth. 'Oh,' said he, 'how do I

wish the Scriptures had been read to me long before now, to convert me from my bad habits!" He is now earnestly imploring mercy. I read to him from the Book of Common Prayer; and he begged of me to call on him daily, that I might teach him how to pray."

"Dec. 29th.—At a house where they were *waking* a dead body, one of my pupils stood up and said, that, 'if it was agreeable to the company, instead of the fables they were to make use of, and telling what never had been, and never would be, I should read to them books in the Irish language, which would draw us to repentance, and lead us to seek the end for which we were created.' To this they all consented; in number about forty people. I then read to them many passages from the Bible, together with a great part of the Book of Common Prayer; which so highly delighted them, that I was obliged

to leave my two books with the woman of the house, that if any of my pupils should come in, while they kept the corpse unburied, they might read, instead of any other amusement, which she said she would not suffer to be carried on in future."

The result of these circumstances is thus stated in another extract from the same diary, dated Tuesday, December 31st: "In the evening I called for my books; but was refused them, unless I would stop and read to the friends who came to pass that night at the house. Though I had been up all Sunday night, I consented to remain; and read the books as before, at the company's pleasure. There were about thirty people present; and not so much as one word was said in opposition. Fourteen out of the thirty desired to become pupils. On Wednesday morning I left them and came home, *but without my books.*—Pp. 69—71.

CHURCH MISSIONARY SOCIETY.

WEST AFRICA.—SIERRA LEONE.

IN addition to the melancholy list of deaths in our Number for August, we have now to record the removal of Mrs. Palmer, widow of the Rev. Henry Palmer, late chaplain to the colony; of the Rev. C. W. Beckauer; Mrs. Beniger and Mrs. Vaughan, of the Church Missionary Society; and the Rev. John Huddleston, of the Wesleyan Society. The latest accounts also add, that the Rev. Mr. During appeared to be at the point of death.

Amidst this afflicting intelligence, we rejoice to find, that, while those who are removed witness a good confession, the work of God is still manifestly proceeding in the conversion and edification of our African brethren; and we therefore trust the following extracts will be read with interest.

Mr. Vaughan writes concerning Mrs. Palmer,

"On Saturday, May the 31st, I spent much time with her, in assisting her to settle her accounts. We had much profitable conversation. She appeared to have strong impressions (and indeed said so) upon her mind, that her time on earth would be but short. Eternity seemed present to her view. Her conversation was principally on death, judgment, and eternity. She told me that she had no desire of abiding any longer in this vain world, which was now nothing to her; but, like the Apostle, she had a great desire to depart and be with Christ: nevertheless, she wished to lie submissive in the hands of her God, and was entirely resigned to His sovereign will: and all her wish was, that the will of God might be done. She said, death had no terrors, as Jesus had taken away the sting; and, though she felt much

from inward conflict, she had nothing to fear, because her blessed Saviour, whose sufferings were far greater than ever hers had been, had not only delivered her from the power of Satan, but would deliver her in the hour of death and in the day of judgment: it was, therefore, with the greatest joy that she looked forward to the immediate presence of God, who had loved her with an everlasting love; and would never leave her nor forsake her.

"On Sunday morning, June the 1st, Mrs. Vaughan and I called to see her: she had violent fever, and was therefore not able to say much. As she reached out her hand and pressed ours, she said, 'The will of the Lord be done! I am quite resigned to it.' I then quoted some of the most applicable promises I could think of; directing her to look to Jesus, and to consider what He suffered for the joy that was set before Him. She said, 'I do: oh, I do! He is my all! He is my all, and in all! I have none other to look to. The promises that you have mentioned, with the smiles of Jesus, will sweeten the bitter waters of Marah.' I then asked her, if Christ was as precious as in former times. 'O yes, yes! if possible, more so. O, my dear Saviour, in Thee is all my hope—my stay—my trust! I long to see Thee face to face: nevertheless, not my will, but thine be done!' We then took our leave of her; commending her to the care of Him who is good, a strong hold in the day of trouble, and who knoweth them that trust in Him.

Mr. During writes,

"The ravages of this fever have been so great, that there are only three leading members now left; on whom, in the absence of the Governor, the direction of the

colony devolves. But, notwithstanding this awful dispensation, our stations are in a thriving state. The work of Almighty Grace seems daily increasing. The numerous applications of people to speak to me about the distress of their minds; often make me doubt whether the concern manifested is real: but, on examining them, I find, that all right to withhold from them the means of grace is cut off. Thirty are on trial, and have received daily instruction for baptism since the first of April.

Thus, my dear Sirs, we see every trial sanctified; as plainly as if the fact were written with a sun-beam! No sooner has the violence of the storm passed over our heads, but the Sun of Righteousness bursts through the remaining clouds with redoubled splendour and glory, to revive the half-slain, and to cause us still to go on our way rejoicing, though that way is but rugged."

"But while I have hinted at my personal affliction, I must not forget the conduct of our people; as it will throw further light on their progress. During the whole time of my sickness, which all knew was of a serious nature, the whole under my care were particularly distressed about it; and all the communicants of Regent's Town both sympathized with those here and felt for me; and their joint prayers and supplications for me were almost incessant.

"When my disease had come to a crisis, which was on the 9d of June toward evening, I was seized with agonizing pain in the bowels, and a strong palpitation of the heart, which made me breathe with extreme difficulty. This was very soon known; and, in a little time, the bedroom and piazza were filled chiefly with the communicants, all viewing me as certainly dying. No distressing howling noise, as practised by their brethren in their natural state, was heard; but silent tears were seen running down their cheeks in great abundance, while the more hardy vented their grief in sighs and groans. The sight was too much for me: I desired them to remove, at least so far that I could not see them; and said to those near me, 'I take it very kind of you that you feel for

me in my distress, but you only increase my pain when I see you so: for which reason I wish you would stand in the piazza, where I cannot see you.' But, as some went out, others came in: I was, therefore, obliged to give way to them. One man, who seemed to have been thinking of what I had said, came close to the bed, and said very feelingly, 'Massa, don't drive us away. We come to see what we can do for you: suppose you tell us to fetch doctor from town, we can go and carry him up quick, suppose he no have horse to ride.'—'Ah,' said I, 'no earthly doctor can help me, if the Lord Jesus Christ does not. The only thing that is left for me and you, is to fly to Him in our trouble. I should be obliged to you, if you would pray with me!' No sooner had I uttered these words, than all were instantly on their knees; like soldiers well exercised in the use of their arms! Many times have I felt the power of prayer; but to a season like this I had been a stranger until now; and I believe all the people, too, were very deeply impressed as well as myself."

The following view of Gloucester, by the late Rev. W. Johnson, will be read with deep interest:

"My heart rejoiced in God my Saviour, when I beheld such goodly numbers. It is now little more than six years since I took the first people to this place; and, with the assistance of a young man, built a shed for their accommodation. The brook which flows here induced me to recommend the spot to the Governor. His Excellency agreed to the proposal, named the place Gloucester, and appointed Brother During Superintendent. It was then a thick forest, but is now a neat village. The church, the parsonage house, and the girls' school, present an interesting scene: but what is far more gratifying, is a church full of attentive and cleanly dressed people; who are advancing in Christian knowledge and experience; about one hundred of them having been made acquainted, through the teaching of the Holy Spirit, with the Saviour of sinners, to whom they have fled for refuge. *What has God wrought!* Praise and glory be to him!"

CHURCH BUILDING SOCIETY.

THE Society for promoting the enlargement and building of Churches and Chapels, having recently presented their third Report, we apprehend the following extracts will be perused with considerable pleasure:

"The last Report set forth, that ten new churches and chapels had been completed, and that the same were capable of accommodating four thousand and eighty-one persons in pews, and nine thousand nine

hundred and sixty-nine poor persons in free seats; that six of them had been consecrated, and that divine service was performed therein; that *thirty churches and chapels* were then building; that plans had been approved for *ten other churches and chapels*; and that, as soon as possible, the construction of the buildings would begin.

"The said Report also stated, that plans for *twenty-three other churches and chapels* had been laid before the Commis-

sioners; and that, in addition to the number of churches and chapels which they proposed to build, according to their preceding Report, they deemed it expedient, owing to the very peculiar circumstances attending the places, to build churches or chapels at *Attercliffe*, Yorkshire; *Bishop Wearmouth*, Durham; *Greenwich*, Kent; *Highgate*, Middlesex; and *St. Andrew*, Holborn.

"His Majesty's Commissioners have, since the last Report, proceeded in the execution of the important duties confided to them, with as much dispatch as the circumstances of the several cases would permit; during which time, churches or chapels have been consecrated at the following places:—*St. Martin*, Birmingham; *Walcot*, Bath; *Christchurch*, Southampton; *Stepney*, Middlesex; *Bordesley*, Warwickshire; *Barnsley*, Yorkshire; *Hawarden*, Flint; *St. Mary*, Nottingham; *Portsea*, Southampton; in which divine service is performed. The churches or chapels already built, afford accommodation for seven thousand one hundred and sixteen persons in pews, and for fourteen thousand three hundred and ninety-nine poor persons in free seats; by which it will appear, that the accommodation for the poor is full two thirds of the entire number of sittings.

"His Majesty's Commissioners further report, that forty-four churches or chapels are building at the following places:—*Ashton-under-Lyne*, Lancashire; *Attercliffe*, Yorkshire; *Erdington*, Warwickshire; *Bolton*, Lancashire; *St. Augustine*, Bristol; *Chelsea*, Middlesex; *Chorley*, Lancashire; *Pudsey*, Yorkshire; *Camberwell*, Surrey; *Belper*, Derbyshire; *Hackney*, Middlesex; *Kidderminster*, Worcestershire; *Brixton*, Norwood, Kennington, *Waterloo Road*, Surrey; *Regent Street*, St. George's, Hanover Square; *Greenwich*, Kent; *Leicester*, Leicestershire; *Tyldesley*, Lancashire; *Quarry Hill*, *Woodhouse*, *Meadow Lane*, Yorkshire; *Hooton*, Lancashire; *Wyndham Place*, *Langham Place*, and *Stafford Street*, St. Mary-le-bonne; *Camp Field*, and *Salford*, Manchester; *Nuneaton*, Warwickshire; *Suffolk Street*, and *Beckford Place*, St. Mary, Newington, Surrey; *St. Luke*, Middlesex; *Stand*, Lancashire; *Regent Square*, and *Somers Town*, St. Pancras; *Fylde Road*, Preston, Lancashire; *Stockport*, Lancashire; *Broad Lane*, Sheffield, Yorkshire; *West Bromwich*, Staffordshire; *Workington*, Cumberland; *Stanley*, and *Averthorpe*, Wakefield, Yorkshire.

"His Majesty's Commissioners have also approved of plans for nine churches or chapels, to be built at *Shipley* and *Wilsden*, Bradford, Yorkshire; *Bishop Wearmouth*, Durham; *Netherton*, Dudley, Worcestershire; *Hanging Heaton*, and *Dewsbury*

Moor, Dewsbury, Yorkshire; *Pimlico*, St. George's, Hanover Square; *Gateshead*, Durham; and *Parks*, Preston, Lancashire; the preliminary measures for erecting which are in different degrees of forwardness.

"His Majesty's Commissioners have received plans, which are under consideration, for sixteen churches or chapels, to be built at *Hermondsey*, Surrey; *Blackburn*, Lancashire; *St. Philip*, Birmingham, Warwickshire; *St. James*, Clerkenwell, Middlesex; *Farnworth*, Lancashire; *Earls Heaton*, Dewsbury, Yorkshire; *Edmonton*, Middlesex; *Liverpool*, Lancashire; *St. Mary-le-bonne*, Middlesex; *Travis Street*, and *Hulme*, Manchester; *Oldham*, Lancashire; *Portsea*, Southampton; *Horston*, and *Haggerstone*, St. Leonard, Shoreditch, Middlesex; and *Sheffield Moor*, Sheffield, Yorkshire.

"The plans for the twelve churches or chapels, proposed to be built at *Bethnal Green*, Middlesex; *Two at Blackburn*, Lancashire; *Birmingham*, Warwickshire; *St. Luke*, Chelsea; *St. George*, in the East; *St. George*, Hanover Square; *St. Andrew*, Holborn; *Highgate*; *St. Martin in the Fields*; *St. Luke*, Old Street; and *Kenington*, Middlesex; have not yet been received.

"In the last Report it was stated, that a second new chapel was to be built at Blackburn, to accommodate two thousand persons; but, owing to the number of townships within the parish of Blackburn, it has been deemed expedient that three chapels should be built instead, to accommodate one thousand persons each, which will probably be erected for less than the large church would have cost.

"His Majesty's Commissioners are taking measures for the purpose of obtaining sites for a new chapel for Whitwick, in the county of Leicester, and at Wedmore, in the county of Somerset. They propose to advance, by way of loan, to the town of Brighton, the sum of fifteen thousand pounds, for five years, without interest, to enable the inhabitants to erect a new church, the expense of which will be borne by the parish; they have also lent the sum of two thousand pounds, for four years, to the town of Walsall, without interest, to enable the inhabitants to defray the expense of rebuilding and enlarging the parish church, in which additional accommodation for about one thousand poor persons, in free seats, has been provided.

"His Majesty's Commissioners have assigned an ecclesiastical district to a chapel at Winlaton, in the parish of Royton, and county of Durham; and applications have been made to them for dividing the parish of Walcot, in the city of Bath, into three separate and distinct parishes; and the parish of St. John, Hackney, Middlesex, into three separate and distinct parishes; which ap-

plications His Majesty's Commissioners have approved.

"The Exchequer Bills, which have been issued to this day, amount to the sum of two hundred and fifty-seven thousand four hundred and fifty pounds.

"It will be observed by this Report, that fifteen churches or chapels have been completed; that forty-four are in progress; that plans for nine churches or chapels have been approved, but the works have not been commenced; that plans for sixteen churches

or chapels are under consideration; and that plans for twelve churches or chapels have not yet been obtained.

C. CANTUAR.

HARROWBY.

BEXLEY.

STOWEL.

COLCHESTER.

JOS. HOLDEN POTT.

GEORGE OWEN CAMBRIDGE.

B. C. STEPHENSON.

JOSHUA WATSON."

CONFLAGRATION AT SAREPTA.

The following melancholy intelligence from Sarepta, a settlement of the United Brethren on the Wolga, has just been received; and we cannot hesitate a moment in commending it to the serious attention of our benevolent readers.

Circular Letter to the Congregations of the United Brethren, and to the Friends of our Church in other Denominations.

It has pleased the Lord our God, whose ways are often inscrutable, but always righteous and full of love, to visit our congregation at Sarepta, in Russia, with a very heavy disaster. On the 9th of August last, about one o'clock in the afternoon, a fire broke out in one of the out-houses of the Tobacco manufactory; and as all those premises were built of wood, and by the long-continued drought and heat had become like tinder, the flames spread with such rapidity that all human help proved vain; and in the short space of four hours and a half, the shops, with all the buildings belonging to the manufactory, the apothecary's shop, the large distillery, the warden's house, the two large houses of the single Brethren, with all their shops and farming premises, and twenty-four dwelling-houses (comprising three fourths of the whole settlement) were laid in ashes. Thus twenty-eight families, all the single Brethren, seventy in number, and about twenty families of workmen and servants, were bereft of their habitations. When the fire had reached the most dangerous place, between the single Brethren's house and the closely adjoining out-buildings of the minister's house, it pleased God to grant success to the unwearied exertions of those who came to our assistance, and to put a stop to the progress of the devouring element; otherwise, in half an hour more, the whole of Sarepta would have been converted into a melancholy heap of ruins, and all its inhabitants left without a home. "But," as the Bishop, Brother Benjamin Reichel, expresses himself in his letter, dated August 14th, "our gracious God, who found it needful to treat us with paternal severity, would yet, according to the purposes of his love, not lay a heavier burden upon us

than we were able to bear, but preserved to us our beautiful church, and so many dwelling houses, that on the 10th of August, all the inhabitants, both members of the congregation and strangers, could be provided with a place of refuge. The single Brethren removed into the church, the single sisters supplying them with victuals; and all the rest of the sufferers were likewise furnished with food and lodging. Our worthy brother Wulschlegel, master of one of the manufactories belonging to the shop, anxious to save as much of the property as possible, exposed himself too long to the flames, and was burnt to such a degree, that he departed this life two days after. An aged single sister, Sophia Frantz, a servant in the inn, escaped into the street without harm, but the fright had such an effect upon her that she died of a fit in the street. Brother Hopf has assisted us in harbouring the families of the Brethren Nitchman and Langerfeld; and indeed all who have retained their houses have most cheerfully accommodated the poor sufferers in the best manner. That which most of all comforts us in this state of deep distress and affliction is, that the whole congregation, with one voice, acknowledges and confesses, *We have indeed deserved this severe chastisement; but the Lord, who has inflicted it, is our gracious God and Saviour; who will heal the wound, and yet make manifest his merciful purposes with Sarepta.* In every countenance humble cheerfulness, resignation, and thankfulness, for the marvellous help he has afforded us, are depicted; and what the lips utter, is confirmed by grateful tears. Considering the furious and rapid progress of the flames, it is surprising how much has been saved of goods belonging to individuals, and other effects; though very much indeed has been consumed. The total loss is immense, and cannot at present be calculated. But the Lord has done it; he is almighty to help in time of need, and he will show us by what means help is to be obtained.

We are sure, that on the receipt of this mournful intelligence, compassion and active benevolence will be excited in the breasts of all our Brethren and sisters.

That all the inhabitants of Sarepta, notwithstanding their extraordinary exertions, and the excessive heat, are well, and continue with unwearied courage and strength to assist in extinguishing the fire, which still, on the 14th, was smothering or blazing up in numberless places among the ruins, is to be ascribed to the mercy of our gracious Saviour alone. Our worthy neighbour, Mr. Popow, of Otrade, who hastened to our relief with forty of his tenants, and gave the best orders and manual assistance, was made, under God, the instrument of saving our church and the few houses which remain in the place. May God reward him for it!"

The above is all we know as yet of this dreadful calamity. *But as touching brotherly love, dear Brethren and Sisters, ye need not that we write unto you, for ye yourselves are taught of God to love one another.* Ever since He, who is the divine Author of our Brotherly Union and Covenant, on the 18th of August, 1727, baptized our first Brethren with the Spirit of love, that spirit has through his mercy reigned among us, notwithstanding all our failings and imperfections. We have felt ourselves closely united together, as members of one body, of which Christ is the Head; and if one member suffered, all have suffered with it. Of this, ample evidence has been afforded in the earlier periods of our history; at the time of the emigration from Herrnhag and the burning of our settlement at Neusaltz, and more recently, by occasion of the destructive fire at Gradenfrey, and the damage done during the war at Neuwied and Gnadenberg. To those great misfortunes, which we have experienced, belongs also

the late dreadful conflagration at Sarepta. Let us, therefore, cry mightily to our God and Saviour, that he would refresh by his consolations the hearts of our poor suffering Brethren, and the whole deeply-afflicted congregation in that remote region on the borders of Asia, and give them faith and confidence in Him. Our own hearts will dictate to us, what we may do for their assistance; and the Lord, the God of love, will strengthen our hands to exert ourselves in their behalf. In the fellowship of Jesus, we salute you, as your faithful and affectionate Brethren,

The Elders' Conference of the Unity,
and in their name,

SAMUEL CHRISTLIEB REICHEL.
Bethelsdorf, Sept. 20th, 1823.

We have since been informed, that on the 17th of August, the single Brethren having been otherwise accommodated, the congregation met for the first time after the fire in their church, in fellowship to offer up praise and prayer to God for his mercy, which he remembers even in judgment. The fire was not yet quite extinguished among a great heap of ruins.

Any contributions, for the relief of the suffering congregation at Sarepta, will be most thankfully received by the Ministers of all the Brethren's congregations, and by

C. I. LATROBE,

Secretary of the Unity of the Brethren in
England, No. 10, Nevil's Court,
Fetter Lane.

Suscriptions will also be received by
Messrs. Hoares, Bankers; Seeley and Son,
169, Fleet Street; Hatchard and Son,
Piccadilly.

LITERARY INTELLIGENCE.

In the Press.

The Sister's Friend; or, The Christmas Holidays spent at Home. By the Author of "Emma and her Nurse;" "The two Lambs," &c.

Sermons by the Rev. C. P. N. Wilton, B.A. Curate of Aure, Gloucester.

A System of Ethics, for the Use of Schools. By T. M. Ready. In 12mo.

A new Edition of The Force of Truth. By the Rev. Thomas Scott. With Notes and Illustrations by the Rev. J. Scott. In foolscap 8vo.

A second Volume of Brief Memoirs of Remarkable Children. Collected by a Clergyman of the Church of England.

Memoirs of the late Captain James Neale. By the Rev. George Barclay, of Irvine.

Morning Communings with God, for every Day in the Year. Translated from the German of Chr. Sturm, D.D.

War and Peace. An Essay, in two Parts.

REGISTER OF EVENTS.

HOME.

WE have still reason to be thankful for continued internal quiet; and for increasing prosperity. The quarterly accounts of the Revenue, made up to the 10th of October, exhibit an advance, under the head of Customs, of more than 300,000*l*. Accounts have lately been received from Demerara, of an insurrection among the slaves, which has not been quelled without an appeal to arms. It is one of the miserable consequences of the continuance of the present system, that free Englishmen are thus frequently called to use those weapons which should never be unsheathed but in their country's defence—against men, whose chief crime consists in their impatience of the galling yoke and brutalizing lash of slavery.

FOREIGN.

The counter Revolution of Spain is consummated, and the Constitution is at an end. What Buonaparte, with all his Marshals, and 200,000 veterans, failed to effect in the two years which elapsed before England sent her General into the field, the Duc d'Angoulême has finished in little more than five months. Cadiz, which then withstood for years, now opened its gates in three months. We see here the wide difference between a national contest, and a struggle in which the great mass of the people take no interest. The men, who undertook to remodel the institutions of Spain, most absurdly set at naught all the prejudices of their countrymen, and persisted in attempting an impracticable theory. The consequence is now seen, in a reaction, which threatens to sink the nation into a condition even lower than it has ever yet experienced. The King, on his release, instantly appointed his confessor Prime Minister, and issued Decrees of the most intolerant and prescriptive character. To what lengths these measures will be carried, remains yet to be seen. We fear Spain has yet much to undergo.

Notices and Acknowledgments.

Agnostos;—J. T.;—A Young Christian;—C. P. N. W.;—D. R.;—will most probably be inserted.

In answer to the Correspondent who inquires, 'Why Mr. Scott's Commentary is so generally preferred to Mr. Henry's?' it may be sufficient to reply, that it is obviously superior on the following grounds:

1. As containing, in much smaller compass, every idea of importance comprised in Matthew Henry's Commentary.
2. As rejecting many observations which are of a trifling nature, or which are marked with somewhat of that pedantic turn so prevalent in the age when Henry lived.
3. As containing much additional matter, the result of a careful improvement of the labours of eminent critics, theologians, and commentators, who have appeared subsequent to Mr. Henry's time.
4. As possessing a numerous and valuable selection of marginal references; an addition of the utmost importance to every scriptural student, and especially to every minister.
5. As being more conveniently arranged and divided, so as to be more appropriate for family use.

E. E.—T. S.—H. and C. J. A. are under consideration.

We do not exactly understand the remark of Archippus:—"That it must of course recommend," &c. If it merely means, that consistency with the principles avowed in this publication from its very commencement, requires our adoption of a particular line of conduct, we are not disposed to cavil at the assertion; only reserving to ourselves, in all cases, the right of judging what consistency with those principles really requires. But if the remark implies, that we are under any other obligation, we hesitate not to affirm, that it is altogether erroneous. The accidental circumstance, for instance, of the publishers of the Christian Guardian being the publishers, or proprietors, of any other work, has nothing whatever to do with any opinion or recommendation which may appear in our pages: and the same observation will apply in various other cases, to which the remark of Archippus might be supposed to allude.

THE
CHRISTIAN GUARDIAN,
AND
Church of England Magazine.

DECEMBER 1, 1823.

MEMOIRS OF THE REFORMERS.

PATRICK HAMILTON.

THE doctrines of the Reformation, imported from the Continent, found an early welcome in the northern parts of Britain. The errors and corruptions of Popery had been detected by many before the sixteenth century; and the minds of the next generation had been predisposed to receive the tenets of Protestantism. The sentiments of Wickliffe were embraced by some respectable families in the south-west parts of Scotland. Murdoch Nisbet, driven from his native land, procured a manuscript copy of the New Testament, which on his return he concealed in a vault, and read to his friends under cover of the night. Gordon, of Earlston, lectured from the sacred volume to a select congregation, in a wood near his house. Robert Campbell, of Kinyeauchlugh, suffered for his adherence to the simplicity of the Gospel, in the reign of James the Fourth. So early as 1416, it was enacted, in the University of St. Andrew's, that all who proceeded Masters of Arts should swear to resist Lollardism*. While this fact bears evidence to the secret entertainment given, in many quarters, to the doctrines promulgated by Wickliffe, there are not want-

ing testimonies to the superior information on religious subjects, which obtained in the next age among the Melvilles, Erskiaes, and Duncans of Fife. How much more honourable to the respective families to reckon such worthies among their ancestors, than heroes, whose desperate valour, in a domestic feud or border foray, was too often stained with savage ferocity or unrelenting revenge! Of Patrick Hamilton, the memorial is peculiarly dear, not only for the intrinsic excellence of his character, but on account of his sufferings for the truth.

Historians represent him as of royal descent; nephew, by his father, to James Hamilton, Earl of Arran; and by his mother, to John Stewart, Duke of Albany. He was born in 1503, and noted in youth for his amiable disposition, quick genius, and diligent application. His appointment to the Abbey of Fearn was an earnest of the higher dignities in the Scottish church which awaited him from his great family interest; and an instance of the custom of investing persons of immature age with ecclesiastical authority, which was among the more palpable disorders of the Romish system †.

* M'Crie's Life of Melville, vol. i. note D.

DEC. 1823.

† Buchanan, l. xiv. § 32.—Knox, b. i. p. 4.—Leslie, de Reb. gest. Scottorum, l. ix. p. 407.—Holinshed, vol. ii. pp. 179, 180.

On the completion of the usual course of study at the University of St. Andrew's, he was led, from a desire of investigating scriptural divinity, to seek an acquaintance with the German Reformers; and at the age of twenty-three, set out with three companions for Wittenberg, where he held frequent conferences with Luther and Melancthon. From thence he went to Marburg, where an university had been newly erected by Philip, Landgrave of Hesse. This prince, an early patron of the Reformers, convinced of the intimate union of ignorance and superstition, promoted the interests of learning as subservient to the cause of Reformation; and invited Lambert, of Avignon*, to aid the efforts of Protestantism in his dominions. The learned Frenchman became, in 1527, the first theological Professor in the new institution, and publicly disputed against the Romish errors. Hamilton attained considerable distinction; and, at the instigation of Lambert, defended some propositions on faith and works, which were afterwards translated by the excellent Frith, and published in England under the denomination of Patrick's Common Places.

The opinion entertained of Hamilton, by Lambert, is left on record in the Preface to his Commentary on the Revelations, edited in 1528, and dedicated to the Landgrave. "I can say of him, that I have scarcely met with any man who can speak with more spirituality and purity on divine subjects; about which we have held frequent conferences. He was the first, too, who openly defended, at my entreaty, certain Christian axioms, in the college established by your Highness." Gerdesius observes, from this passage, that

* This person has been erroneously confounded with John Lambert, the English martyr.

he thinks Fox and Scultetus were mistaken in supposing our Reformer to have become a Professor, and that he merely set the example of defending the Protestant theses in the schools.

How well qualified he was for this undertaking, may appear from a reference to the "Common Places" themselves. We extract the maxims on the legal and evangelical dispensations.

Nature and Office of Law and Gospel.

The Law sheweth us our sin.—Rom. iii.

The Gospel sheweth us a remedy.—John, i.

The Law sheweth us our condemnation.—Rom. vii.

The Gospel sheweth us our redemption.—Col. i.

The Law is the word of wrath.—Rom. iv.

The Gospel is the word of grace.—Acts, xiv. 20.

The Law is the word of despair.—Deut. xxvii.

The Gospel is the word of comfort.—Luke, ii.

The Law is the word of disquietude.—Rom. vii.

The Gospel is the word of peace.—Eph. vi.

Dispute between Law and Gospel; in which is shown the difference of one to the other.

The Law saith, Pay the debt.

The Gospel saith, Christ hath paid it.

The Law saith, Thou art a sinner; despair, and thou shalt be damned.

The Gospel saith, Thy sins are forgiven thee; be of good comfort, for thou shalt be saved.

The Law saith, Make amends for thy sins.

The Gospel saith, Christ hath made it for me.

The Law saith, The Father of heaven is angry with thee.

The Gospel saith, Christ hath pacified him with his blood.

The Law saith, Where is thy righteousness, goodness, and satisfaction!

The Gospel saith, Christ is thy righteousness, goodness, and satisfaction.

The Law saith, Thou art bound and obliged to me, the devil, and hell.

The Gospel saith, Christ hath delivered thee from them all.

Comparison between Faith and Unbelief.

Faith is the root of all good.
 Unbelief is the root of all evil.
 Faith maketh God and man good friends.
 Unbelief maketh them foes.
 Faith bringeth God and man together.
 Unbelief separates them.
 All that Faith doth pleaseth God.
 All that Unbelief doth displeaseth God.
 Faith only maketh a man good and righteous.
 Unbelief maketh him unjust and evil.
 Faith maketh a man a member of Christ.
 Unbelief maketh him a member of the devil.
 Faith maketh him an inheritor of heaven.
 Unbelief maketh him the heir of hell.
 Faith maketh him the servant of God.
 Unbelief maketh him the servant of the devil.
 Faith sheweth us God to be a tender father.
 Unbelief sheweth him to be a terrible judge.
 Faith holdeth fast by the word of God.
 Unbelief wavereth here and there.
 Faith esteemeth God to be true.
 Unbelief looketh upon him to be false and a liar.
 Faith knoweth God.
 Unbelief knoweth him not.
 Faith loveth both God and his neighbour.
 Unbelief loveth neither.
 Faith only saveth us.
 Unbelief only condemneth us.

But, however agreeable the society he met with on the continent, he was too ardent and patriotic to delay his return to his beloved country, to which he desired to make known the purer truths which he had learnt abroad. He soon revisited Scotland, accompanied by one of his fellow-travellers, where he declaimed against the corruptions of popery, and boldly reproved the superstitious practices which had been sanctioned by the church. His graceful eloquence, superior information, courteous manner, and blameless conduct, united with his high connexion, and a countenance expressive of gravity and benignity, as appears from his portrait preserved at Glasgow, rendered the youthful abbot exceedingly popular. The clergy took the alarm; though he appears

to have been remarkably prudent, and to have avoided the irritation of their prejudices, as far as was consistent with the sacred cause of truth. Conscious of the ignorance, carelessness, and sensuality, so evidently opposed to his learning, zeal, and integrity, they waited an opportunity of wreaking their vengeance, and hoped, by removing the attractive preacher, to stop the progress of the reformed doctrine.

He expressed himself with so much caution, that they found it difficult to commence persecution on any plausible grounds. They at length resorted to stratagem; and, pretending that James Beaton, archbishop of St. Andrew's, and other dignitaries, wished to converse with him on theological subjects, persuaded him to consent to an interview. A crafty Dominican, named Campbell, was employed to circumvent him, and, by affecting to feel conviction from his arguments, to induce him to such a complete declaration of his sentiments as should furnish matter for distinct accusation. The prelate himself also allowing the justice of some of his statements, he stayed some time at St. Andrew's, unsuspecting of danger. His enemies were still afraid to proceed to extremities, on account of his royal alliance and excellent character. At length they planned to advise their Sovereign to undertake a distant pilgrimage; on which he was no sooner set out, than they seized their intended victim in his bed, and conveyed him to the castle. The next day, which was the first of March 1527, he was summoned to appear before the archbishops of St. Andrew's and Glasgow, with the bishops of Brechin, Dunkeld, and Dumblaine.

Before this tribunal he was accused of maintaining the following obnoxious and heretical tenets:—
 "That the corruption of sin remains in children after their baptism—that no man, by the power

of his free-will, can do any good—that no man is without sin so long as he liveth—that every true Christian may know himself to be in a state of grace—that a man is not justified by works, but by faith only—that good works make not a good man, but that a good man doeth good works, and an ill man ill works, although these ill works, if truly repented of, do not make an ill man—that faith, hope, and charity, are so linked together, that he who hath one of them hath all, and he that lacketh one lacketh all—that God is the cause of sin in this sense, that he withdraweth his grace from man, and grace withdrawn he cannot but sin—that it is devilish doctrine to teach, that by any actual penance remission of sin is purchased—that auricular confession is not necessary to salvation—that there is no purgatory—that the holy patriarchs were in heaven before Christ's passion—that the Pope is Antichrist—and that every priest hath as much power as the Pope*.”

The accused admitted the allegation as far as the seven first articles. As to the remainder, he considered them as disputable points, but such as he could not conscientiously condemn, unless he heard stronger reasons brought against them than had hitherto been offered. This prudent answer, however, availed him nothing. They proceeded to pronounce the following sentence:

“*Christi nomine invocato:* We James, by the mercy of God, Archbishop of St. Andrew's, Primate of Scotland, with the council, decree, and authority of the most reverend Fathers in God, and lords, abbots, doctors of theology, professors of the holy Scripture, and masters of the University, assisting us for the time, sitting in judgment within our metropolitan church of St. Andrew's, in the cause of

* Spottiswoode's Hist. of Ch. of Scotland, b. ii. p. 63.

heretical pravity, against Mr. Patrick Hamilton, abbot or pensionary of Ferme, being summoned to appear before us, to answer to certain articles affirmed, taught, and preached by him, and so appearing before us, and accused, the merits of the cause being ripely weighed, discussed, and understood by faithful inquisition made in Lent last past: We have found the same Patrick Hamilton many ways inflamed with heresy, disputing, holding, and maintaining divers heresies of Martin Luther, and his followers, repugnant to our faith, and which are already condemned by general councils, and most famous universities. And he being under the same infamy, we decerning before him to be summoned and accused upon the premises, he of evil mind (as may be presumed) passed to other parts forth of the realm, suspected and noted of heresy. And being lately returned, not being admitted, but of his own head, without licence or privilege, hath presumed to preach wicked heresy.

“We have found also, that he hath affirmed, published, and taught divers opinions of Luther, and wicked heresies, after that he was summoned to appear before us, and our council: That man hath no free-will—that man is in sin so long as he liveth—&c. &c. with divers other heresies and detestable opinions: and hath persisted so obstinate in the same, that by no counsel or persuasion he may be drawn therefrom to the way of our right faith.

“All these premises being considered, we, having God and the integrity of our faith before our eyes, and following the council and advice of the professors of the holy Scriptures, men of law, and other assisting us for the time, do pronounce, determine, and declare the said Mr. Patrick Hamilton, for his affirming, confessing, and maintaining of the aforesaid heresies,

and his pertinacity (they being condemned already by the church, general councils, and most famous universities), to be an heretic, and to have an evil opinion of the faith; and therefore to be condemned and punished, like as we condemn, and define him to be punished, by this our sentence definitive, depriving and sentencing him to be deprived of all dignities, orders, offices, and benefices of the church; and therefore do judge and pronounce him to be delivered over unto the secular power, to be punished, and his goods to be confiscate.

"This our sentence definitive was given and read at our metropolitan church of St. Andrew's, the last day of the month of February, 1527, being present the most reverend Fathers in Christ, and Lords, Gawand, bishop of Glasgow; George, bishop of Dunkeld; John, bishop of Brecham; William, bishop of Dunblane; Patrick, prior of St. Andrew's; David, abbot of Abirbrothoke; George, abbot of Dumfermling; Alexander, abbot of Caunbuskineth; Henry, abbot of Lendors; John, prior of Peterweme; the dean and subdean of Glasgow; Mr. Hew Spens, Thomas Ramsay, Allane Meldrum, &c. In the presence of the clergy and people †."

That this sentence might have the greater authority, they caused it to be signed by all present of any account, whether clergy or laity; and, in order to make their number appear great, they took the subscription of the very children of the nobility.

"Whatever opinion," observes Dr. Cook, of Laurencekirk, "may be entertained of the points which he believed to be taught in Scripture; however much it may be regretted, that the attention of the Reformers was so early and so much fixed upon dark and disputable subjects, whilst the more

obvious and interesting truths of revelation were less strenuously inculcated, it is apparent, that the sentiments, for which Hamilton was accused, contained enough to show, that the Church of Rome was built upon a wrong foundation; that the judges, who were to determine his fate, were the supporters of delusion and superstition. They accordingly paid little regard to what he urged in favour of his principles; but, without hesitation, pronounced the awful sentence; delivering him over to the secular power, that he might suffer the shocking death, which the barbarity of men, professing to be the teachers of a religion of mercy, had destined for all upon whom they could fix the imputation of heresy. The area before the gate of St. Salvator's college, was appointed to be the scene of execution; and, with aggravated cruelty, he was, on the same day upon which he had been condemned, led forth to the stake †."

During the arrangement of the circumstances preparatory to the combustion, he exhibited the same sweetness and courtesy by which he had been constantly characterized. He gave to his faithful servant his gown, coat, cap, and some other articles, saying, "These are the last things you can receive of me; nor have I any thing now to leave you, but the example of my death, which I pray you to bear in mind; for though it be bitter to the flesh, and fearful before men, yet it is the entrance into eternal life, which none shall inherit who deny Jesus Christ before this wicked generation." He was then bound to the stake in the midst of faggots, coal, and other materials, which it was attempted to ignite with gunpowder; but, from negligence, or accident, the explosion failed, and only scorched one side of his body

* Fox, pp. 947, 948.

† Hist. of Reform. in Scotland, v. i. p. 146.

and his face. Messengers were despatched to the castle for more powder and combustibles; and some friars, among whom Campbell was the most importunate, urged him to recant. When the fire was kindled, it burnt so slowly, that he endured extreme suffering. "Turn, thou heretic," said some spectators, prompted by the monks, "pray to the virgin!" "Depart from me," replied the pious martyr, "and trouble me not, ye agents of Satan!" He mildly besought Campbell to cease his importunity; and at length, in a solemn manner, addressed this faithless friend: "Wicked man! thou knowest I am not a heretic, and hast confessed the same to me in private; but I appeal to the just tribunal of Jesus Christ, and cite you to appear there to answer for it to Almighty God. Oh Lord! how long shall darkness overwhelm my country? How long wilt thou suffer the tyranny of these unrighteous men?" An increase of fuel now terminated his anguish.

John Andrew Duncan, of Airdrie, a spirited young Laird, who loved and honoured the Abbot, and who had himself been menaced for his attachment to the Reformation, had armed and mounted a score of his tenants and servants, intending to enter the city by night, with the view, as is supposed, of rescuing his friend. But his small party was surrounded, and himself apprehended by a troop of horsemen, commanded by Patrick Duncanson, a gentleman of Angus, who had married his sister*. The execution, however, created great disgust among the people; and even those, who were not enlightened with Protestant sentiments, pitied the youthful and amiable sufferer. The bigoted clergy were disappointed at per-

ceiving this effect on the public mind; which was much increased by the fate of Campbell, whose end they contrasted with that of Hamilton. This wretched man became the prey of remorse, and expired at Glasgow in a state of despair in the following twelve-month.

"After the condemnation and martyrdom of this true saint of God was dispatched by the bishops and doctors of Scotland," says Fox, "the rulers and doctors of the University of Louvaine, hearing thereof, received such joy and consolation at the shedding of that innocent blood, that, for the abundance of heart; they could not stay their pen to utter condign thanks, applauding and triumphing in their letters sent to the fore-said Bishop of St. Andrew's and Doctors of Scotland, at the worthy and famous deservings of their atchieved enterprize in that behalf."

Meritorious, however, as this persecution might appear in the eyes of these foreign theologians, no event of the day had a greater tendency to promote the cause of Reformation at home. Seton, the Dominican confessor of the King, openly inveighed against the existing corruptions; and being denounced as a heretic, effected his retreat to England. Forrest, a young Benedictine, was convicted of entertaining favourable sentiments of Hamilton, and of possessing an English translation of the New Testament. When it was determined to burn him alive, a retainer of the Archbishop, who, probably, dared not declare his opinion in a more unequivocal manner, observed, with considerable point, that "it was advisable to burn him in a low cellar, because the smoke of Patrick Hamilton had infected all upon whom it blew."

Jonston, a Scotch bard, who wrote a volume of Latin poetry on

* Biog. Brit. v. 492. 2d Edit.

the martyrs of his country, has bequeathed an elegant tribute to the memory of the subject of our memoir, which has been published by M'Crie, in his *Life of Knox*, from a manuscript in the Advocates' Library at Edinburgh, of which the following is a translation :

On German altars fell from heav'n the beam,
Where Leine and Elbe glide on with silver stream.

A master-spirit to our border came,
Bearing aloft the consecrated flame.
How blest, my Scotland, hadst thou hail'd the ray,
And follow'd where thy patriot led the way!
But bigot zeal, in error's grosser night,
Lov'd its own darkness, and refus'd the light.
Thy sons, with brutal force, or deadly guile,
Drag the meek victim to a burning pile.
Thus he, who living shone with heav'nly rays,
Dying illumines his country with the blaze!

FOR THE DISPERSION OF THE HOLY SCRIPTURES.

The Angel, flying in the midst of heaven, with the everlasting Gospel.—REV. xiv. 6, 7.

BEHOLD! the Angel flies,
On wings of joy and love,
Through all the spacious skies
With tidings from above;
The EVERLASTING GOSPEL brings,
While all around the chorus sings.

To preach to men abroad,
In ev'ry land and clime,
The message of our God,
His counsels all sublime;
That ev'ry tribe and ev'ry tongue
May praise his name with joyful song.

" Fear God, his Son adore,
His Gospel now receive,
His grace let all implore,
And in his word believe;
For now the hour, the hour is near,
When all the world his word shall hear.

" His judgment is reveal'd,
Now fear him, great and small,
His purposes are seal'd,
And Babylon shall fall;
Adore the Lord, who rules on high,
Who formed the earth, the sea, the sky.

" Give glory to the Lord,
His favour now embrace,
With joy receive his word,
And humbly seek his face;
Then ye shall come before his throne,
His love extol, his goodness own."

J. B. C.

A FAREWELL SERMON.

Acts, xx. 21.—*Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.*

To address a Christian assembly on their great concerns, is at all times an important and a very responsible undertaking. But there are occasions on which the work becomes particularly important, and calculated to engage the attention, and interest the feelings, in a peculiar manner. The present is one of those occasions. On this day will terminate my labours among you, which have continued now nearly four years. On a review of what is past, I can see many things on account of which shame appertains both to you and to myself. Our privileges have not been improved as they should have been. Means on your part have been too much neglected; the house of God has not been so constantly resorted to as it might have been. On my part, diligence in weekly visits is the point on which I feel the greatest deficiency to have been. My Sunday work has been, perhaps, as much as my strength could bear; and with respect to the truths I have declared to you, I feel no regret—I see no reason to retract or even to modify them; as far as I know and believe, they were the truths of God. And the longer I live, and the more experience I have, the more confirmed I am in them. They are what I have seen, and do see daily, verified in the conduct and experience of those who cordially receive them. They are what have been, in every age, effectual to the comfort and salvation of all true believers. And, my brethren, if you believe me on any other point, which I think all that know me do, believe me also on this. These truths which have been the support and the comfort of my soul, and which I know to be

true, from the peace and the joy they communicate.

Such are the truths that I have been preaching to you; and not only I, but my fellow-labourers also in this place. And these truths are briefly summed up by the Apostle in the text. In parting with the Ephesian church, he comprised the substance of his preaching to them in these words: *Testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.* And it will not be considered a presumption, I hope, in me to say, that this also has been the sum and substance of my addresses to you. And I am sure, that I can say with truth, that my object has invariably been to declare what might have been useful to you; what might have been the means of bringing you to repent of your sins, and to believe in the Lord Jesus Christ. My object now is the same; and if it be attained in any measure, I shall have reason to be thankful.

These two points form, as it were, the centre around which all other parts of the system revolve. Every truth we declare is in some way connected with these doctrines; and the importance of every truth in the Christian ministry is to be ascertained by the relation it bears to these doctrines. If the relation be distant, then that truth, whatever it be, is not so important; and if the relation be near, then its importance is in proportion greater. But whatever we declare, that has no connexion with either repentance or faith, is comparatively insignificant, and, in fact, ought not to occupy the time and attention of a Christian congregation. Too much of this kind is to be found in the ministrations of many who call themselves the ministers of the Gospel. There are many instances, indeed, of individuals preaching

sentiments injurious to these doctrines; sentiments which tend to do away the necessity of repentance, and the usefulness of faith. There are many who represent the state of man to be such as that he needeth no repentance, at least such as the Scripture teaches; and who depreciate the merits of Christ to such a degree as renders faith in him not so indispensable as the divine word evidently shows. I mention this merely to guard you against giving heed to any thing that may be fatal to your eternal interest.

The connexion of every revealed truth with these two points, repentance and faith, is very clear. Is the character of God described? and is it not to show to man what he ought to be, and what he ought to do? And when this is compared with what he has been and with what he is; and with what he has been and is doing; does not the necessity of repentance appear, and at the same time the necessity of faith? Does the faithful minister undertake the painful task of delineating the character, degradation, and danger of man by nature, and his future misery in case of his dying without making his peace with God? Is not this done for the kind purpose of arousing people to a sense of their real condition, that they may repent, turn unto God, and believe in his Son, that they may be saved? And is not the happiness and the variety of privileges belonging to those who repent and believe, described and pressed on the attention of the hearers, mainly for the same purpose? And why is the Gospel preached, the glad tidings of great joy proclaimed, to sinful creatures? Most evidently, that they may repent and believe in the Saviour. Thus we see, that all the most important truths of revelation have the closest connexion with the doctrines of repentance and faith. And I think, that I can appeal to all of you that have

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been in the habit of hearing me, that I have invariably preached them in such a way as to connect them with these doctrines; that the general aim and tenor of my preaching has been, to show the necessity and enforce the duty of repentance towards God and faith towards our Saviour, the Lord Jesus Christ. It has never been my object to amuse or please your fancies, but to teach you, and to lead you to true penitence, and to a lively faith in the great Redeemer. And this is my object even now. May the Lord bless the effort to your good!

Let me appeal to you, my friends, respecting the points contained in my text. It may be the last appeal I shall ever make to you. Let me, therefore, do it under that impression, and in the presence of Him who knoweth all things. Repentance and faith have been preached to you, in some form or other, every Sunday. The claims of God, his justice to punish, and his mercy to pardon, have been often set before you. Your own need, your great danger, and the never-ending misery that awaits the impenitent and the unbelieving, have been very frequently described to you. The willingness and sufficiency of the Saviour have been constantly pressed on your attention. The felicity of God's people, and their eternal glory, have also been frequently exhibited. And now I ask, what effect have all these considerations produced? Have they been the means of leading you to repent of your sins, to turn unto God, and to believe in his Son Jesus Christ? For this, and no other than this, is the great and important end which we, as ministers of Christ, have in view, in all our ministrations; and to which you, in hearing, should continually have regard. If you have not repented of your sins and believed in Christ, all our work, all our preaching, as far as your good is con-

cerned, has been in vain, has not answered its end. Whatever other effect our preaching has produced, it is comparatively of scarcely any consequence. Has it induced you to leave off the practice of some sins, and to cultivate better habits? to live more decently, more kindly, and charitably among your neighbours? This undoubtedly is a good effect; but an effect, when compared with the one we have principally in view, of small importance. Repentance and faith is every thing—every thing to a sinful and lost creature; and every thing else, when put in the balance against them, is as nothing. Not that we undervalue decency of conduct; but this we know, that a mere outward reformation of life, a mere honest deportment towards our fellow-creatures, is of itself of no avail towards the attainment of that eternal life which ought to be the paramount object with every immortal being.

Let your dealings with mankind be as upright and correct as they possibly can be—let your life be as free as it can be from gross immoralities—let your spirit and disposition towards your fellow-creatures be as kind and as amiable as can be possessed by human beings; yet, if there be no repentance towards God, and no faith towards our Lord Jesus Christ, your case is desperate—your ruin and eternal perdition is certain: when you die, you will die to sink into an abyss of misery!

Perhaps some of you do not see how this can be. Reflect a moment, and you cannot but perceive that it must be so. All confess, and must confess, that they are sinners; that they have transgressed the law of God, and therefore have offended him. Punishment is allotted to sin, and that punishment is death; not merely the death of the body, but also of the soul, which is nothing less than never-ending misery! But, notwithstanding that such is man's

character and desert, God has provided means to deliver him. So great was his love and his mercy, that he spared not his only Son, but delivered him, for sinful creatures. And now, free forgiveness of sin, and acceptance with God, is promised to all who repent, and believe in Christ. Divine grace is also vouchsafed, through the appointed means, to awaken the sinner unto a sense of his wants; to make him conscious of his sin and his lost condition, and to bring him to the Saviour. Now this is the only way in which sin can be forgiven, and acceptance and peace with God can be obtained; in which, indeed, it is possible to acquire a mind and a heart fit and capable of enjoying God, and of deriving happiness from his presence. Hence, then, it clearly follows, that whatever we have, however we may live, we cannot be reconciled to God, we cannot hope for immortality and life, without repentance and faith. Except ye repent, ye must perish. Except ye believe, ye must be lost. These are, in substance, the declarations of our Saviour himself.

Let me intreat you, my friends, to consider these things. Let me especially call on those who scarcely ever, or seldom, attend a place of worship, to consider these things. Allow me to tell you, this last time, the plain and yet the important truth. You walk, as it were, on the very brink of ruin. O consider your danger before it be too late! Repent, and believe in Christ, or you must perish everlastingly! And O consider what it is to perish for ever. How can you bear the everlasting burnings? How can you endure the torments of Hell? And these you must endure, except you repent, and believe in Christ. Carry this truth home with you; and may it have its due effect on your minds! Neglect the house of God no longer. Attend the means of grace

diligently and constantly; and attend them under this impression, that, except by a divine blessing you obtain repentance and faith through them, you can have no hope of life; but you must live an endless life of misery.

Let me address also those who are in the habit of attending public worship. I must press on you also the consideration of the same subject. You do right in frequenting the means; but you awfully deceive yourselves if you rest satisfied with merely frequenting them—if you have no more in view than mere attendance. Too much, I know, is this the case with many: they have nothing more in view than to do as their neighbours, or as their forefathers. Their case is not much better than that of those who entirely neglect the means; and if they die in this state, it is not in any degree better; their portion shall be the same—misery that never ends. You hear of repentance, and of faith, but you never seek the one or the other; you never labour for them. The principal business of every sinful creature, you neglect. The great end of all that is done in this place, you have never sought nor attained. You are deficient in the main thing, and all your other work will come to nothing. O continue no longer to act and live in this manner! Seek now true repentance and true faith as the first things; for without them, whatever else you may have, you cannot be saved; it is impossible that you can ever attain the felicities of heaven.

I come now to those who have not been frequenting the house of God in vain; but who have already obtained repentance, and have already possessed faith. What I have to say to you is this, go daily to that fountain whence have proceeded all these blessings; yea, go frequently and constantly, for your need is a continual need. You want clearer views of God, of your own sinfulness, of our glo-

rious Saviour and of his all-sufficiency; and there is no way to obtain these, but by having intercourse with God, the only source of good. Use the means of grace regularly, but still as means. Have always in view the great end, namely, the conformity of your will, of your heart and mind, to the will of God; who willeth that you should repent of sin, and believe in his Son Jesus Christ.

In closing my present address, I would say, bear in mind what you have heard from your preceding ministers, and be constant and willing hearers of those who succeed them. Remember, that our object is your good—your eternal good; it is, that you may repent and believe in Christ Jesus, and be thereby saved. Pray also for your ministers, that God may help, guide, and teach them; that they also may be able to help, guide, and teach you. Remember, the success of the Gospel depends altogether on the blessing of God: be instant, then, in prayer; let your supplications frequently ascend before the throne of grace; and that not only for your own ministers, but for all that faithfully preach the Gospel, and for the individual that now addresses you.

And, lastly, value your privileges. Consider how highly favoured you are. You have the prospect of having the joyful sound continued among you; of having the pure Gospel preached to you. This is a greater blessing than any of an earthly kind. Be thankful to God for it; it is owing to the gracious dispensation of his providence; and show that you are thankful by a constant attendance at his house, and by a conduct worthy of the Gospel. Now, my brethren, may the God of peace make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory, for ever and ever! Amen.

SOME ACCOUNT OF J. B.

I HAVE read, Mr. Editor, with great pleasure and edification, many of the letters of Aliquis in your interesting publication: especially those in which he mentions the benefits arising from educating poor children; and to some of which he has had the unspeakable satisfaction of being an eye-witness. I have very frequently, Sir, taken up your publication on the Saturday evening, with a view to have my hopes raised in, and my will more strongly inclined to, the work of the ministry on the following holy day. I have been in the habit of attending a school on the Sunday mornings, and explaining, in the best way I could, with simplicity and affection, the excellent collects of our Church; and, occasionally, the Catechism. Now, Sir, the statements of Aliquis have often given me a fresh impulse in this work, and encouraged me to entertain a hope, that my feeble and imperfect efforts would not be in vain. Lately, however, I have had the pleasure to become personally acquainted with the benefits arising out of such charitable works,—evidenced in a case peculiarly interesting: and having a desire, that the hands of those, who give themselves to the good work of educating poor children in Christian principles, should be strengthened, that they should cast, with a brighter hope, their bread upon the waters, I am induced to communicate the same to you; trusting that you will not deem it unworthy of admission into your excellent publication.

In the month of June last I was requested, by the mistress of the parish workhouse, to visit a poor man, who, she said, wished to have a few prayers offered up for him. When thus invited, Sir, I am free to confess I feel generally an oppression of spirits; for I or-

dinarily find attending the sick a very arduous part of the ministerial duty, calling for great wisdom; prudence, and fidelity: and, added to these difficulties, I have too often had to contend against self-righteous hopes; too often met with minds totally ignorant of true religion; and have too seldom found the broken heart that needed only to be bound up, or the faith that required only confirming and strengthening. With expectations not the most encouraging, I entered the room where the sick man was; and, in a few moments, was relieved of my burden; for I had the happiness to find him to be one who was bowed down with the sense of his manifold transgressions. He had been a sailor; and though he had avoided bad company, after which, to use his own words, "he had no liking," and had not been addicted to swearing, yet his mind was greatly troubled on account of his sins: he was cast down, and said, he felt himself unworthy of heaven. I need not detail what course I pursued to lead him to the knowledge of our blessed Redeemer. I would only say, that he heard me with deep attention and anxiety. On the following day I found him somewhat relieved, yet very anxious to know how to pray aright. He said, "I pray, in my poor way, as well as I can; Lord have mercy upon me, a wicked sinner!" The invitation of our blessed Lord, to the weary and heavy laden, was explained to him, and he laid his hand on his heart to express the consolation it afforded him. He had long been sowing in tears, and the time was now arriving that he should reap in joy. To visit him was a pleasure; for I had but to pour in the oil and wine of the consolations of the Gospel into his wounded spirit. He declared he

had found peace in thinking of Jesus, our Saviour, and in reading the Scriptures; which he declared to me he read till tears obliged him to leave off. I perceived, however, that he was still unhappy; and I asked him the cause, and urged him to open his heart fully to me as to a friend. The cause of his sorrow, he then told me, was a broken vow, forgetting God after a marvellous deliverance. At this, I requested him to tell me his history, thinking the knowledge of it might be made serviceable to others. This he did very willingly: and he informed me, that he was left an orphan when he was only seven years of age; his father and mother both dying at that time. That the clergyman of the parish took pity on him, and placed him in the parish-school; and not only so, but had him to his house in the week to teach him, to hear him read in the Bible, and to take care of him. I asked him what he thought of being able to read? He replied, "I consider it greater than any of this world's blessings;" and then, after a pause; "but there are no blessings in this world; it is a world of sorrow:" for he, poor fellow, had drank deeply of the cup of affliction; having wandered, as a solitary being, throughout the world; and having, through great folly, tasted too soon of the heritage of man. "For," he added, "like other foolish children, I undervalued learning, and ran away and went to sea." But the good work of this benevolent clergyman was not lost upon him; he had gained habits he could not entirely overcome; he had learnt lessons he could not altogether forget. Though he had no Bible, and no desire to read one, yet he could not omit his morning and evening prayers in his hammock. He did not swear, but checked those who did; affording an instance of the truth

of the Rev. Mr. Cecil's remarks, "of the unspeakable importance of the early implantation of principles, when culled from time to time out of the Bible. A man can seldom get rid of these principles. They stand in his way. He wishes to forget them perhaps; but it is impossible. They hang on the wheels of evil." Thus poor J. B. was preserved from much evil. Only once did he meet, in his voyages, with a pious sailor; who, however, was the scorn of all the crew; yet, nevertheless, read his Bible. This, he said, was a comfort to him. Though the good works of this sailor condemned himself, yet he could not revile him as the rest did, for he knew he was doing what was right. How great a blessing, even then, was the little instruction that he had received, to this wandering sheep! His conscience hereby was kept awake, and he was saved from that awful sleep in sin, which too often, we fear, precedes eternal death; and he was kept thereby from sitting in the seat of the scornful. But the light, though greatly eclipsed by the darkness of his sinful heart, became his comfort in an awful hour; for on the coast of Prussia, in another voyage, at four o'clock in the morning, he was shipwrecked, and was the only one who was saved of all that were on board. That time he prayed mightily for deliverance, and vowed, I believe, to serve God for ever afterwards, should it please him to deliver him; and then, as far as he knew, "God Almighty alone knew," on a piece of the wreck he got on shore. Here again he offered up his prayers; and then, binding his head round, laid down on the solitary beach, two miles distant from any abode. On awaking from his sleep, to his surprise he found a woman putting a small spoon into his mouth, from whom, and others,

he received much kindness and help. "Now," said he, "this mercy I forgot, and I went on as before; and this it is, that weighs heavily on my conscience. I have been ill before; but never felt as I do now." This was the simple and affecting tale of this man of sorrows. I told him not to despair; and, reminding him of the prayer of the penitent thief, and to reflect what answer might have been expected, and what was actually given, I urged him to do likewise. From this time he was blessed with peace of conscience, and with a spirituality of mind which manifested itself very conspicuously. Once, as I was alluding to his temporal wants, on asking him, if he required any thing? he replied, "I want nothing, only some prayers." He was content with whatever was given to him, and was thankful to God for it. This spirit, Mr. Editor, is not very often to be found in a workhouse: discontent and repining I have often witnessed, making the poor therein still more comfortless. On my observing he would exhaust himself by talking to me, he replied, "He would be glad to speak all day on good things;" and added, "that he was distressed at the bad language he heard about him; that he did all he could to shut his ears against it, but in vain."

His disease was the dropsy; he had little hopes of recovery, and the surgeon thought his case very serious. He was in great pain, yet I never heard him utter a murmuring word; but heard him say, "that he received less than he deserved;" and, also, express astonishment at the patience with which he was enabled to bear his pains. One day, on asking him, if a sense of the goodness of God did not increase his sorrow for sin, and whether, as he felt peace of mind, he felt also an increased grief for his past life, he replied,

"That he did think upon his sins as he lay on his bed; and, as he did so, his eyes burst out with tears." His peace increased, and it manifested itself in the serenity of his countenance. He said, "he was more reconciled, more at ease."—"Not with yourself, I hope?"—"No; that I can never be."—"What, then, is the cause of your peace?"—"Why, Sir, I read the Bible, to see if there is salvation for me; and I find there is, if we repent in time; and this gives me comfort;" and added, that he had found great instruction, in this respect, from the tract, entitled, "Sixteen short Sermons." He wished very much to receive the Sacrament, if he might; and assured me, he did not look on the receiving of it as an atoning work; but to ask of God the pardon of his sins in the use of this means of grace. I explained to him the nature of it; and on asking him, if he loved the Lord Jesus Christ? he replied, in his earnest manner, "I do;" and, then, making a pause, "yet not sufficiently; not so much as I should; I cannot do it; it is beyond my ability." I was delighted with this simple, yet forcible, declaration of his love to Christ, the Saviour of us sinners; as, also, with the spirit of resignation and humble hope with which he was blessed: being desirous to die; "but if it was God's will that he should stay, he was willing to stay." My visits to the workhouse, Sir, have been seldom so pleasant, as those were to this poor sick man; who was, indeed, "a stranger here," having no friend: but though friendless, yet blessed, infinitely blessed, with the knowledge of Him "who is the friend of publicans and sinners." In this peaceful, patient, nay, contented state of mind, he was kept to the hour of his death. He declared, that the blessing of God towards him "was too much;" and, that

"he could never do enough" to express his gratitude: thus strongly did he declare his own unworthiness of God's favour. I had the pleasure to commit his mortal remains to the earth; and, in my mind, honoured them more, than I have those which have been followed by a long train of mourners, who, when in the body, lived not. He had none, alas! in the faith of the Gospel to make lamentation over him; and he needed not any, for his death was his inexpressible gain; for, like Lazarus, I doubt not, long before he had been introduced into the presence of his divine and all-gracious Saviour. Oh! what a change has not this destitute man experienced; from a workhouse passed to a mansion in the heavens; and for painful days and nights found rest to his poor body, and unspeakable rest to his immortal soul: from having nothing, to the possessing of all things! And what encouragement does not this case give to all who seek to rescue the young from destruction; "for,

after many days, their labour in the Lord shall be proved to be not in vain," if they have not the happiness to behold immediate success. For this poor man was unquestionably prepared, by the instructions he had received when young, for those, which, on his death-bed, were given to him. Let all such, then, go to the good work of educating the poor in Christian principles, with thanksgiving; rejoicing to act the part of the good Samaritan; rejoicing in the thought, that God, our Saviour, may so bless their good counsels, that thereby the poor will find a solace in the midst of their sorrows, which will wipe away many a bitter tear, as they pass over the waves of this troublesome world; and be the means of rescuing them from destruction, and guiding them to the land of everlasting life: "where the wicked cease from troubling, and the weary are at rest;" and "where God will wipe away all tears from their eyes."

J. S.

THE FAREWELL.

FROM DERMER'S "SACRED FUGITIVES."

Farewell, departed saint, farewell!
Who can suppress the flowing tear?
Yet why should grief our bosoms swell,
Whilst faith exults without a fear?

Farewell, departed saint, farewell!
Gone to the mansions of the blest,
What language can thy triumphs tell,
Now thou art enter'd into rest?

Farewell, departed saint, farewell!
Releas'd from all the storms of time,
Thy happy spirit fears no gale,
In yon serene and blissful clime.

Farewell, departed saint, farewell!
Thy long-lost parents now embrace,
And join thy notes with theirs to swell
The wonders of redeeming grace.

Farewell, departed saint, farewell!
God for thine offspring shall provide,
Nor shall a single promise fail,
On which thy faith did here confide.

Farewell, departed saint, farewell,
Until we all shall meet above,
And join with the redeem'd to tell,
The wonders of Emanuel's love!

DIALOGUE BETWEEN TWO CLERGYMEN.

James. It has given me no small concern, my dear John, to find your name of late enrolled among the clergy commonly called Calvinistic, or Evangelical. Am I to give credit to this report; or has it been raised by some enemy to your character, who takes this method of stigmatizing the object of his resentment?

John. That my religious sentiments have lately, my dear James, undergone a considerable change, is what I feel no disposition either to deny or conceal; and that the change in question is of such a nature, as to make me liable to the imputation you speak of, is, I think, highly probable; but that it should occasion either surprise or regret in the mind of any one who professes himself to be a clergyman of the Church of England, is, in my mind, a striking evidence of human inconsistency.

James. Your account of your sentiments, then, leaves me no room to doubt of the truth of the report, which, till this moment, I hoped might be questionable. But why you should think that, on my principles, I ought not to regard it as matter of grief and astonishment, I cannot possibly conceive.

John. For a very simple reason, James. Because you have formally and solemnly pledged yourself before God, and in the face of the world, to maintain those very principles, on account of which I am now branded with a title, which appears to you so opprobrious.

James. What do you mean, John? Surely you do not conceive it possible, that I am in any way responsible for principles which I cordially detest.

John. When you speak of Calvinistic Clergy, I am not quite certain what you mean. But let me know, James, what the obnoxious tenets are, which you suppose I have embraced.

James. Why, to say the truth, I have not enquired very deeply into the subject. But these sentiments are so universally condemned, that I have no doubt of their evil tendency.

John. And are you sure, James, that public opinion is a safe criterion by which to judge of the character of religious doctrine? Do you not know, that if we were to abide by this tribunal, Christianity itself must lose its title to our approbation? The very language which you now employ was once employed with respect to Christianity:—"As for this sect," said the Jews to the Apostle, "we know that it is every where spoken against."

James. From which, I suppose, you mean to infer the identity of the two things.

John. Not exactly. The only inference which I mean at present to draw from the fact is, that a doctrine may be true, and yet be "every where spoken against," and that, consequently, your deference to public opinion may lead to a rejection of the truth of God.

James. But I do not mean that my judgment is altogether decided by public opinion; what I have heard of your doctrine satisfies me, that, in this instance, public opinion is correct. As an instance of the extravagance of your religious creed, I shall mention, in the first place, the doctrine maintained by your sect; namely, that "we are saved by faith without works."

John. Our sect! James. This is a language that surprises me. Can you produce any evidence of a disposition on our part to separate from the Established Church, and constitute ourselves into a distinct community? If so, let it be produced, and we shall know how to defend ourselves; but if no such evidence exists, let us not be charged with what we unanimously disclaim.

James. It is a common opinion among the class of people with whom I associate, that your connexion with the Establishment would be very easily dissolved; and, I confess, I agree with them on the subject.

John. I hope to show you, James, before we have done, that it is our strict adherence to the genuine principles of the Establishment, that has exposed us to the odium of a class of persons, who, at least on this question, appear more ready to advance an accusation, than to prove its truth.

James. I make little account, John, of professions, unless they are supported by actions. While you unequivocally avow, and zealously propagate, doctrines so different from those of the Established Church, I can give very little credit to your declarations of attachment to that Church. Where does she in the least countenance the assertion, that "we are saved by faith without works?"

John. I suppose, James, you have read the Articles and Homilies?

James. I believe I did once look into the Articles, but I cannot say that I have any distinct recollection of them. As for the Homilies, I cannot say that I have ever seen them.

John. It is possible then, James, that you may be censuring me for holding doctrines, which, as I before said, you had solemnly pledged yourself to maintain; for, as you confess your ignorance of the public standard adopted by our Church, you must, of course, acknowledge your ignorance of the agreement or disagreement of my sentiments with that standard.

James. I take for granted that our Church would never have adopted a standard of faith so much at variance with public opinion, as the sentiments are, which are commonly imputed to the Evangelical Clergy. I presume, that the foun-

ders of our Church were sober and rational divines, whose good sense is a sufficient pledge to us of their rejection of every thing that has a fanatical tendency.

John. Perhaps, James, it would be wiser to *inquire* than to *presume*, in a case of so much importance. You are considered, I know, as a man of prudence in the business of life; and you have acquired this character, from its being understood that you commonly avail yourself of the most authentic sources of information in every affair of consequence in which you are engaged. What is the reason that you proceed so rationally in every thing connected with your secular interests, while you seem to abandon every sound principle, in the management of those affairs which relate to eternity? In matters of eternal concernment, your language is, *I take it for granted*, and *I presume*. But, when did you ever *take it for granted*, when you were going to lend a sum of money, that the security was sufficient; or *presume*, when you were going to make a purchase, that the title was good?

James. I do not know, John, what right you have to call me to an account for my conduct; nor do I consider myself responsible to you, or to any one else, for what I do. Every man has a right to judge for himself.

John. This I freely admit, James. But you will observe, that you were the first to violate your own maxim.

James. When a man goes out of the beaten track, as you have done, he seems to forfeit his privilege; and has no right to complain if he is called upon to account for that singularity, which conveys a tacit censure upon the conduct of his neighbour.

John. Be it so, James. I do not decline the investigation; on the contrary, I wish for it; and shall feel myself happy in affording

you all the satisfaction in my power. The charge of "preaching faith without works" is one, which I did suppose would prove a principal article in that accusation which you were about to prefer against me; and I am prepared to meet the charge. There is a sense in which I admit the justice of the allegation; and there is another, in which I utterly deny it. I disclaim the doctrine in that sense in which the world means it should be understood, as subversive of obedience; and I avow it in that sense in which it appears, what it really is, the only foundation of that principle from which all practical religion flows, I mean LOVE. If you believe the Scripture, that "LOVE is the fulfilling of the law," and that "faith works by love," I do not see that you need be afraid of our ascribing too much to faith.

James. I suppose faith performs a very important affair in our salvation; but my objection is to your doctrine of "faith without works."

John. Let me explain myself, and tell you what I do hold on this subject. I hold, "that we are accounted righteous before God, only for the merit of our Lord Jesus Christ, by faith, and not for our own works or deservings*."

James. I admit that we are to be saved only through the merits of Christ; but I do not acknowledge that it is by faith only. Leave this out, and I will agree to the rest.

John. But, my dear friend, that would be to leave out every thing upon which the whole controversy with the world hinges. Every one professing Christianity will acknowledge some obligation to Christ; and, without hesitation, allow that his merits confer a value upon their works, which they would not otherwise possess; and even admit, that without the stamp of his name their performances would not be accept-

ed of God, so as to give them a title to heaven: but, James, so far from recognizing this notion as scriptural, I assert, on the contrary, that the doctrine, "that we are justified by faith only, is a most wholesome doctrine, and very full of comfort†."

James. You have employed a term that I do not well understand, in its theological sense. You speak of being "justified."

John. I mean by that, what I think the Apostle meant: "Being accounted righteous." And you might have observed, that I used these terms before, as being of the same import, when I said, "We are accounted righteous, only for the merit of our Lord Jesus Christ, by faith‡."

James. I cannot agree with you. Faith is a very proper thing, but something else is necessary to our acceptance with God.

John. And do you object to my statement, that the doctrine of our being "justified by faith only, is a most wholesome doctrine, and very full of comfort§?"

James. I do most heartily. Nor can I see any comfort in it, except a man chooses to deceive himself with notions, which have no foundation but in his own fancy.

John. I am inclined to think, James, that your objection to this doctrine, of our being "justified by faith alone," has a deeper root than you are aware of. It springs, if I am not mistaken, from your being ignorant of the condition of man as a sinner; perhaps, therefore, it might be well for us to come to this point, and see what we have to say upon a subject of such importance.

James. I have understood, that you hold a strange opinion respecting the state of human kind: such a one, indeed, as, if true, would make one almost wish to have belonged to any other species of beings.

* Thirty-nine Articles—9th Article.

† 9th Article.

‡ Ibid.

§ Ibid.

John. You mean, I suppose, the doctrine of "original sin."

James. We all, you know, admit the doctrine; but it is to your reputed explanation of it that my objection lies.

John. That you may know what I do hold on this subject, James, I will give you a full explanation of my sentiments. I hold, that original sin "is the fault and corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and is, of his own nature, inclined to evil; so that the flesh lusteth always contrary to the spirit; and therefore, in every person born into this world, it deserveth God's wrath and damnation."

James. And do you mean, that all human beings are equally depraved, and "deserve God's wrath and damnation?"

John. I was quite persuaded, James, that your objection to the doctrine of justification by faith *alone*, had its root in your opinion on the subject of original sin. On this point, a difference of opinion must preclude agreement on all the leading doctrines of divine revelation: I wish, therefore, to be explicit on the subject, that there may be no room for misapprehension. I conceive, that "of ourselves, and by ourselves, we have no goodness, help, or salvation; but, contrariwise, sin, damnation, and death everlasting*." Allow me to add, in further explanation of my sentiments, that Adam's change of circumstances, after his fall, was such, that, "as before he was blessed, so now he was accursed; as before he was loved, so now he was abhorred; as before he was most beautiful and precious, so now he was most vile and wretched in the sight of his Lord and Maker. Instead of the image of God, he was

now become the image of the devil; instead of the citizen of heaven, he was become the bond-slave of hell; having in himself no one part of his former purity and cleanness, but being altogether spotted and defiled; insomuch that he now seemed to be nothing else but a lump of sin; and therefore, by the just judgment of God, was condemned to everlasting death*." "This so great and miserable a plague fell not only on him, but also on his posterity and children for ever†." And to make the matter quite plain, I would say, that "man of his own nature is fleshly and carnal; corrupt and naught; sinful and disobedient; without any spark of goodness in him; without any virtuous or godly motion; only given to evil thoughts and wicked deeds."

James. I wish to ask you, once for all, why you choose to employ this quaint phraseology in expressing your sentiments? Is it the affected dialect of your party, that you have adopted on principle? or does it arise from your confining your studies to the puritanical divines, whose style is consecrated in your eyes, as the only fit vehicle for the conveyance of these *precious* doctrines? Whatever may be the cause of this peculiarity, I can only say that it is very offensive; and that I wish you would dispense with it in your conversation with me.

John. I must request your indulgence, James, on this subject, for the present; and I hope to be able, before we have done, to satisfy you as to the reason of that which now offends you. Allow me, therefore, James, to proceed expressing myself in the same kind of language that I have hitherto employed, though it should appear to you old-fashioned. But, if you have any objection to it, on the ground of obscurity, I should feel

* Homily on the Misery of Man—2d Part.

* Homily. † Ibid.

myself called upon to explain myself in the most perspicuous way in my power.

James. The sense is clear enough; too clear to leave any hope of our difference deriving its origin from any ambiguity of language. And so, you would have me believe, that man is *a lump of sin; without any spark of goodness in him; without any virtuous or godly motion; only given to evil thoughts and wicked deeds.* I don't deny the doctrine of *original sin*; but, to reduce a being like man to a state so hopeless, so wretched, by a perversion of that doctrine, is what I must protest against, from whatever quarter it may come.

John. I was very well persuaded, James, that your objection to the doctrine of justification *by faith alone*, had its origin in your mistaken view of the condition of man. Allow me, therefore, to express what I think of the connexion between the two doctrines, in the following terms: "Because all men are sinners and offenders against God, and breakers of his law and commandments, therefore can no man, by his own acts, works, and deeds (seem they never so good), be justified and made righteous before God: but every man, of necessity, is constrained to seek for another righteousness of justification, to be received at God's own hands; that is to say, the forgiveness of his sins and trespasses, in such things as he has offended. And this justification, or righteousness, which we so receive of God's mercy and Christ's merits, embraced by faith, is taken, accepted, and allowed of God for our perfect and full justification. For the more full understanding of which, it is our part and duty ever to remember the great mercy of God, how, that (all the world being wrapped in sin by breaking of the law) God sent his only Son our Saviour

Christ into this world, to fulfil the law for us; and, by shedding his most precious blood, to make a sacrifice and satisfaction, or, as it may be called, amends to the Father for our sins, to assuage his wrath and indignation conceived against us for the same. So that Christ is now the righteousness of all them that truly believe on him. He, for them, paid their ransom in his death: he, for them, fulfilled the law in his life: so that now, in him and by him, every true Christian man may be called a fulfiller of the law; inasmuch, as that, which their infirmity lacked, Christ's justice hath supplied *."

James. After what I have now heard, I can entertain no doubt, John, of your being fully imbued with the Evangelical Doctrine. This is the very cant that they, who hold the doctrine, are so fond of. They represent man as totally depraved, and completely ruined, in order to make way for their doctrine of faith. They reduce to the same level a whole race of beings, who ought to be classified upon a moral scale, according to the degree of their respective demerits; and not be all consigned, without distinction, to the same condemnation. This error pervades the whole mass of your divinity, and corrupts every part of it. If you were not completely deceived, how could you include, within the same boundary, a multitude of individuals, varying as much almost in their moral character, as they do in the expression of their countenances?

John. Notwithstanding this variety, James, yet they are all human beings; and for the same reason, that they may be physically considered as belonging to one class, so they may be morally. In point of disposition, they may be all disaffected to God; and, in point of condition, they may be

* Homily on the Salvation of Mankind, First Part.

all under the sentence of condemnation: and I feel no inclination, nor, indeed, consistently with my views of truth, no power to depart from what I have already said on that point, that "every person born into this world deserves God's wrath and damnation." And, as I said before, James, if you had a scriptural view of this, you would see a suitableness in the doctrine of justification by faith alone, that would commend itself to your judgment and conscience; and you would be ready to join me in saying, that the doctrine, "we are justified by faith only, is a most wholesome doctrine, and very full of comfort;" moreover, James, there is another doctrine closely connected with these, the value of which depends so much on a just view of the condition of fallen man, that while you have inadequate notions of the one, you cannot duly appreciate the importance of the other.

James. What is that?

John. The doctrine of regeneration.

James. Regeneration! yes, I know that there is a great talk among you about this point; and that you entertain some mystical notions on the subject quite foreign from the received opinion. I wonder you cannot be satisfied with the sound doctrine of our Church, and there let the matter rest.

John. I am satisfied, James, with the sound doctrine of the church on the subject; for which reason I cannot acquiesce in the attempts that are made to invalidate its truth. "When Christ said to Nicodemus, 'Except a man be born of water and of the spirit, he cannot enter into the kingdom of God,' he was greatly amazed in his mind, and began to reason with Christ; demanding, 'How can a man be born when he is old, can he enter a second

time into his mother's womb, and be born?' Behold a lively pattern of a fleshly and carnal man. He had little or no intelligence of the Holy Ghost, and, therefore, he goes bluntly to work; and asks how this thing were possible to be true? whereas, otherwise, if he had known the great power of the Holy Ghost in his behalf, that it is he who inwardly worketh the regeneration and new birth of mankind, he would never have marvelled at Christ's words; but would rather take occasion thereby to praise and glorify God*." Such is the power of the Holy Ghost to regenerate men; and, as it were, to bring them forth anew, so that they shall be nothing like the men they were before. Neither doth he think it sufficient, inwardly to work the spiritual and new birth man, unless he also dwell and abide in him. "Know ye not," says St. Paul, "that ye are the temple of God; and that his Spirit dwelleth in you? Know ye not, that your bodies are the temples of the Holy Ghost, which is within you?" Again he says, "You are not in the flesh," but in the Spirit; for why? The Spirit of God dwelleth in you." To this agrees the doctrine of St. John, writing thus: "The anointing which ye have received (he means the Holy Ghost) dwelleth in you." And the doctrine of Peter says the same, who has these words: "The Spirit of glory and of God resteth upon you." O what comfort is this to the heart of a true Christian, to think that the Holy Ghost dwelleth within him! If God be with us, as the Apostle says, who can be against us?

James. Is this your doctrine, John?

John. Certainly it is, James.

James. If so, then I think there is no occasion for us to proceed any farther. All intercourse

* Homily for Whitsunday.

between us must cease from this time; for it is impossible that I can view your sentiments with any other feelings, than those of disgust and indignation. I have heard, from time to time, a good deal of methodistical cant; but I do not know that I ever had a more delicious specimen of it, than that with which you have just favoured me. And now, John, as I have neither leisure nor inclination to pursue this subject any farther, there is but one point upon which I wish to know your opinion; that I may fully make up my mind about your present principles and religious character. What do you think on the much-disputed points of election and predestination?

John. These are points, James, upon which I would wish to speak under a deep sense of my incapacity to do them justice; and, before I state my views, I would wish to make a preliminary observation or two. If you imagine that the Scriptures furnish matter for philosophical speculation on this question, you are under a mistake. Whatever is said upon it is of a nature purely practical, and is intended to abate the pride of man, and to secure to God the whole glory of every spiritual communication, and of every part of the redemption of a sinner. This object being accomplished, the word of God is silent as to any thing else, and leaves the subject involved in impenetrable obscurity. So much of the veil is removed as is sufficient for the purposes of God; but nothing is disclosed to gratify the vain curiosity of the speculative, or to afford a legitimate pretext for the controversies of the polemical. Having said so much to show you, that I think the point in question a very different one from that of the fatalism of philosophy, I will now tell you what I think about it. "Predestination to life, I conceive to be

the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind; and to bring them, by Christ, to everlasting salvation, as vessels made to honour; wherefore they which are endued with so excellent a benefit of God, are called, according to God's purpose, by his Spirit, working in due season; they, through grace, obey the calling; they are justified freely; they are made sons of God by adoption; they are made like the image of his only begotten Son, Jesus Christ; they walk religiously in good works; and at length, by God's mercy, they attain to everlasting felicity*."

James. This, John, is quite enough to enable me to form a decided judgment as to the nature of the doctrine which you have adopted; and leaves me no room to doubt of your being thoroughly imbued with that pernicious system against which the world so loudly and so justly protests.

John. You have not allowed me to finish what I had to say, James, or you would have seen, that I regard the subject practically. There is a godly consideration of this point, which has a beneficial operation; while proud speculation about it is dangerous in the extreme. Allow me, then, James, to explain myself as follows: "As the godly consideration of predestination and our election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons; and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members; and drawing up their mind to high and heavenly things, as well because it does greatly esta-

* Seventeenth Article.

blish and confirm their faith of eternal salvation, to be enjoyed through Christ, as because it does fervently kindle their love toward God: so for curious and carnal persons, lacking the spirit of Christ, to have continually before their eyes the sentence of God's predestination is a most dangerous downfall, whereby the devil thrusts them, either into desperation, or into wretchedness of most unclean living, no less perilous than desperation*."

James. Why you employ this uncouth phraseology in stating your sentiments, you have told me that I am to be informed hereafter; and I hope you may be able to account for it in a satisfactory way; in the mean time, I can be at no loss to understand your meaning. You hold, that the elect are to go to heaven, because it is God's pleasure that they should do so; and that the reprobate are to be damned merely on the same account.

John. Let me go on, James, and finish my statement. "I hold, that, "we must receive God's promises in such wise, as they are generally set forth to us in Holy Scripture; and, in our doings, that will of God is to be followed, which we have expressly declared to us in the word of God†," which I think may satisfy you, that I am fully of opinion, that the general invitations and promises of the word of God will be made good to every individual, who practically recurs to them, notwithstanding anything on the subject of election, that may be found in that word: I am equally persuaded that, in the plain meaning of the words, God "desireth not the death of a sinner, but rather that he may turn from his wickedness and live;" and that when he says, "Turn ye, turn ye, for why will ye die?" there is an ap-

peal to something in man, which is common to all men, which makes him accountable; and which, if he prove finally disobedient, leaves him inexcusable.

James. That is, you hold two contradictories to be true, in opposition to every sound principle.

John. I deny them to be contradictory, James; and though I should confess I have not the secret, by which their consistency is explained; that need not prevent me from acknowledging both to be true. When once I am satisfied that the Bible is a divine revelation, my business is, with the blessing of God, to ascertain the meaning of its contents, and to submit my understanding to its communications. The proud reasoner is repelled by those awful words, "Nay but, O man, who art thou that repliest against God?" while the humble learner is taught by Him "who giveth to all men liberally, and upbraideth not." This is a fair and practical view of the subject, and sufficient for all good purposes; and I therefore repeat the words I finished with before; namely, that "we must receive God's promises, in such wise, as they are generally set forth to us in Holy Scripture; and, in our doings, that will of God is to be followed, which we have expressly declared to us in the word of God."

James. I do not know why you should be so fond of expressing yourself in language which belongs rather to the time in which our great-grandfathers lived, than to ours. But whatever may be your language, my objection to the whole of your scheme remains unaltered.

John. Whose scheme, James?

James. Your wild and fanatical scheme, to be sure.

John. And in whose language do you think I have been delivering my sentiments?

James. I cannot tell.

* Seventeenth Article.

† Ibid.

John. I have been quoting the language of our church; and your objections have been to *her* doctrines; the very doctrines, James, that you have openly undertaken to publish and to maintain; the doctrines of her Articles and Homilies.

James. If this be the fact, I must only say, that you have not used me well. I told you that I had only read the Articles once, and that I had never read the Homilies; and you have taken advantage of my ignorance to bring me into a dilemma. Had I known what you were about, I should have been more upon my guard, and have examined more closely into the true sense of those expressions, which I too hastily admitted to bear the meaning you wished.

John. But did I put any sense of my own upon them? Did I do any thing but leave them to speak for themselves; and had you any difficulty in understanding them?

James. I admit this. But, if I had taken time to consider, I should have been in some cases able to show you, that the real sense of the words was quite contrary to its obvious one; and, in others, that certain qualifying terms altered the whole character of the passage. By this means, you would not have been able to accomplish your object, and lead me into unguarded concessions.

John. But my object, James, was to show you, that the obvious sense of the Articles and Homilies, is the sense in which those whom you term the Evangelical Clergy, understand them. And that object is gained; because you reasoned against the authorities which I produced, while you thought the language mine, as containing a doctrine decidedly opposed to your own.

James. You have, I confess, for the present, gained an advantage over me by surprise; but as I

have no doubt that, when I come to examine the documents which you have produced, I shall find, that they only seem to countenance your opinions; I mean to return to the charge, and expect not only to recover any ground I may have lost, but completely to drive you out of the field.

John. My earnest wish is, James, that you should take the authorized standards of our church—her Articles, Homilies, and Liturgy; and try my doctrine by that test; and, if there be not a strict coincidence between them, I am satisfied to be stigmatized as a heretic, or, if you please, a blasphemer. But, before you go, James, I cannot refrain from giving you a caution; though, in doing so, I may run the risk of increasing your displeasure against me. Remember, I beg of you, that the question between us is not of a speculative nature; on the contrary, that it is practical in the truest sense, and, above all others, important. Should you be able to silence or confute me, the inquiry, “What is truth?” would still return upon you: inasmuch as it would remain to be ascertained, whether you are right in your own views of the subject. I own, James, that I fear you are going to exert your ingenuity in putting a new sense upon words, which you received in their obvious and literal import, as long as you saw no reason for giving them an unnatural meaning. While you supposed the language I employed was my own, though you thought the phraseology affected, yet you had no difficulty in perceiving, that the sentiments it conveyed were decidedly opposed to your own; and you proceed to combat them without hesitation; but now that I have told you, that the language I made use of was identically that which our church has chosen to employ for the purpose of expressing her own sentiments on these subjects, you are driven to the ex-

pedient of finding out a new sense for the words, not in contradiction to those notions which you espouse, and which you are unwilling to abandon. Take care, James, what you are about: you seem to me to be in danger of trifling with sacred things, and of being more anxious about the establishment of your own sentiments than the discovery of truth. If this should be the case, I must in honesty tell you, that if you persevere in this mind, it would be better for you to be among the blindest tribe of savages, worshipping an idol, than to have the word of God in your hands, and to treat it so.

James. One thing, John, I will not conceal from you; my confidence in my cause is somewhat abated since you have discovered to me that you were speaking the very words of our church; nor will I retract the concession I made, that those words seem, at first sight, not only to favour your views, but, indeed, plainly to express them. Let the matter end as it may, I am forced in honesty to acknowledge so much. The truth is, John, I have been so much in the habit, from the influence of the society in which I lived, of taking for granted, that those who were known to hold your sentiments had nothing reasonable to say in their defence, that I had little doubt of being able, in point of argument, easily to put you to silence; and, unless you should prove deaf to the plainest principles of common sense, of even reclaiming you from your aberrations. But what has past has fully convinced me, that on this point I was in error; and though I still disagree with you as to the truth of your doctrine, I do not hesitate to say, that it is my intention to examine the subject; and to ascertain whether my religious sentiments accord with the authentic standards of that church of which I profess myself a minister. Nor am I ashamed to confess, that

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till now the matter never struck me in a light so obviously practical and important. Why, indeed, should any man be ashamed to acknowledge his errors when he becomes convinced of them?

John. It gives me sincere pleasure, James, to hear you speak in this way. You know that my prejudices were, not long ago, as great as yours are now; and that I used to speak all manner of evil of those sentiments of which I am now the sincere, but feeble advocate. At that time I considered the title of Evangelical Clergyman, as one of so opprobrious a nature, that nothing could induce me to go in the way of those who were thus distinguished. But notwithstanding all my jealousy and caution, I was brought into contact with one of them, who became rector of the parish contiguous to my own; and thereby had an opportunity of observing facts that served to remove my prejudices at first, and led finally to that change which has exposed me to your censure. The former incumbent of that parish had, like too many, chosen the clerical profession, merely with a view to preferment, and had felt no interest in the spiritual welfare of the flock. The consequence was what might have been expected. His church was badly attended; his parishioners were ignorant and immoral; and, in short, every thing around him indicated disorder and neglect. The present incumbent, as I told you, is called, in contempt, an *Evangelical* Clergyman. It is now about three years since he came to the parish; and I may say, with truth, that no one had a greater dislike of his principles than I had, at the time of his first becoming my neighbour. I can well remember, with what a jealous eye I watched over his conduct, in the hope of finding him guilty of some irregularity which might authorize a public expression of my disapprobation: but

in this I was completely disappointed; for his zeal was so tempered with discretion, that it was always exercised within the limits of those boundaries prescribed by the church to which he belonged; and in accordance with those principles, which, as a minister of the Establishment, he felt himself called upon to maintain. To the change that soon began to manifest itself in his parish, I could not be an indifferent spectator: and I confess with shame, that I was even mortified to witness facts so favourable to those principles which I at that time disliked; though facts which, in themselves, ought to have given me pleasure. The church, which had before been deserted, was soon filled, and even enlarged: and his conscientious attention to his parishioners of all ages, soon discovered itself in the altered character both of the old and young. I could not avoid observing, how little this accorded with the vulgar charge brought against him, of holding and preaching a licentious doctrine: but I was not in a disposition at that period to give way to convictions so little agreeable to my principles; and I endeavoured to get rid of reflections, the tendency of which was to shake my confidence in long-cherished and deep-rooted opinions. Thus matters continued for some time, till an unexpected incident brought me into immediate contact with the man, whom I affected to despise for his fanaticism, but whom I secretly respected for his consistency. One interview with him made me desirous of another; and this led to a free intercourse on religious subjects, the effect of which was a daily diminution of my prejudices; and the final result, a deliberate adoption, by the blessing of God, of my present principles.

James. You were easily overcome, John.

John. I do not know that, James; I fought every inch of

ground, until I was driven step by step from all my strong-holds; and at last shut up in a corner, out of which I could not by any means escape. My friend produced the plain words of Scripture, and the doctrines of our church as founded upon that infallible standard. He showed me, not only that I was erring from the word of God, but that my sentiments were in plain contradiction to the very creed that I had bound myself to preach and defend; and that, while I was accusing him of disaffection to the Established Church, (to which I now know his conscientious attachment,) I was myself, in reality, the dissenter from it, by holding sentiments opposed to its authorized standards, and by contending against its genuine principles.

James. Supposing all this to be true, John, tell me honestly, do you think the change a matter of vital importance?

John. Undoubtedly, James, I do. Believe me, it is a question not about a certain modification of faith, but about *Christianity* itself. If wine has been gradually diluted so as to have lost all its characteristic flavour, and to have only the properties of the water remaining, by which its virtue has been destroyed, no man in his senses will expect, that the liquor thus altered and debased will or can produce the effects of wine. Equally unreasonable with such an opinion, is the identification of what is now called Christianity, with what was originally meant by that term; and equally vain the expectation that it answers the same purposes, and will issue in the same consequences. No, my friend, the Christianity of the world, is not, as people suppose, a system, the same in kind with the primitive faith, but with diminished strength: it is something distinct, in its very essence, from that faith; and, in fact, is found to be compatible with what primitive Christianity was intended

to destroy. The genuine Gospel of God aims at the overthrow of our self-dependence, and at the subjection of our hearts: and by presenting to us an object of faith equally calculated for the attainment of both objects, it either effects them, or leaves us without excuse in our disobedience. The doctrine of justification by faith in a crucified Saviour, when understood, levels all the proud pretensions of man, founded upon a personal righteousness: and leads the sinner to a thankful acceptance of mercy, as the way, and the only way, by which a guilty creature can be saved; and the love manifested in the voluntary humiliation and sacrifice to which that Saviour submitted, produces a return of love, and of devotedness, which could not arise from any other consideration. In these two points, we find the very essence of Christianity; and where they are kept out of sight, we may have indeed the name, but we want the nature and substance of that which brings peace in this life, and leads to glory in the next. You need not be surprised then, James, if those who are called *Evangelical* (a term which, by the way, they do not apply to themselves) should be tenacious on a subject, which they consider as involving a distinction no less important than between *real* and *nominal* Christianity. Could they conscientiously enter into any compromise on this subject, they would probably be allowed to pass without much mo-

lestation: but believing as they do that the controversy is about substantial and practical truth, they dare not qualify their doctrine, to please their opponents. "Let them come unto thee, but go not thou to them," is the rule they must go by; to whatever censure their apparent uncharitableness may expose them. They must maintain what they consider the truth of God, against every doctrine that may be put in competition with it, with the same jealousy that the Jews were to assert the honour of Jehovah, in exclusion of all the idols of the nations.

James. I cannot enter into your views, John; but I can say with truth, that I see the subject in a different light from what I did at the commencement of our conversation; and it is my decided intention to inquire farther into the matter, and to judge for myself. Should I be convinced that I have been in error, I trust I shall not be ashamed to acknowledge and retract.

John. Remember, my dear friend, the danger to which those are exposed who lean to their own understanding; and earnestly seek of the Father of lights, a happy issue of your inquiries, through the promised influences of that Spirit, by whose teaching alone we shall "know the things that are freely given to us of God."

James. I hope I shall, John. Farewell.

John. Farewell, my dear friend.
P. R.

GIPSIES.

SIR,

THE inclosed appeared a few years since in a provincial paper: should you deem it worth the attention of your readers, its insertion in your valuable miscellany will oblige the original contributor, and your present correspondent,

J. T.

It must surely be owing to want of consideration, that the numerous tribe of Gipsies have been hitherto neglected, as it respects endeavours being made to reclaim them from their wandering course of life. That their situation is such, as to

render the effort desirable, must be evident to every person who reflects upon it. But as it is possible, that some may not have hitherto bent their thoughts this way, I venture to intrude upon the patience of your readers, by making a few observations on the state of the Gipsies, as it regards themselves and the country at large.

Perhaps some may be ready to object, that they live as they choose, and it does not concern us to meddle with them; but I conceive, when a true statement of their manner of life is unfolded, no person, who calls himself a Christian, will see it objectionable, to endeavour to better their condition and reform their moral conduct.

Their state appears to be a *degraded* one. Wanderers from place to place, with no certain dwelling, their habits greatly differ from those of civilized life. Denominated rogues and vagabonds, and continually liable to imprisonment, if the laws are exerted against them; and now, by various means, prevented from residing in those places where they have usually lived, their lives must be comparatively wretched.

Their state is one of *loathsome idleness*. How rarely are they usefully employed! day after day lying about the roads and commons, spending their time in an unprofitable irksome manner. Only conceive how grating to human beings, for the whole family to lodge together, like a herd of animals. Surely all decency must soon be banished from such a community. Idleness must naturally be attended with its usual concomitants, want and pain. These they frequently endure in all their rigour, from a privation of necessary food, clothing, and comfortable habitations.

If we look at their moral state, we shall find them *ignorant*. How painful, in this land of intellectual light and scriptural knowledge,

that a whole class of people should voluntarily remain in a state of barbarous darkness of mind! This ignorance might be, in part, removed, were they in the habit of attending divine worship on the day set apart for this important service. But where are the churches in which they present themselves among the people of God? Who, among your readers, ever saw one of them at church? Alas! the Sabbath, though a day of gladness and holy delight to thousands, brings no additional happiness to them.

In addition to this, we consider them to be *profane*. They are not unacquainted with the name of the great God. But what is the effect of this knowledge? does it lead them to adore and praise him? Alas! few of them make any use of this knowledge, except to profane, and daringly swear by that name at which even devils tremble. They know of Sabbaths; but they spend them in idleness and wickedness, very rarely attending any place of worship, and thus practically live without God in the world.

If we inquire what benefit society derives from them in their present condition, I fear it will appear to be less than none; for it is well known, that they are a *dead weight* in the scale of beings. They travel about, and eat and drink; but they work not; at least, comparatively speaking, their labour is of no material advantage. They are mere drone bees in the great hive of industrious and useful members of society; and live by the labour and exertions of the more deserving and industrious. While other inhabitants of the country are diligently pursuing their particular callings and occupations, these people are travelling from house to house, and clamorously demanding, for a living, the fruit of other men's labours.

But this is not the darkest shade

in their conduct: they are generally dishonest. Pilfering is a trade at which they are considered to be very expert. Hedges, for fuel, are their constant prey; poultry and game, also, when opportunity serves, they do not scruple to seize upon; and, it is supposed, that some of them are horse and sheep stealers.

They are highly injurious to the moral characters of our servants; frequently tempting them to rob their masters' cellars and pantries, &c.; and inducing them to listen to such deceitful stories and pretences about fortune-telling, &c. as often embolden and encourage females, especially, either to depart from the paths of virtue, or at least to contract imprudent and unhappy marriages.

It may be inquired, why I draw the character of the Gipsies in such gloomy colours? Not to reproach them as being worse than others; for it is more than probable, that many enlightened well-educated people are equally depraved. But that those, who have it in their power to remove their ignorance, and introduce them into a state of civilized and religious life, may be induced to exert that power for this purpose. Let us, then, briefly consider the advantages that would arise from their being induced to adopt a different course of life, both as it respects themselves and the community.

With regard to themselves, the benefits would be great. They would be brought from a state of idleness and ignorance, to one of industry, useful exertion, and the acquisition of useful knowledge. They would no longer live a degraded life, little superior to the brutes; but be brought to live like other rational beings. That many of them are persons of very superior natural capacity, may be inferred from their fluency of speech, their skill in music, &c.

whence we may reasonably suppose, that, were their abilities cultivated by a suitable education, many of them might (instead of being nuisances wherever they rove) become ornamental and useful characters. They would be induced to yield obedience to laws, both human and divine; and, being acquainted with the duty they owe to God and the King, their conduct, we would humbly hope, would be entirely changed: their families would be trained up in moral and religious habits; they would learn and labour truly to get their own living, and to do their duty in that state of life to which they were called. They would, many of them at least, become useful members of society; would imbibe the *true doctrines* of the church, and prove worthy members of the same.

Let those exalted personages, whose talents and influence are such, as may enable them to be of essential service in this case, consider the present state and probable results of applying their influence for a while to this business. True, it may not immortalize their names in the page of history; but the happiness, usefulness, and perhaps eternal salvation, of thousands, in the present and succeeding generations, may be the happy and successful issue, and remote consequence, of such exertion.

If we turn our attention for a moment upon the worth of the soul, this, if nothing else, should have some weight with us. He, who spake as never man spake, and who alone could know the value of the deathless soul of man, rated the worth of an individual soul at more than the world. To be instrumental in the deliverance but of one soul from eternal perdition, would fully repay every exertion that can be made; and may we not hope that such would be the case, not with one only, but with many?

I am, Sir, your obedient servant,
JUNIUS.

OBITUARY OF BENJAMIN BATES, ESQ.

*To the Editor of the Christian
Guardian.*

SIR,

VARIOUS circumstances, more especially the subsequent removal of another branch of the same family, have hitherto prevented my sending you the following obituary; all the particulars of which were committed to paper very shortly after the event had taken place. Hoping it may conduce to the furnishing of consolation to others, who will have to tread the same path, in their passage from this world to another and a better, it is submitted to you, with best wishes for your continued and increasing success.

I remain, Sir, your humble servant,

G. F. B.

The goodness of Almighty God, in overruling ordinary events to the accomplishment of his own merciful designs, is what every true Christian will delight in contemplating. To such individuals, the following particulars of the character, experience, and dying hope of one, who, for many years, exhibited the constraining influences of divine grace in his life and conduct, will not, it is presumed, prove uninteresting, although they may not materially differ from many of a similar kind. The public naturally expect to know in what manner the lives of men of eminent talents, or extensive literary attainments, have terminated. But to the true believer, it is equally gratifying to learn, how others, who have moved in the less conspicuous walks of life, have been sustained at that awful period, when nothing, short of a scriptural hope in Christ, can administer any well-grounded hope or consolation.

Mr. B. was born at Berkhamstead on the 12th day of January,

in the year 1733, being the tenth of a family consisting of twelve. At his birth, and for many years afterwards, his delicate state of health indicated the probability of a premature decease; a circumstance which seems to have been peculiarly beneficial to his own mind, and frequently led him to acknowledge, with lively gratitude, the goodness of God in sparing his life, so greatly beyond his expectation. The education which he received at the foundation school, in the town where his parents resided, was well adapted to that particular station in society, which was not only most consonant to his views, but most suited to his attainments. His early proficiency, in writing and accounts, obtained for him the situation of assistant to the steward of the late Duke of Bridgewater, with whom he remained until his twentieth year, when he came up to London. Shortly after his arrival he was seized with the small-pox, a disorder at that time exceedingly prevalent; and, from the effects of which, his life was deemed to be in considerable danger. On his recovery, a most advantageous situation presented itself, which he happily obtained; and which he never quitted, till he finally relinquished all commercial engagements whatever. His sedulous attention to the duties of his station, together with his ability for business, gradually won upon the esteem of the late Jukes Coulson, Esq. who was at that time, and for many years after, the principal of an extensive concern in the iron trade in the city. The manner in which Mr. B.'s long and faithful exertions were appreciated and rewarded, is satisfactorily shown, by his being ultimately taken into partnership with his employer; a circumstance, which, while it tended to strengthen an attachment for one, to whom he

was never backward in avowing his sense of obligation, served, likewise, as a powerful incentive for praise to that gracious Providence which had thus signally forwarded his temporal prosperity.

Nor is it wholly undeserving of notice, that, although engaged for more than half a century in the active duties of life, he was enabled, by an uniformly consistent mode of conduct, more especially after his change of religious views, to elicit approbation from those, who, though they commended, were by no means desirous of following the example which was thus set before them. But it is to his religious principles we must look for the true and impelling cause, seconded by the grace of God, which enabled him to adorn his profession with the fruits of righteousness.

His mother, being a truly pious woman, was accustomed at an early age to teach him to read the Sacred Scriptures, and to enjoin his constant attendance at church; the happy effects of which early initiation in the Christian religion he had frequent occasion, in after life, to speak of with grateful recollection of the benefit he then received: for, at that time, it may be presumed, the seed of divine truth was sown in his heart, though the pleasing evidences of it did not appear so soon as might have been expected. When he first came to reside in London, his religious impressions had no further influence upon him, than to restrain him from gross violations of the law of God. That he was in considerable danger of departing from the sound principles and good example with which he had been favoured, may be learned from the numerous and seductive allurements to which youth are subject on their first residing in the metropolis; especially when, as in his case, they have no kind friend to admonish them. At this period of his life he entered into

some of the fashionable amusements of the world; amongst which, cards, and a regular attendance at the theatre, to witness the acting of the celebrated Mr. Garrick, were the principal sources of his pleasure. From the time, however, of his attaining more correct views, he was not only induced to abandon practices, which he found, by experience, eminently detrimental to his devotional feelings; but ever afterwards to preserve a profound silence respecting them.

In a short narrative of his own religious sentiments, he ingenuously confesses, that, while at home, his attendance in the house of God was not the result of choice, but necessity; as his parents, while he continued with them, would by no means allow of his neglecting one of the great duties peculiar to the Sabbath. But when, on coming to London, he ceased to be under their wholesome control, he admits he was accustomed to spend the sacred day of rest in a manner quite different from what he had formerly done; rambling about the greater part of it in a thoughtless, if not irreverent, manner. "It is true," he says, "I generally left home with the resolution of going to some place of worship; but through want of a regular plan, being lukewarm in my devotional feelings, and acquainted only with those who were wholly indifferent about religion, I frequently neglected to carry my resolutions into effect; and seldom entered into any church or chapel whatever. On some occasions, my wayward fancy led me to attend the prayers in one church, and to hear a sermon in another; a practice truly preposterous." From this absurd propensity he was happily freed, by becoming intimate with a young man about his own age, whose conversation, advice, and excellent example, made the strongest im-

pression upon him. He now became a regular attendant at church and at the Sacrament; and his moral and exemplary conduct, seconded by the injudicious approval of some of his relatives and acquaintance, soon induced him to think more highly of himself than he ought. Of the sinfulness of his own heart by nature; of the impossibility of being saved by his own works, or righteousness; of the absolute necessity of a faith unfeigned, issuing in fruits of holy obedience; of the finished salvation of Jesus Christ, with the sanctification of the Holy Spirit; of these, and other leading truths of the Gospel, he, at this time, knew nothing. His inadequate and very defective views, were ably exposed by a gentleman of eminent talents and piety. Through his recommendation, he was induced to read with attention Mr. Hervey's well-known treatise of *Theron and Aspasio*. While he was thus engaged, in reviewing the doctrinal subjects so clearly laid down in that work, and which were so peculiarly suited to correct his unscriptural assumptions, he was prevailed upon to hear the Rev. Mr. Madan at the Lock Chapel. The first time he attended there, he was struck with the exact agreement between the sentiments as delivered by Mr. M. from the pulpit, and those contained in the book he was reading. Subsequent opportunities of hearing Mr. M. were happily blessed to the effecting an entire change in his religious opinions. He soon after became a stated hearer of the Rev. William Romaine, with whom he was long and intimately acquainted. His declining any longer to frequent his parish church, drew down upon him, not only the severe reprehension of the clergyman of the parish in which he resided, who strenuously, but vainly, endeavoured to reclaim him, as he con-

ceived, from the error of his ways; but, also, subjected him to considerable odium and opposition from some of his near relatives.

By two of his sisters it was concluded no good could possibly arise from his altered sentiments and habits; but, that either his zeal would settle into its former state of lukewarmness, or, unless duly controlled, would issue in the most fearful results. Happily their conjectures were never realized. But it is somewhat singular, that these very individuals, both of them living to more than eighty years, eventually experienced a similar change wrought upon their own hearts, and died in the belief and love of a crucified Redeemer, as their only ground of expectation of happiness in a future world. Their change of opinions was, under God, principally, if not altogether, the result of their long and habitual attendance upon the services of the Established Church. There they imperceptibly gained a knowledge of those truths which, in due time, were so instrumental in awakening their hearts, consoling their minds, and gradually fitting them for their last great change. Surely if any arguments were wanting in vindication of our invaluable Liturgy, replete as it is with scriptural and appropriate phrases, suited to all the varying cases of sinful suffering creatures like ourselves; such instances would fully warrant the continued use of it. May not a zealous attachment to the Established Church be manifested by some, who are not, as yet, fully aware of the spirituality and excellence of those formularies in which they habitually join, which, at some future period, shall contribute to their own instruction and comfort? And may there not, in more favourable cases, be cherished a similar growing approval of our form of sound words, with-

out indulging any thing like a narrow or bigoted feeling towards those who differ from us on this subject? Should not, also, such examples of the beneficial effects of our liturgical mode of worship, not only endear it to ourselves; but cause us to join in it with hearty and devout affections, that what is so appropriately uttered by the lips, may be uniformly exemplified in the life and conversation?

It was the long-cherished opinion of the subject of this Memoir, that no church on earth was so highly privileged as our own, in possessing Articles, Homilies, and Liturgy, so sound in doctrine, so scriptural in exhortation, and so suitable for general adoption. From the time when he first evinced the genuine symptoms of the change that was produced upon him, he, at different periods, was very strongly solicited to join those who dissent from the Establishment; but he never could be prevailed upon to quit the Church of England. He was not averse, when peculiarly circumstanced, from an occasional attendance upon other places of worship, being well known and highly esteemed by many dissenting ministers; but he returned, as speedily as possible, to his own church, whose services he regarded as inferior only to inspiration. Even when increasing infirmities came upon him, he never, when able, missed attending divine worship. With the holy Psalmist, he could say, "I was glad when they said unto me, Let us go up to the house of the Lord; our feet shall stand within thy walls, O Jerusalem." It was this very feeling which gave rise to his change of residence. Having been enabled, by the good providence of God in seconding his humble labours, to purchase for his son the presentation to a living near Maidstone, he was exceedingly desirous, on its becoming vacant, of going thither to spend the remainder of his days,

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where he could, with facility, frequent the church, and especially the holy ordinance of the Lord's Supper.

The course of life which he now led was of that simple and uniform kind, as to afford little that would prove interesting to any beyond his own immediate circle; but the happy frame of mind which he was enabled to maintain, his increasing spirituality, and progressive advancement in humility, cannot be too extensively known. Many can bear witness, that as he advanced in years, the fruits of righteousness and peace abounded in his life and conversation. He had long lived in the daily habit of referring all his concerns to that God who he knew would do all things well. Whenever, therefore, he approached the Divine Being upon a throne of grace, he seemed to utter his petitions with that full persuasion of being heard, that he could not doubt of receiving a propitious answer. At times he was peculiarly fervent and animated, more especially when praying in behalf of God's faithful ministers; for the enlargement of his spiritual Zion; or for the increasing success of those institutions, which are so eminently calculated to promote it. It was in this way he endeavoured to aid the progress of societies he highly approved, but which, from natural diffidence, he did not feel equal more openly to advocate.

His frequent perusal of the Sacred Scriptures, together with his habitual attendance upon the divine ordinances, caused him to be thoroughly conversant with the highly important truths of the Gospel. But he knew his own abilities and attainments too well, to be forward in obtruding upon any person his religious opinions, or in discussing nice and curious subjects in theology. Speculative or fanciful interpretations of holy writ, were never indulged by him: it was enough for him if the doctrine could be clearly proved from Scripture;

but beyond the simple boundary of truth, as far as he was enabled to perceive it, he had no desire to pass. The doctrines which are usually denominated Calvinistic, were those which he considered most consonant to the general tenor of the Bible, and most in accordance with the Articles of the Established Church. But though he had great pleasure in hearing them preached, or in reading works of this description, he seldom in conversation alluded to them, and not at all during his last illness. Anxiously desirous of knowing and practising what is right, he calmly pursued the path marked out for him, and certainly with very few material deviations from it. As far as human frailty would admit, he endeavoured, by every means in his power, to advance the glory of God. He sought not the praise of men, but the approbation of his heavenly Father, and the peaceful enjoyment of an enlightened conscience. In contemplating the holy law of God, as revealed in the Bible, he discovered its spirituality and extent; and he soon found by experience, how impossible it was for him perfectly to fulfil any one precept of the divine code. The more he looked into it, comparing his own defective obedience with its perfect and absolute requirements, the more effectually he was convinced, that, notwithstanding all his care and vigilance, he was a transgressor thereof; and that by the deeds of the law, no flesh living can be justified. Hence he found greater satisfaction in contemplating the history of the Lord Jesus Christ, as the Lord our Righteousness, than in any self-satisfying opinions of his own moral superiority, which he had formerly indulged. The scriptural nature of his hope and expectations clearly appears from various memoranda written in his pocket-book, evidently intended to suggest to his mind subjects suitable for private medita-

tion: such as, "JEHOVAH.—I AM, that I AM.—JEHOVAH JIREH, the Lord will provide.—JEHOVAH ROPHI, the Lord that healeth thee." The last title of the divine Being, which from the writing appears to have been added but a short time previous to his last illness, was peculiarly appropriate to his religious sentiments in the near prospect of that deeply momentous period which was then fast coming on; JEHOVAH EL SHADDAI, God all-sufficient!

He reflected much upon death and the judgment-day. At times, particularly in former years, the thought of dying, notwithstanding his well-grounded hope, occasionally oppressed his mind; but as he drew nearer the end of his course, this distressing feeling was subdued by the bright prospects and glorious expectation he was enabled to realize of the blessedness of the saints in heaven.

The illness which terminated his earthly career, was at first of a slight inflammatory nature, arising from cold. On the Sunday before his attack, he had attended divine service as usual; and it was then noticed how well, for his advanced years, he appeared to be. The subject of the morning's discourse was not inapplicable to his character and circumstances. Ps. xlii. 12. "The righteous shall flourish like the palm-tree."

It had always been his earnest wish that he might not, if agreeable to the will of God, languish for any length of time upon a bed of sickness, being apprehensive he should become impatient when confined to his room. It was a further subject of anxious solicitude, that he might not during his illness be deprived of his senses, and either say or do any thing that would be contrary to the profession he had made. In each of these respects, God was pleased to grant the desires of his heart. Very soon after he was confined to his room, he

felt persuaded that he should not recover, although perfectly willing to adopt any means which seemed to promise a successful termination to his disorder. But considering in his own mind, that this sickness was sent to warn him of his end, he endeavoured to prepare himself and others for that solemn event. And now was seen the unspeakable benefit of a good hope, through grace, in the perfect merit and righteousness of the Redeemer.

The love of the eternal Trinity, the merciful goodness of God the Father, the glory of the only begotten Son of the Most High, his excellence as a Saviour, his justifying righteousness to atone for our transgressions, his finished salvation to deliver us from the penalty and condemnation of a violated law; these were the subjects which afforded him abundant support in the awful hour of death. It was then distinctly perceived, that topics of a more abstruse kind, will not always yield the same grateful satisfaction, as those which are of deep and vital consequence. Minor differences of opinion must then give place to the one hope of our calling; for there is salvation in no other name but in that of Christ Jesus: other foundation can no man lay than that which is already laid.

Of the various expressions which were uttered by him, in the full contemplation of his last great change in death, a few only have been selected. As he had formerly lived in the habit of secret ejaculation and mental prayer, he might be frequently heard by those who attended upon him, unconsciously, as it were, giving utterance to the overflowings of a heart that was enriched and sanctified by divine grace. The patience, resignation, and calmness which he now manifested, made a deep impression on those who witnessed his conduct at this trying moment. During the intervals of relaxation from pain,

he conversed with his relatives, or any friends who happened to be present. There was even an innocent playfulness of manner in some of his expressions, which evidently betokened how completely at ease his own mind was, knowing in whom he had believed. That he could in any measure glorify God by his life and actions, he solely attributed to a power infinitely beyond his own. He was confident, that if that had not been vouchsafed to him, he would, as he declared, have been even as other unconverted men are, despisers of God, hateful and hating one another. He considered himself as a brand plucked from the burning. When under considerable suffering, he said, "I desire to kiss the rod, and the hand of Him that holds it. The Scripture says, the effectual fervent prayer of the righteous availeth much; and I hope I shall have the prayers of the righteous in my behalf; for I am satisfied, no other can be of any avail. I have been long convinced, but I am now more fully persuaded of the truth than at any former period of my experience; indeed, it is my dying testimony, that all our tears of repentance, our prayers, our duties, or our solemn resolutions against sin, however necessary and useful they are, as evidences of a renewed mind, cannot justify us in the sight of God. I desire to renounce every thing for the excellency of the knowledge of Christ Jesus my Lord. When I think of the fulness and glory of the Redeemer, the God-man, Christ Jesus, I feel more than ever my own vileness and sinfulness." At another time, when in much bodily pain, he said, "If I, a sinful, but, I trust, a pardoned individual, am called to bear so much outward suffering, how dreadful must that punishment be which shall be inflicted upon the impenitent and unbelieving! What must sinners in their own persons hereafter en-

“dure, except they repent!” Upon one occasion he said, in a manner peculiarly characteristic of his own views, “Blessed are the dead who die in the Lord, for they rest from their labours:’ but,” said he, “it would not be becoming in me to add the remaining part of the verse, ‘and their works do follow them,’ having none of my own at all worthy of notice.” He repeated, with evident delight, the well-known lines,

“When I survey the wond’rous cross,” &c.

At times he suffered from the suggestions of the great enemy of our souls, “who,” said he, “has been exceedingly busy with me; intimating, that I was only a deceiver and a hypocrite; that religion was a fable, &c. but I know, that Satan was a liar from the beginning. He tempted our blessed Lord, and now he is biting my heel; I mean, he is assailing my human nature—he is throwing some of his fiery darts at me, but they shall not be permitted to wound me.” In a little while after he was relieved from these distressing doubts, and was enabled to express his freedom therefrom, by exclaiming, “*Conquered!*”

He imagined his dismissal would have been easy; for he expected, from the nature of his complaint, that he should have died several days before he actually expired; but he prayed, that he might not be impatient, but be willing to wait God’s time. When freed from the temptations already spoken of, he expressed his belief of salvation through the atoning blood of the Saviour, in the strongest possible terms. “I am,” he said, “as fully assured of my final salvation, as if I now beheld the Son of God bleeding upon the cross for me.” It was at this time he exhorted his son to preach Jesus Christ, and him crucified, as the only infallible means for rescuing sinners from the wrath to come. He prayed much for the

people of the parish where he lived, “more especially for those who,” said he, “never pray for themselves.” Except upon one or two occasions, he did not say much respecting the happiness of heaven. But on the Saturday, which was only two days before he died, he inquired what day of the week it was? And being told, he said, he hoped to spend, on the morrow, an eternal sabbath in heaven. “What a glorious sight will that be, to see the King in his beauty; to join the innumerable company of angels and justified spirits, singing, ‘Worthy, worthy is the Lamb that was slain, to redeem us to God by his blood. Speak ye comfortably unto Jerusalem, and cry unto her (not whisper), that her iniquity is pardoned, &c.’” At another time, he said, he felt and experienced more than he could give utterance to; that he appeared to be surrounded by heavenly messengers, waiting to convey his spirit to the realms above. That he was at this time perfectly aware of every thing, was evident from the great kindness and tenderness which he expressed for every part of his family, by whom he was then encircled. He said, it was hard work to die, that body and soul would not readily part asunder.

In this state he continued hourly getting weaker, being full of days, with his faculties scarcely impaired; coming to his grave like a shock of corn in his season; and, as if to mark the reality of his hope, and the nature of his faith, which could not be shaken even in the awful moment of death, the last articulate sound he was heard to utter on the morning of his dissolution was that of “*Jesus.*” In a very few hours afterwards, on the 29th day of October, 1821, and in the 89th year of his age, his unfettered spirit was summoned into the presence of that God, whom, in his life and by his death, he had sought to glorify.

No one was ever more ready to admit than himself, that his failings were many. But for tenderness of conscience, for strict adherence to truth, for integrity and uprightness of conduct, for an earnest and habitual desire to exemplify the practical effects of true godliness, few have been more distinguished during so great a number of years. Nor will the foregoing statement be deemed by any as exceeding the bounds of truth or probability, but

rather as the certain result of those Scriptural maxims, by which the life of this much-respected individual was mainly governed. In a word, it may be said of him, "He was a faithful man, and feared God above many." Nehemiah, vii. 2.

This passage was chosen as a suitable subject for a sermon adapted to the occasion, and which was preached at West Malling Church, on the Sunday after the funeral had taken place.

LETTER TO A RELATIVE UNDER AFFLICTION.

MY DEAR FRIEND,

YOUR situation demands and has my tenderest feelings. Could I be instrumental in affording you the smallest degree of comfort and support therein, I should be peculiarly thankful; and, as it is my sincere desire and prayer, I trust the Lord will answer my request. What can I say or do that shall tend to your relief, but affectionately endeavour to encourage your confidence in Him who never failed any who sought Him, in the way of his own appointing, by prayer and supplication? While we look at our trials, we are ready to say, "All these things are against me." This discourages us, and tempts us to have hard thoughts of God; to think that he deals severely with us. We feel we have no strength of our own to combat with such difficulties; this makes us despond and say, "How shall I stand the trying day?" How, indeed, but by turning to that strong-hold in the day of trouble, the Lord Jesus Christ, who has graciously revealed himself to us in his word as the "strength of the needy in their distress."—Isaiah, xxv. 4. Does the enemy of our souls suggest to our minds this discouragement, that we have not sought to improve the religious opportunities that have been afforded us, and therefore have no right to appropriate the privileges connected with diligence in the use

of means? Still let us, while we humble ourselves before God on this account, remember who hath said, "Return, O backsliding children, unto me, and I will heal your backslidings." Is not this the voice of every affliction, "How shall I give you up?" Surely it is. He corrects his children in mercy, that they may not be condemned with the world. Whom he loves he chastens. Let us not be discouraged at that which is an evidence of his fatherly regard. What though he is pleased to put us into the furnace, let us remember, that He sits as the refiner and purifier of his people, and that He will so temper all his dispensations towards them, that they shall lose nothing but the dross of corruption. His design in all this is, that they may come forth as gold, and be found meet for his eternal kingdom. There the inhabitants shall no more say they are sick, neither shall there be any more pain.

Let me recommend to your consideration Zech. xiii. 9, "I will bring the third part through the fire." Observe, the Lord will not leave them in it; but engages to bring them through. What is his design? Why, the most gracious that can be intended; that which, I hope, my friend desires above all things—purification; or, in other words, that we may become partakers of the divine nature. What

effect shall these trials have? Why, they shall call on my name. Shall this be in vain? No; I will hear them; I will say it is my people; I will make it known to them so clearly, that they shall say, The Lord is my God. May we not say, Happy are the people who have the Lord for their God, whatever be the means of bringing them into the enjoyment of such a union? Let us, then, look up to Him for that resignation to his will, as may enable us, under the most afflictive dispensations, to say, "The cup which my Father has given me, may I not drink it?" Allow it to be grievous, still let us remember, it shall yield the peaceable fruits of righteousness to such as are looking to Him for the same. Does my friend say, Alas! I feel my weakness to be such, that I fear I shall never be able to overcome these difficulties. To you, then, especially, the promise belongs, "He giveth power to the faint; and to them who have no might he increaseth strength." It is the consciousness of our insufficiency that excites me to try to encourage your confidence in Him, who is a stronghold in the day of trouble, and knoweth them who trust in him. Is infinite Wisdom, Love, and Power, a mere spectator of their trials? Surely no. All his perfections are

engaged in the behalf of those whose hearts are upright towards him; who sincerely desire to submit to his discipline; whose language is, Do with me as seemeth thee good, only remember me with the favour thou bearest unto thy people. What a friend, then, is Jesus Christ! and is he ours? He is the friend of sinners, without exception, that are made sensible this is their character; and who, under the consciousness of it, are applying to him for mercy and grace to help in time of need.—He knows all our feelings; he submitted to be tempted himself, that he might know how to succour his followers when passing through the same. In all their afflictions, he is afflicted; and he not only sympathizes with them, but promises his grace shall be sufficient for them, and that his strength shall be manifest in their weakness. What more can I say, but enforce the encouragement of the Psalmist? "Trust in the Lord at all times; pour out your heart before him." God is a refuge for us.—That you may be enabled thus to do; and find, in so doing, the joy of the Lord to be your strength in the time of trouble, rendering you more than conqueror over all; is the earnest desire and prayer of your affectionate friend,
J.

THE PURSUIT OF HAPPINESS.

THE search after happiness is so general, that not an individual will be found who is not, in some way or other, engaged in its pursuit; yet, like the deceitful shadow, which vanishes with a rapidity proportionate to the attempt which is made at reaching it, so does this desired object for the most part elude the grasp of its numerous votaries. If we examine into the true cause of failure, we shall discover, that the object is

pursued in a wrong direction; the source from whence it springs is unknown to the generality of mankind, and is accessible only to those who fear God and walk in his ways: "Great peace have they who love thy law."

While the men of the world are inquiring with anxious solicitude, "Who will show us any good?" the true Christian earnestly desires, that the light of his Father's countenance may be lifted upon him.

This affords him more real gladness of heart than if his corn and wine were increased. His life is hid with Christ in God; he possesses a joy the world can neither give nor take away; and which, unlike the trifling vanities of time and sense, will yield support and consolation when every other hope fails. "The blessing of the Lord maketh rich, and addeth no sorrow therewith."

On the other hand, view a man in the midst of his worldly enjoyments, without a sense of God's presence and blessing, how poor, and how dissatisfied is he, notwithstanding all his earthly possessions! "What shall it profit a man if he gain the whole world and lose his own soul?" Better were it to have Lazarus's portion; to be reduced to the utmost extremity of worldly misery, with attendant angels ready to convey his glorified spirit into Abraham's bosom, than, like the rich man, to fare sumptuously, and be clothed in purple and fine linen, and at length consigned to everlasting misery, "where the worm dieth not, and the fire is not quenched." O what an awful contrast, and what a striking lesson, does that narrative afford to the ungodly rich man! "Let not, then, the wise man glory in his wisdom; neither let the mighty man glory in his might: let not the rich man glory in his riches; but let him that glorieth *glory in this*, that he understandeth and knoweth me."

How miserable is the state of those who, amidst the sorrows of this life, and the reproaches of their own conscience, are yet living in neglect of God, unmindful of the gracious invitation, "Come unto me, all ye that are weary and heavy laden, and I will give you rest." So long as this message of mercy is disregarded, God will either visit the

rebellious with stroke upon stroke, or will at length, provoked by their obduracy and impenitence, leave them to perish amid their own delusions.

The Christian, indeed, has sorrows to undergo, with which the worldling is unacquainted; but these sorrows are usually either the forerunners of, or are accompanied with, peculiar consolations. His grief for sin leads him to a more lively contemplation of the Saviour's sufficiency; his sense of his weakness and infirmity enables him more to rejoice, that God hath laid help upon one that is mighty, and promised, "that as his day is, so his strength shall be." The existence of corrupt affections makes him feel increasing gratitude to that God, who has put into his heart good desires, and oftentimes vouchsafes to draw up his mind to the contemplation of high and holy things; and thus the very trials he meets with have a sanctifying and beneficial effect, leading him to more intimate communion with his Saviour, and producing in him more abiding peace and consolation, and animating him to prepare more habitually for that rest which remaineth for the people of God.

This peace, and this consolation, will be found nearly connected with, and proportioned to, our diligence and assiduity in improving the means of grace, and walking closely with God. The careless and negligent Christian will be made to feel in his measure, that the way of transgressors is hard; while the humble, watchful, devoted Christian shall experience, that as afflictions abound consolations abound also; and shall, at last, be enabled to set to his seal, that all the ways of the Lord are mercy and truth to them that fear him and keep his commandments.

ANNA.

ON THE COLLECTS FOR ADVENT.

MR. EDITOR,

I HAVE long been attached to the Church of England; and, if I am not greatly deceived, find that attachment increasing as I advance in life. In considering the service for Advent Sunday, I perceived an excellency, which had not occurred to me before, and which may, perhaps, have escaped the attention of some of your readers.

We are taught by our church, on the first Sunday in Advent, not only to consider our Lord's first coming, when he appeared with great humility to save the world; but, also, to contemplate and prepare for his second coming; when he shall appear, in glorious majesty, to judge both the quick and dead. But here, that important question forcibly occurs to the mind, Who may abide the day of his coming; and who shall stand when he appeareth? This inquiry is most satisfactorily answered in the services appointed for the next three Sundays; where we are taught the means, the only means, which God has appointed as preparatory to that solemn event.

The first is, *the reading of the Scriptures, with prayer*. We are thus taught to pray: "Blessed Lord, who has caused all holy Scriptures to be written for our learning, grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy word, we may embrace, and ever hold fast, that blessed hope of everlasting life, which thou hast given us in our Saviour, Jesus Christ."

How impressive is the language we are here taught to use!—that we may not only read, but mark, learn, and inwardly digest, the Holy Scriptures. What a contrast is here implied to the practice of many professors of religion!

They read, now and then, a few verses, or, perhaps, a chapter or two; but without stopping for one moment to consider the meaning of what they read; without any careful observation of the nature and the import of the words and terms made use of; without learning any point of duty, any matter of doctrine, any direction of experience; and they go away, to their different pursuits, without in the least dwelling upon what they have read; without digesting and reconsidering it; and, in consequence, they derive neither patience in suffering, nor consolation under trials, or any well-founded hope of deliverance from the gracious directions, instructions, and promises so abundantly vouchsafed in the word of God. O that there was amongst us more of that spirit which marked the Bereans, who received the word with all readiness of mind, and searched the Scriptures daily to see whether those things were so: then, assuredly, under the divine influences of the Holy Ghost, it would be found among us, as well as among them: that, therefore, many believed.

The second means of preparing for the Saviour's coming, is *the diligent use and improvement of a Gospel ministry*.

"O Lord Jesus Christ, who, at thy first coming, didst send thy messenger to prepare thy way before thee, grant, that the ministers and stewards of thy mysteries may, likewise, so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just; that, at thy second coming to judge the world, we may be found an acceptable people in thy sight."

Why is it, that the inestimable privilege and blessing of a Gospel ministry is not more effectual, more successful? Why is the faithful

minister so often compelled to inquire, "Who hath believed our report, and to whom is the arm of the Lord revealed?" Is it not, that so many are hearing without prayer? that they are expecting too much from men; looking rather to Paul, or Apollos, or Cephas, than to that God who alone can give the increase? O let us guard against this spirit of dependence upon the creature. Let us diligently prepare for attending on the ministry of the word, by fervent earnest prayer; and let us improve the opportunities with which we are favoured, by withdrawing from worldly company and conversation; and by entering into our closets, shutting to our doors, and praying to our Father, who seeth in secret, for that abundant out-pouring of the Holy Spirit, which can alone render the seed sown effectual. Let us meditate upon what we have heard, compare spiritual things with spiritual; and thus seek to derive a lasting improvement from every sermon we hear.

The third mean is, *an earnest seeking for, and a continual dependence upon, the influence and assistance of divine grace.*

"O Lord! raise up, we pray thee, thy power, and come amongst us, and, with great might, succour us; that, whereas, through our sins and wickedness, we are sore let, and hindered, in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us."

When we have, by the studying or the hearing of the word of God, discovered what is the path of duty, we have continual need of the divine grace and mercy to dispose and enable us so to walk, as to serve and please God. So long as we trust to ourselves, or depend upon our own strength, we shall meet with continual disappointments. We shall find, that the enemies of our souls are far

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more powerful than we had previously imagined; that the weakness of our nature is such, as to incapacitate us, either for the performance of duty, or the resistance of temptation; and we shall thus practically learn the importance of that lesson which we are taught in our earlier years: "Know this, that thou art not able to do these things of thyself, nor to walk in the commandments of God, and to serve him, without his special grace; which thou must learn, at all times, to call for by diligent prayer." Instructions of this nature are regarded by many as very much matters of course. Men are apt to entertain far higher ideas of their own power and ability, than are consistent with these declarations. When, however, they actually come to the trial, they soon find that there is a law in their members, warring against the law of their mind, and bringing them into captivity to the law of sin, which is in their members. In proportion as they thus practically learn their own weakness, they will be induced earnestly to seek for the assistance of divine grace; and will, consequently, in due time, experience the truth of that declaration, "He giveth power to the faint; and to them, that have no might, he increaseth strength:" until at length the weak and tempted believer is enabled, in a measure, to adopt the Apostle's language, "I can do all things through Christ, that strengtheneth me."

Let us, then, diligently use these means of preparing for our Saviour's coming; let each returning season of Advent find us more devoted to the study of God's word, more fervent in prayer, more conscientious in the use of the means of grace, in hearing, meditating upon, and practising what we hear; more simple in reliance on the Saviour's mercy and dependence on his grace; and then, when at length he shall come in his own glory and

his Father's, and his holy angels with him, we shall be found an acceptable people in his sight, who liveth and reigneth with the

Father and the Holy Spirit, ever one God, world without end. Amen.

J. D. S.

PRAYER FOR THE PEOPLE OF IRELAND.

THE following Prayer for the People of Ireland, is used as a part of family prayer, on the evening of the second Tuesday of every month, by several persons who feel, that the present times call for importunate intercession at the throne of grace; for, "who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?"—Jonah, iii. 9.

"O ETERNAL God, the Lord of glory! who art the author and giver of every good gift, and who hast promised so many and so great blessings to all those who call upon thee, grant us the spirit of grace and of supplications; teach us to cry mightily unto thee; and do thou hear and answer the prayers which thou thyself hast taught us.

"O Lord, the great and dreadful God! keeping the covenant and mercy to them that love him, and to them that keep his commandments; we have sinned and committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts, and from thy judgments; neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land. O Lord, righteousness belongeth unto thee; but unto us confusion of faces, as at this day! O Lord, hear! O Lord, forgive! O Lord, hearken and do; defer not, for thine own sake, O our God!

"Bless the land in which we dwell, protect our rulers, guide our statesmen, enlighten the ministers of thy word, and bless all our people; may we be a nation fearing God, and working righteous-

ness. Grant the king a long life, and make him glad with the light of thy countenance. Let him dwell before thee for ever. O prepare thy loving mercy and faithfulness, that they may preserve him. Revive, O Lord, thy work in all parts of thy church. O may her peace be as a river, and her righteousness as the waves of the sea. Grant that the bishops and pastors, and all other ministers of religion in our land, may be filled with the gifts and graces of thy Holy Spirit; may they be men of God, full of faith and of the Holy Ghost.

"Bless all Societies which have been formed, under thy providence, for extending thy kingdom in this land; bless them with a very abundant measure of the influences of thy Holy Spirit: give wisdom to their designs, and success to their endeavours; and dispose the breasts of thy people to contribute liberally to their support. In all their exertions, enable them to put all their dependence upon thee, and to remember that thou hast said, it is "not by might nor by power, but "by my spirit."

"Give unto them and unto us all the blessing of personal religion, and may we enter into the experience of thy Gospel; pour out thy spirit upon our seed, and thy blessing upon our offspring. Especially bless, O Lord, all universities and schools of religious and useful learning. And, O gracious Lord, who hast said, "Suffer little children to come unto me, and forbid them not," regard with thy favour every effort to bring up children in the nurture and admonition of the Lord; bless those who endeavour to instruct the young; do thou teach

them, that they may teach others; and grant that the children may receive, with a humble, teachable, and ready mind, all the instructions given unto them, according to thy word.

“Lord, we would sigh before thee for all the abominations of our country! O how does the swearer, the sabbath-breaker, the covetous, the licentious, and the blasphemer, abound on every side! Because of these things, the wrath of God cometh upon the children of disobedience. O Lord, look down with mercy upon this land, where ignorance, superstition, and vice have long obscured thy truth and thy saving health; look down upon this people, who perish for lack of knowledge; enable us now to send thy Gospel to them with success; open a great door, and effectual, that thy word may gain admission, and have free course among the families of this land; and glorify it, we pray thee, in making it the instrument of opening the eyes of many, and turning them from darkness unto light, and from the power of Satan unto Thee. And, as the harvest truly is great, and the labourers but few, O do

thou mercifully send forth abundant labourers into thy harvest; raise up meek, humble, believing, patient, diligent, and persevering men, counting their work their wages; men willing to spend themselves, and be spent for Christ. O Lord, hear our prayer; send thy blessing upon us: let thy work appear unto thy servants, and thy glory unto their children. Put on thy strength, O arm of the Lord! Confound the works of darkness: utterly abolish the idols; destroy the dominion of Satan throughout the world.

“Let the people praise thee, O God! yea, let all the people praise thee. Take away all hatred and prejudice, and whatever else may hinder us from godly union and concord; that, as there is but one body, and one spirit, and one hope of our calling; one Lord, one faith, one baptism, one God and Father of us all; so we may henceforth be all of one heart, and one soul; united in one holy bond of truth and peace, of faith and charity; and may with one mind, and one mouth, glorify thee, through Jesus Christ, our Lord. Amen.”

REFLECTIONS ON A BIRTH-DAY.

How many years have roll'd along,
And pass'd away—for ever gone,
Since first I drew this mortal breath,
And saw a world of sin and death.

Alas! how soon those years have past,
And *this*, perhaps, may be the last!
O! may I pray for help and grace,
To seek anew the Saviour's face.

May I esteem all earthly joys
As paltry trifles, childish toys;
All sorrow here as sent by God,
And meekly bend beneath its rod.

May I be cleans'd in Jesu's blood,
That fountain-head, that constant flood;
In heav'n above my treasure store,
And bear the cross my Saviour bore.

So when I've passed this vale of tears,
And number'd all my mortal years;
With joy I'll cry, when death shall come,
Christ is my hope, and heaven my home.

C. P. N. W.

ESSAYS ON THE FIFTY-THIRD CHAPTER OF ISAIAH.

ESSAY XI.—THE SATISFACTION OF THE REDEEMER IN SEEING
OF THE TRAVAIL OF HIS SOUL.

Isaiah, liii. 11. — *He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.*

IN these words the prophet further describes the recompense which the Redeemer should have for all his bitter sufferings: "He shall see of the travail of his soul, and shall be satisfied." The travail of his soul signifies all those agonizing pains, both of body and mind, which Jesus endured upon the cross, and which have been fully described in this chapter. The language of the inspired Psalmist is peculiarly applicable to him, "The sorrows of death compassed me, and the pains of hell got hold upon me." Psalm cxvi. 3. But these deadly pangs and convulsive throes, which the Lord Jesus suffered when he undertook the cause of his people, have long since ended; and now a glorious reward follows, not only in the Saviour's exaltation to his mediatorial throne, but in the conversion and salvation of his redeemed people. It was the prospect of this, that induced him to submit to the cross, despising the shame: "for the joy that was set before him (the joy of saving souls, and of bringing them to everlasting glory) he endured the cross, despising the shame." Heb. xii. 2. Nor shall he be disappointed of his hope; "he shall see of the travail of his soul;" and the sight will afford him the highest satisfaction.

Every soul of man, that is truly converted to God, is saved in consequence of the sufferings of Christ for that soul; and this is a consideration which greatly endears the divine Saviour to his believing people. Is the reader brought by

the grace of God to believe in Jesus, and to follow him? It was because Jesus suffered and died for your salvation. If he had not, you would never have been brought nigh to him; but would have been, as you are by nature, a stranger and an enemy to God, by wicked works. But Christ laboured and groaned, and bled and died, for you, if you are indeed brought nigh to him; and every soul that is savingly converted to God, is a proof, that Jesus did not suffer and die in vain.

The satisfaction which the Redeemer has, in souls converted to God by his grace, is beautifully represented in the parable of the lost sheep. The owner, "when he hath found it, layeth it on his shoulders rejoicing." He calls together his neighbours and friends to rejoice with him, that the lost sheep is found; "saying unto them, Rejoice with me; for I have found my sheep which was lost." He says, moreover, that there is joy in heaven over one sinner that repenteth." Luke, xv. 6, 7. Angels are called to rejoice at the conversion of a sinner; and Jesus, the Lord of angels, is satisfied, when he sees a sinner brought to believe in his name; he remembers no more the anguish of the cross; but looks back with satisfaction on what he then suffered for our salvation.

We may easily conceive this, because we see something like it, though vastly inferior, amongst men. What labours, for instance, what pains and difficulties, will not a man undertake to obtain something which he supposes will be for his good? What dangers does the seaman undergo to obtain the end which he has in view? and, when he has obtained it, he

forgets the danger of the voyage. What will not a parent do to save a beloved child? He will rush into the fire, or plunge into the water, to rescue it from death; and, if successful, will forget the perils to which he had exposed himself, and be satisfied in the safety of his child. This, indeed, is but a faint image of the compassion of Christ Jesus. He not only risked his life, but actually laid it down; not only suffered, but expired under his sufferings. But the end for which he suffered is answered: he sees a vast multitude of the human race converted and saved, who, but for his dying agonies, must have perished for ever; he rejoices over them; "he sees of the travail of his soul, and is satisfied."

The eternal Father, also, is pleased to declare the benefits which those, who believe, shall receive through the merits of his well-beloved Son. "By his knowledge shall my righteous servant justify many." Christ, as man, was the Father's righteous servant: as God, he was equal with the Father; but, when he became man, he "took upon him the form of a servant." Phil. ii. 7. It then became his duty to obey; and he fulfilled that duty, not only as obliged to it, but as delighting in it. "My meat is to do the will of him that sent me, and to finish his work." John, iv. 34: and again, he said, "I came down from heaven, not to do mine own will; but the will of him that sent me." John, vi. 38. The obedience which Christ paid to the divine law was willing, and it was perfect; he is, therefore, called, the Father's *righteous servant*; and, by the apostle, St. John, "Jesus Christ the righteous." 1 John, ii. 1. His whole life, from the manger to the cross, was a life of devoted, willing, perfect obedience: thus he fulfilled all righteousness himself, and became the Justifier of

his believing people. He shall justify many, even as many as believe in his name; for "by him all that believe are justified from all things, from which they could not be justified by the law of Moses." Acts, xiii. 39. Their own works cannot justify them; but the Lord Jesus clothes them with the robe of his perfect and unspotted righteousness, and will present them faultless before the throne of God.

Justification is here said to be communicated by *the knowledge* of Christ; that is, a true and saving knowledge of Christ is the means of our justification. This is agreeable to the Apostle's doctrine of justification by faith, Rom. v. 1; for faith in Christ supposes a previous knowledge of him. We cannot believe in him without having known him; and that divine and saving knowledge of Christ, which is from the Spirit of God, produces faith and obedience; and, therefore, it is said, "By his knowledge shall my righteous servant justify many." There is a barren speculative knowledge which will not justify, and which is nearly allied to, a dead faith; but that knowledge, of which the prophet speaks in this passage, is holy, sanctifying, and saving. Our Lord himself said of it, "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." John, xvii. 3. St. Paul counted all things but loss, for the excellency of this knowledge of Christ Jesus his Lord; and desired, above all things, "that he might know him and the power of his resurrection." Phil. iii. 8—10: and St. Peter wishes "to them, who have obtained like precious faith with us, through the righteousness of God and our Saviour, Jesus Christ" (or rather of our God and Saviour, Jesus Christ), grace and peace, to be multiplied "through the knowledge of God, and of Jesus, our Lord." 2 Pet.

i. 1, 2. The real knowledge of Christ, therefore, is an invaluable blessing; it is like true faith, as distinguished from mere speculative notions, justifying, sanctifying, and saving.

But though true saving faith, or knowledge, is the means of our justification, it is not the meritorious cause of it; but only Christ's bearing the sins of his people; therefore it is added, "for he shall bear their iniquities." There is no merit in a believer's knowledge, or faith; it is the gift of God; and all the merit is in Christ, for whose sake faith is given to those who are partakers of it. The meritorious cause of our justification, is in the sufferings and death of Christ; and, therefore, it is said, Rom. v. 9, that we are "justified by his blood, and shall be saved from wrath through him." The saving knowledge of Christ is only valuable, as it leads us to look unto Jesus as bearing our sins, and as "giving his life a ransom for many." Matt. xx. 28. And this looking unto Jesus, by a true and lively faith, will be the Christian's consolation against the fear of death, and give him boldness in the day of judgment: for, "as it is appointed unto men once to die; but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin, unto salvation." Heb. ix. 27, 28.

To him, therefore, we must look, if we would be justified in the sight of God; not to any thing that we can do; but simply to the Lord Jesus, as bearing our iniquities; for justification is "freely by God's grace, through the redemption that is in Christ Jesus." Rom. iii. 24. Those who seek to be justified in any other way, than by Jesus Christ, will most certainly be condemned: instead of being accounted righteous before God, they will be proved guilty; for

they will be tried by God's holy law, which reaches to the very thoughts and intents of the heart, and which requires absolute perfection; and, being weighed in that impartial balance, they must be found wanting. There can be no justification without the saving knowledge of Christ crucified; but sentence of condemnation will be passed on every soul, that shall be found destitute of it at the great day of our Lord's appearing and glory; for as he will say to the righteous, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;" he will say, also, to them on the left hand, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. xxv. 34. 41.

It behoves us, therefore, to ask ourselves what knowledge we have of Jesus Christ, whether the eyes of our understanding have been enlightened by the Spirit of God; so that we can in truth say with the Apostle, "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for, by the works of the law, shall no flesh be justified." Gal. ii. 16. The question is, have we a practical experience of this in our own souls? Is it our heart's desire and prayer, that we may know Christ, not with that vain and empty knowledge which puffeth up; but with that holy and sanctifying knowledge which directs us to Christ, as bearing our iniquities, and, then, leads us to walk as becometh those who profess to believe in his name? Many, alas! are strangers to this holy and heavenly knowledge of Christ crucified; many are careless about it; and, it is to be feared, that numbers, who profess to have it, deceive themselves with speculative knowledge, which is nothing

but a base counterfeit, and will leave them under guilt and condemnation at the last. The true knowledge of Christ will lead us to desire, as we know him more, to serve him better; and, indeed, the more we really know of Jesus Christ, the more precious he will be to our souls, the more earnestly we shall look to him as bearing our sins; and the more we look to him, the more we shall love him, and the better we shall serve him. Our minds will be more serious, our conscience more tender, our walk more circumspect, our tempers more subdued, our prayers more fervent; for all these, and

every other grace, are connected with the saving knowledge of Christ crucified. Wherefore, let believers "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Pet. iii. 18. Let them set a high value on that divine knowledge of Christ Jesus, whereby, as the Father's righteous servant, he shall justify many; and let it be the prayer of their hearts, that, being strengthened by the Spirit, they may "know the love of Christ, which passeth knowledge, and be filled with all the fulness of God. Eph. iii. 19.

LITOREUS.

LETTER FROM A DYING FRIEND.

MY DEAR FRIEND,

I NOW find myself on the borders of the grave, and know that my few remaining sands will soon be run. This world is fast fading on my view, and, in a very short space of time, I must bid farewell, I will not say an everlasting one, to all now near and dear to me. That most momentous period is, indeed, near; I do not wish to shun, I would rather welcome, its approach.

Events that formerly appeared important, I now look upon as trifling. For me, the riches, pleasures, honours of the world, what are they? Can riches bribe death, or deprive the grave of its destined prey? Will it purchase me a passport to heaven, or enable me in any way to land on its blissful shores? The pleasures of the world, can I enjoy them now? Nature would supply the greatest luxuries to my table in vain; the finest works of art, the most glorious achievements of genius, would be to me a mere blank in comparison with Calvary's Mount.

Let me look on Golgotha,
Weep and love my life away:
While I see him on the tree,
Weep, and bleed, and die for me!

Shall I speak of the honours which mortals can bestow? They will give me no right to heaven. The most splendid of earthly diadems, the highest of earthly honours, I should not prize. I have a heavenly crown in view, and hope, by the strength of my God, for the attainment of it. "Could I but read my title clear," I should depart in peace, pleased in being so early called away from this painful and dangerous pilgrimage; gladly, then, could I embrace the coffin as my bride, the grave my bridal bed. O pray for me, for I am very weak and helpless, that I may have grace sufficient in the day of need—that I may finish my course with joy.

My dear friend, As I feel daily more and more the value and the importance of religion, so am I daily more and more anxious, that those I love, who will be remembered in my feeble prayers the few short days I have to sojourn here, should rise above the love of this world, and fix their constant thoughts on that state to which we are fast hastening. I know you love your Saviour; endeavour, pray, to love him with a greater

degree of earnestness. He is now my only comfort, my only source of joy. When I look back upon my past life, the recollection of

Means and mercies, how abused!

Time and strength, how misemployed!

my vile ingratitude, in almost daily forgetting the God who bought me! I am filled with deep self-abasement! I abhor myself in dust and ashes! But when I am enabled to look up to him as the Lamb slain from the foundation of the world, as the all-sufficient sacrifice, I hope for mercy in redeeming love, and glory in the thoughts of death. Be not content in endeavouring only to make your own calling and election sure; think of the lost sheep of the house of Israel; pray for the peace of Jerusalem. In this I greatly failed. You know my timid feelings. I could be silent in a season when a word spoken might have been of service to the souls of some. I ought to have been bold in the cause of Christ; I should have laid every such feeling at the foot of the

cross. I should have recollected the words of our Lord, "*Whosoever shall deny me before men, him will I also deny before my Father which is in heaven,*" and have determined to spend and to be spent in the service of my Redeemer. I suffered idle and frivolous excuses to prevail, I put off opportunities for still more convenient opportunities. May God forgive me for his dear Son's sake!

For Jesus! Jesus! there I'll cling,
I'll crowd beneath his sheltering wing;
I'll clasp the cross, and holding there,
Even me, O bliss! his love may spare.

I am tired and exhausted. I have not said all I intended, yet must conclude. A fear, however,—I should not say fear,—that this may be my last letter to you, would induce me to go on, were I able, before this throbbing heart, this beating pulse be still. Blessed be God, I can go to a throne of grace; and there, there I will remember you!

Ever, my dear friend,

Most affectionately yours,

e.

ON CHRISTIAN CONDUCT.

SIR,

If you shall deem the following *Hints on the wisest mode of a Christian's demeanour in the sight of a deriding world* worthy of public notice, they are very much at your service. They are particularly addressed to those who profess the sentiments pervading your work; and, should they meet with acceptance, I may perhaps forward another paper on the same subject.

1. The men of this world greatly delight to expatiate on, and upbraid, the incautious or disreputable deeds of religious professors; not with any view of producing amendment, but with the design of bringing reproach upon religion. The Christian's duty then is, to exercise great circumspection lest he prove a stumbling block to those who are

without, or cause persecution to the followers of the Lamb. He must ever bear in mind that precept of his Divine Master, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

2. The imprudent zeal of some, who obtrude the subject of religion on unfit occasions, in improper places, and to unknown persons, is often prejudicial to its interests in the eyes of the world. Our conversation, indeed, ought to be seasoned with salt, and important truths should be brought forward where likely to produce good effect; but, yet, pearls should not be cast before those who know not how to appreciate them; nor should the

wisdom of the serpent, any more than the Innocence of the dove, be despised. Yet, on the contrary, we ought not to be ashamed of religion, or to shrink from introducing it, whenever a fair opportunity is afforded: to determine when to speak, or when to be silent, requires great practical wisdom; and should, therefore, often be made the subject of fervent prayer. In like manner, the indiscriminate bounty with which charity is too frequently dispensed, and the various impositions of knavery, are frequently dwelt upon by those who seek occasion for censure. Many good works, indeed, are not sufficiently supported, and many distressing cases not adequately relieved; while institutions and candidates are sometimes brought forwards for public support or private benevolence, who never merited the encouragement they have obtained.

3. It is great folly in a believer to be afraid of owning his creed; and greater, to be deterred from acting up to it by ridicule: he cannot openly side with the worldly, yet is desirous of evading inquiry, or of concealing his sentiments, respecting religion, in order to escape animadversion. Such pusillanimous conduct, however, not only gives his adversaries cause for triumph; but seldom fails in the end to entail more contempt upon himself. How much better would it be, to face the opponent with a cautious, yet confident, boldness; in the consciousness, that greater is he that is for us, than those who are against us; and careless about the opinion entertained of us for non-conformity to the fashion of this world, seeing that we walk after that of the highest court, which is the heavenly. "Whosoever," saith the Lord Jesus, "shall be ashamed of me and of my word, in this adulterous and sinful generation; of him, also, shall the Son of man

be ashamed, when he cometh, in the glory of his Father, with the holy angels."

4. It behoves Christians carefully to avoid the appearance of acting "as men-pleasers;" not but that their behaviour, if in unison with their tenets, must, in most essential points, please men; but that no just ground whatever may be afforded for the charge of a want of sincerity. Nothing pleases a worldling more, than to have the least reason for the assertion, that interest, not principle, is the spring of a Christian's good conversation. Our endeavour should be, to convince all, that we are, indeed, the servants of God, and possess a more steady rule for our guidance, than either the hopes of this world, the spirit of honour, or the bad opinion of cotemporaries, could supply.

5. It is highly impolitic and improper to sneer at, or needlessly to expose, the weaknesses that are to be seen in any not of our own communion. The writer has heard a dissenter blamed, by worldly persons, for inveighing against a minister of the Establishment: and however much we may differ from dissenters, or dissidents from us, we ought ever to recollect, that, if indeed believers, we are engaged in promoting and maintaining the cause of Christ against the common enemy of all true piety; and are, therefore, acting a traitorous part when seduced to join with scoffers. It is, also, exceedingly wrong unnecessarily to make known the frailties and errors of professors, especially of eminent professors. On the contrary, we ought to pray for such, who walk not irreproachably; to beseech them, in the spirit of meekness, to look to their ways, and, at any rate, not to publish their failings, unless truth or duty require us to engage in so painful a service.

6. The best of causes might, perhaps, be strengthened, if Chris-

tians were more conversant with the evidences of their holy religion; always ready to give an answer to every man, that asketh them a reason of the hope that is in them, with meekness and fear; then, every scribe instructed unto the kingdom of heaven, would be like unto a man that is a householder, which bringeth forth, out of his treasures, things new and old, wherewith to put to silence the ignorance of foolish men. To the national ecclesiastical establishment much benefit would, undoubtedly, accrue, were her members more awake to the advantages arising from her form of government, and, better acquainted with the arguments on which their duty to maintain communion with her rests; if her children would go round about that Zion, tell the towers thereof, mark well her palaces, and consider how the place of her tent might be enlarged, her cords lengthened, and her stakes made strong.

SPECTATOR.

REFLECTIONS AT THE CLOSE OF THE YEAR.

ARRIV'D at the close of the year,
 In mercy I'm spared thus far;
 And as yet it doth not appear,
 What blessings are for me in store.
 Rich blessings have crowned my head,
 And with them my cup does o'erflow;
 My footsteps in mercy are led,
 And mercy attends where I go.
 Unfruitful and barren I've been,
 Deserving damnation and woe,
 Yet mercy is still to be seen,
 And mercy is all that I know.
 The strength of my Saviour I left,
 Confiding in weakness alone;
 But of mercy I am not bereft;
 Yea mercy around me hath shone.
 In dangers I often have been,
 Temptations assailed me sore:
 But mercy hath stepped between;
 And mercy the conflict hath bore.
 Bereaved by death of my friends,
 And left in the desert to stray;
 'Tis mercy a Comforter sends,
 And mercy directeth my way.
 Of mercy, how deep is the well!
 What blessings are in it contained!
 To rivers and oceans it swells,
 Its fountain can never be drain'd.
 May mercy me ever attend,
 Through years that may yet be to come;
 In every danger befriend,
 And peacefully guide me quite home.
 Then, landed in realms of delight,
 I'll join with the chorus above;
 When faith shall be turned to sight,
 And I shall be perfect in love.
 And mercy shall then be the theme,
 For mercy hath taught me all this;
 'Twas mercy the captive redeem'd,
 And mercy will bring me to bliss.

R. O.

REVIEW OF BOOKS.

For the Oracles of God, Four Orations. For Judgment to Come, an Argument, in nine Parts. By the Rev. Edward Irving, M. A. Minister of the Caledonian Church, Hatton Garden. Hamilton. Pp. xii. and 548.

Sermons, by the late Rev. William Richardson. Vol. II.—viii. and 472.

Sermons, chiefly designed for the Use of Families. By John Fawcett, A. M. Third Edition. 2 Vols.

WE have seldom felt more strongly the difficulties of our situation, than while contemplating a review of the volume of Mr. Irving. Not that it is at all difficult to form a tolerably fair estimate of the intrinsic merits of the work; which may, at once, be pronounced to contain great excellencies and great defects; not that it requires any great penetration to determine the character of its author, who, manifestly, appears to possess great ardour of mind, considerable vigour of intellect, a lofty and unbending spirit, with a fair proportion of political, philosophical, and theological attainment; but who, at the same time, is exceedingly deficient in judgment, in knowledge of the actual state of religion among ourselves, and in deep acquaintance with the human heart; too much attached to speculative theories, and prone to indulge in rash and unguarded assertions. But the real difficulty is, how to draw the line between censure and commendation, so as, on the one hand, not rashly to countenance that vehement outcry which has been excited against the author, nor, on the other hand, to induce any to copy an example against which, in various respects, we must protest.

Difficult, however, as the duty may be, it is one we are obviously called upon to perform. The tone

which our author has assumed will not allow us to pass over his work in silence, lest we should for one moment be supposed to countenance that alteration in the style of public preaching, which he is avowedly endeavouring to effect.

Many of our readers may not be aware, that Mr. Irving first appeared in public in this metropolis about two years since; and, after labouring in comparative silence and obscurity, publishing a farewell address to his former people, which his friends concealed as much as possible, and speaking at the anniversaries of one or two religious charities, in a way not very highly to advance his credit, he all at once, at the commencement of the present year, burst forth with unusual splendour; and attracted a degree of attention and popularity, which, when the rank and character of his hearers are taken into the account, has not, perhaps, been equalled for the last half century. This naturally produced a rapid circulation of the volume before us; and as naturally excited the attention of the public press, which for some time teemed with remarks and criticisms; with commendations and abuse; until the public mind has been fairly jaded with the hacknied theme. Still the inquiry is made by many of our readers, What is the character of the work? How far is it deserving of our notice? Are its sentiments those on which we may rely? May we justly adopt it as a model?

Our answer to such inquiries may easily be inferred from the preceding remarks; and we now proceed to enter into somewhat more particular detail.

Passing over the title, the style of which is altogether novel to the English ear, and is such as is only pardonable in a foreigner, or a schoolboy translating Latin, and which at the same time gives a very

ambiguous idea of the work to which it is prefixed, we naturally turn to the Preface; and as the author has here clearly developed the light in which he regards the labours of others, and the end proposed by his own publication, we shall insert the whole.

It hath appeared to the author of this book, from more than ten years meditation upon the subject, that the chief obstacle to the progress of divine truth over the minds of men, is the want of its being properly presented to them. In this Christian country there are, perhaps, nine-tenths of every class who know nothing at all about the applications and advantages of the single truths of revelation, or of revelation taken as a whole: and what they do not know, they cannot be expected to reverence or obey. This ignorance, in both the higher and the lower orders, of religion, as a discerner of the thoughts and intentions of the heart, is not so much due to the want of inquisitiveness on their part, as to the want of a sedulous and skilful ministry on the part of those to whom it is entrusted.

This sentiment may seem to convey a reflection upon the clerical order; but it is not meant to reflect upon them so much, as to turn their attention to the subject. They must be conscious, that reading is the food of thought, and thought the cause of action; and, therefore, in what proportion the reading of the people is impregnated with religious truth, in that proportion will the conduct of a people be guided into religious ways. We must, therefore, lay our hand upon the press as well as the pulpit, and season its effusions with an admixture of devout feeling and pious thought. But, whereas men read for entertainment and direction in their several studies and pursuits, it becomes needful that we make ourselves adept in these, and into the body of them all infuse the balm of salvation, that when the people consult for the present life, they may be admonished, stealthily and skilfully invaded with admonition of the life to come. So that, until the servants and ministers of the living God do pass the limits of pulpit theology and pulpit exhortation, and take weapons in their hand, gathered out of every region in which the life of man, or his faculties, are interested, they shall never have religion triumph and domineer in a country, as besecmeth her high original, her native majesty, and her eternity of freely-bestowed well-being.

To this the ministers of religion should bear their attention to be called; for until they thus acquire the pass-word, which is to convey them into every man's encamp-

ment, they speak to that man from a distance, and at disadvantage. It is but a parley; it is no conference, nor treaty, nor harmonious communication. To this end, they must discover new vehicles for conveying the truth, as it is in Jesus, into the minds of the people; poetical, historical, scientific, political, and sentimental vehicles. In all these regions some of the population are domesticated with all their affections; who are as dear in God's sight as are others; and why they should not be come at, why means should not be taken to come at them, can any good reason be assigned? They prepare men for teaching gipsies, for teaching bargemen, for teaching miners; men who understand their ways of conceiving and estimating truth; why not train ourselves for teaching imaginative men, and political men, and legal men, and medical men? and, having got the key to their several chambers of delusion and resistance, why not enter into and debate the matter with their souls? Then they shall be left without excuse; meanwhile, I think, we ministers are without excuse.

Moved by these feelings, I have set the example of two new methods of handling religious truth — the *Oration*, and the *Argument*; the one intended to be after the manner of the ancient oration; the best vehicle for addressing the minds of men which the world hath seen; far beyond the Sermon, of which the very name hath learned to inspire drowsiness and tedium: the other, after the manner of the ancient Apologies, with this difference, that it is pleaded not before any judicial bar, but before the tribunal of human thought and feeling. The former are but specimens; the latter, though most imperfect, is intended to be complete. The *Orations* are placed first in the volume, because the Oracles of God, which they exalt, are the foundation of the *Argument*, which brings to reason and common feeling one of the revelations which they contain.

For criticism I have given most plentiful occasion; and I deprecate it not; for it is the free agitation of questions that brings the truth to light. It has, also, been my lot to have a good deal of it where I could not meet it; and if I get a good deal more, I shall not grumble; for a book is the property of the public, to do with it what they like. The author's care of it is finished when he hath given it birth. The people are responsible for the rest. I have besought the guidance of the Almighty and his blessing very often; and have nothing to beseech of men, but that they would look to themselves, and have mercy upon their own souls.

This preface has called forth

severe censures from almost every quarter; nor are those censures by any means unfounded. To us it appears, that the chief obstacle to the progress of divine truth, is not the want of its being properly presented; but the depravity of the human heart. This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil; for every one that doeth evil hateth the light. Accordingly, when he, who spake as never man spake, and who taught his hearers with authority, and not as the scribes, exhibited his divine lessons in the most attractive form, he was at once seen and hated of those whom he addressed. So far from the ignorance of religion being not due to the want of inquisitiveness on the part of any in this country, we hesitate not to affirm, that the ignorance of every man, who has a Bible in his possession, and ability to read that Bible, is entirely owing to his want of inquisitiveness. It is not that religion is abstruse, not that the attainment of an adequate knowledge of it is difficult; but it is because men have no heart to it; because they like not to retain God in their knowledge; because they desire to continue at peace in sin, that they remain in ignorance.

"This sentiment," says our author, "may seem to convey a reflection upon the clerical order; but it is not meant to reflect upon them." Whatever Mr. I.'s intentions might be, it is quite obvious that the passage does convey such a reflection; and the whole reasoning of the subsequent paragraph, and of various passages in the body of the work, abundantly confirm this idea. Nor do we see why the author should bring forwards his *two new methods of handling religious truth*, had not the plan generally pursued by the clergy been, to say the least, defective.

But is this really the case? Is

it true, that the ministers of religion are, as our author intimates, without excuse? and must they materially alter their conduct, in order that religion may triumph and domineer in a country as becometh her high original? The point is so important, that it, unquestionably, deserves our most serious consideration.

The inquiry, indeed, would be very materially facilitated, had our author clearly defined the persons of whom he speaks, under the general term—the servants and ministers of the living God: but yet, as he numbers himself amongst such persons, we cannot suppose he adverts to those whose doctrinal or practical sentiments materially differ from his own; and we must, therefore, consider him as speaking of the more serious part of the clergy.

The inquiry would be still further facilitated, did we exactly know what the author means, by passing the limits of pulpit theology and pulpit exhortation; by training ourselves for teaching imaginative men, and political men, and legal men, and medical men, &c. If the author only means, that the ministers of religion should endeavour to adapt their discourses to the particular classes of persons whom they address; that they should labour to understand and remove the peculiar obstacles and temptations which are met with by persons of different professions, and should endeavour to adopt arguments and illustrations from the various store-houses of science and philosophy, by which to explain, illustrate, and enforce scriptural truth, we perfectly coincide with his views; but this is nothing new; this has been enforced again and again; this has been the practice of eminent theologians and preachers in every age; and this can, therefore, by no means be justly characterized as passing the limits of pulpit theology and pulpit ex-

hortation. The writer, however, evidently means more than this; and we must, therefore, remind him, and all who may be disposed to adopt his statements, that the Scriptures expressly point out, as the grand means of promoting the advancement of true religion, the preaching of the cross. This was the peculiar characteristic of the Apostle's preaching; to this, under the divine blessing, he especially looked for usefulness; and this very doctrine, which was, be it remembered, to the Jews a stumbling block, and to the Greeks foolishness, is declared to have been to them, which were called both Jews and Greeks, Christ, the power of God and the wisdom of God.

Nothing, indeed, can be conceived more contradictory in terms than the account given by St. Paul of his own preaching at Corinth, and the plan recommended by Mr. Irving. "And I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God, for I determined to know nothing among you save Jesus Christ, and him crucified. And I was with you in weakness; and in fear, and in much trembling; and my speech, and my preaching, was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men but in the power of God." Now, if St. Paul was, as the pious and admirable Cecil conjectures, 'raised up peculiarly to be an example to others, in labouring to discover the wisest way of exhibiting the Gospel,' we are no longer justified in following our own reasonings, but are bound to observe his declarations, and copy his example, with only such variations as the differing circumstances of the times, &c. may require; nor can we ever be justified in adopting a style of speech unintelligible to the lower classes of

society. It is the excellence of Cecil, of Paley, and of Milner, that they speak on the most abstruse subjects in language intelligible to all; in language so intelligible, that you never think of the terms which are used, but are solely occupied with the ideas they convey. The attempt, indeed, to discover new vehicles for conveying the truth, as it is in Jesus, into the minds of the people; poetical, historical, scientific, political, and sentimental vehicles, has been repeatedly made. Some of the Fathers tried the experiment; they, in consequence, introduced a philosophical and platonized Christianity; a religion, called Christian, devoid of every thing peculiar to Christianity; a barren, speculative, inefficient system. The experiment was tried again amongst ourselves, as Bishop Burnet mentions. The effect was, a mere system of ethics; a cold, chilling, heartless, religion, from which, through divine mercy, we are now in some measure recovering. We cannot, therefore, but seriously deprecate the system which our author here recommends; and are not backward to confess, that new views and new modes of propagating religious truth, are ever contemplated by us with considerable suspicion and apprehension.

We must here also protest against those sweeping censures with which even the serious parts of the clergy are not unfrequently assailed in the present day, and which Mr. Irving's pages clearly countenance; censures which are at once impolitic and unjust. No doubt, instances may be adduced where indolence, erroneous views as to the promises of divine assistance, and multiplied and pressing engagements, either singly or unitedly, divert the attention of a minister from that course of diligent study and preparation which are necessary to render him efficient. The indispensable necessity, also, of provid-

ing things honest in the sight of all men, compels some to employ too large a portion of their time in the businesses of tuition and in other avocations; a necessity often deeply deplored by those who are placed under it; but from which there is no possibility of escaping, so long as the provision for the clergy continues so utterly inadequate to their support; or so long as the niggardly and unfeeling disposition of many wealthy professors will allow them to enjoy the labours of a faithful minister without considering how he is supported*. But notwithstanding all the deductions which may be made on these grounds, notwithstanding all the hindrances thrown in their way, by the incessant and urgent claims of Bible, and Missionary, and other Institutions; claims, be it remembered, which are often imperiously urged upon a minister by the consideration, that if he refuse to co-operate, their funds must experience a serious defalcation, and the progress of the Gospel, both at home and abroad, be, humanly speaking, materially retarded: notwithstanding all these exceptions, we doubt whether there ever existed a more diligent, devoted, and laborious body of ministers, than the serious clergy of the Church of England at the present moment. They may not be imaginative, or philosophical, or political men; nor do we think, that either their character, their preaching, or their usefulness, would be increased by becoming such. They may not bring forward so much argument, so much illustration, so much literature as some might desire; nor are we sure, that their preaching would be more generally useful, if such were invariably the case; but they are men labouring

to the full extent of their power; often neglecting fair opportunities of worldly emolument and advancement, content to be proscribed by one party, and opposed by another, for their attachment to the cause of pure and undefiled religion; and persevering, according to the measure of their ability, in the great work of winning souls to Christ.

And as we doubt the truth of such insinuations, so we hesitate not to declare our conviction of their impolicy. What, for instance, is the natural result of Mr. I.'s declarations on the mind of a worldly and irreligious person? He no sooner reads the Preface than he comes to the conclusion, that if ignorant and unholy, it is not his fault—it is the fault of those who ought to have taught him better. Instead of being stimulated to ask, and seek, and inquire, he now regards himself as excusable, though still ignorant; and persuades himself, that the ministers of religion are really to be blamed for his present state, and that himself is no way, or at least very little, criminal. We have known serious ill-consequences resulting from similar unguarded conduct in more private life; the severe strictures of a parent on particular ministers, have brought a numerous party into contempt among his children, even before they had acquired a capacity for coming to any particular decision upon the subject, so as effectually to prevent their listening in future life to the only individuals in an extensive district who appeared to have any real concern for the salvation of their souls; and have, in consequence, led them to look up for advice and assistance to others, not merely defective in manner, or in attainment, but decidedly erroneous on essential points. And we cannot but feel, that the tendency of these reflections of Mr. I. and of some other remarks in the course of his volume, is, to divert

* If our language appears too strong, we would just refer our readers to the severe privations with which a Scott and a Cecil had to contend all their days; or to the *last* or the *next* Report of the poor pious Clergy Society.

the attention of the literary, and imaginative, and philosophical, and poetical characters, who occasionally honour him with a hearing, but who cannot, on various accounts, become his stated people, from listening to the only persons in their neighbourhood from whom, even in his own judgment, they might reasonably expect instruction.

This lengthened review of the Preface must necessarily very much abridge our intended remarks on the volume to which it is prefixed. Mr. I., indeed, states—"I have set the example of two new methods of handling religious truth; the Oration and the Argument." But we, in common with many of our brother-critics, are too dense to discover in what this novelty consists. Every writer on pulpit eloquence has discussed, more or less, the question of sermons with or without divisions; and every library can furnish numerous instances of sermons arranged and composed on either plan; of series of argumentative, demonstrative, and consecutive discourses; and we, therefore, really and frankly confess our ignorance of the novelty here alluded to—for certainly many, not to say most of the Discourses of Hooker, Butler, and Horsley, in the Establishment, of Hall, Foster, and a multitude of others out of it, have been composed on a similar plan. But attractive as this plan is in various respects, and affording, as it unquestionably does, much freer scope for the higher exertions of eloquence, it has very seldom been adhered to by ministers of much experience. The very men who have, perhaps, first attracted notoriety by the flowing stream of their eloquence, have, as they advanced in life, and discovered the real wants of a Christian congregation, deviated from the practice of their earlier years, have relinquished the more popular harangue, and adopted the old fashioned, but more useful form, of the sermon. The very last time we

heard Mr. Hall, we found his sermon as accurately divided and subdivided as those of Mr. Simeon, and the subdivisions as regularly distinguished. We are completely mistaken if such will not be Mr. I.'s own case in a few years.

The first four of these *Orationes, Lectures, and Sermons*, as Mr. I. rather curiously styles them in his half-title, considering what he had just before said in his Preface, are on the oracles of God, and are four discourses from John, v. 29. In these he entirely omits the inquiry, What are the oracles of God; and confines his observations to the due preparation for receiving revealed truth, the diligent attention to it while it is disclosing, and the strict observance of it when disclosed.

In the whole book of the Lord's revelations you shall search in vain for one which is devoid of these necessary parts. Witness the awe-struck Isaiah, while the Lord displayed before him the sublime pomp of his presence, and, not content with overpowering the frail sense of the prophet, despatched a seraph to do the ceremonial of touching his lips with hallowed fire, all before he uttered one word into his astonished ear. Witness the majestic apparition to St. John, in the Apocalypse, of all the emblematical glory of the Son of man, allowed to take silent effect upon the Apostle's spirit, and prepare it for the revelation of things to come. These heard with all their absorbed faculties, and with all their powers addressed them to the bidding of the Lord. But if this was in aught finched from, witness in the persecution of the prophet Jonah the fearful issues which ensued. From the presence of the Lord he could not flee. Fain would he have escaped to the uttermost parts of the earth; but in the mighty waters the terrors of the Lord fell on him; and when ingulphed in the deep, and entombed in the monster of the deep, still the Lord's word was upon the obdurate prophet, who had no rest, not the rest of the grave, till he had fulfilled it to the very uttermost.—Pp. 7, 8.

Mr. I. then animadvert upon the pre-occupations and prepossession with which many come to hear the word of God; and, with singular infelicity in our view, considers the early use of catechisms as mainly contributing to this pre-

judgment. Now, we really have felt it as almost an universally adjudged point, that the neglect of early catechetical instruction has been, of late years, a grand impediment to the progress of true religion; and we have certainly hailed the national system as reviving, wherever it is fairly introduced, somewhat of that same system of religious instruction which the fastidiousness of modern times had thrown into desuetude; nor are we by any means clear, especially considering what Mr. I. has elsewhere stated, whether he did not really mean to say the abuse, rather than the early use, of catechisms.

But Mr. I. is very apt to advance bold and unguarded positions; he presses forwards with an ardour which continually leads him into paradox; so that we are no longer surprised, after reading his book, with the various and opposite representations which are made concerning his views and sentiments. This unguarded mode of expression is highly injurious to usefulness, and necessarily impedes edification. It has a direct tendency to lead the hearers to controversy and criticism; and he must have very little acquaintance with the human heart, who is not aware of the use made by the great enemy of souls of any debatable points to draw off the attention from every thing truly profitable, and to induce a spirit of disquisition in the room of feelings of ardent devotion.

Such a thing as a free and unlimited reception of all the parts of Scripture into the mind, is a thing most rare to be met with; and, when met with, will be found the result of many a sore submission of Nature's opinions, as well as of Nature's likings.

But the Word, as hath been said, is not for the intellect alone, but for the heart, and for the will. Now, if any one be so wedded to his own candour as to think he doth accept the divine truth unabated—surely no one will flatter himself into the belief that his heart is already attained and enlarged for all divine affections, or his will in readiness for all divine commandments.

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The man who thus misdeems of himself, must, if his opinion were just, be like a sheet of fair paper, unblotted, unwritten on; whereas all men are already occupied, to very fulness, with other opinions and attachments, and desires, than the Word reveals. We do not grow Christians by the same culture by which we grow men, otherwise—what need of divine revelation, and divine assistance? But being unacquainted from the womb with God, and attached to what is seen and felt, through early and close acquaintance, we are ignorant and detached from what is unseen and un-felt. The Word is a novelty to our nature, its truths fresh truths, its affections fresh affections, its obedience a new obedience, which have to master and put down the truths, affections, and obedience gathered from the apprehension of Nature, and the commerce of worldly life. Therefore, there needeth, in one that would be served from this storehouse of truth opened by heaven, a dis-relish of his old acquisitions, and a preference of the new, a simple, child-like teachableness, an allowance of ignorance and error, with whatever else befits an anxious learner. Coming to the word of God, we are like children brought into the conversations of experienced men; and we should humbly listen and reverently inquire; or we are like raw rusties introduced into high and polished life, and we should unlearn our coarseness, and copy the habits of the station:—nay, we are like offenders caught, and for amendment committed to the bosom of honourable society, with the power of regaining our lost condition, and inheriting honour and trust—therefore we should walk softly and tenderly, covering our former reproach with modesty and humbleness, hasting to redeem our reputation by distinguished performances, against offence doubly guarded, doubly watchful for dangerous and extreme positions, to demonstrate our recovered goodness.—Pp. 20—22.

How different the ordinary proceeding of Christians, who with timorous, mistrustful spirits; with an abeyance of intellect, and a dwarfish reduction of their natural powers; enter to the conference of the word of God! The natural powers of man are to be mistrusted, doubtless, as the willing instruments of the evil one; but they must be honoured also, as the necessary instruments of the Spirit of God, whose operation is a dream, if it be not through knowledge, intellect, conscience, and action. Now Christians, heedless of this grand resurrection of the mighty instruments of thought and action, at the same time coveting hard after holy attainments, do often resign the mastery of themselves, and are taken into the counsel of the religious world—whirling around the eddy of

some popular leader—and so drifted, I will not say from godliness, but drifted certainly from that noble, manly, and independent course, which, under the steerage of the word of God, they might have safely pursued for the precious interests of their immortal souls. Meanwhile these popular leaders, finding no necessity for strenuous endeavours and high science in the ways of God, but having a gathering host to follow them, deviate from the ways of deep and penetrating thought—refuse the contest with the literary and accomplished enemies of the faith—bring a contempt upon the cause in which mighty men did formerly gird themselves to the combat—and so cast the stumbling-block of a mistaken paltriness between enlightened men and the cross of Christ! So far from this simple-mindedness (but its proper name is feeble-mindedness), Christians should be—as aforetime in this island they were wont to be—the princes of human intellect, the lights of the world, the salt of the political and social state. Till they come forth from the swaddling-bands in which foreign schools have girt them, and walk boldly upon the high places of human understanding, they shall never obtain that influence in the upper regions of knowledge and power of which unfortunately they have not the apostolic unction to be in quest. They will never be the master and commanding spirits of the time, until they cast off the wrinkled and withered skin of an obsolete age, and clothe themselves with intelligence as with a garment, and bring forth the fruits of power, and of love, and of a sound mind.

Mistake us not, for we steer in a narrow, very narrow channel, with rocks of popular prejudice on every side. While we thus invoke to the reading of the Word, the highest strains of the human soul, mistake us not as derogating from the office of the Spirit of God. Far be it from any Christian, much farther from any Christian pastor, to withdraw from God the honour which is every where his due, but there most of all his due, where the human mind laboured alone for thousands of years, and laboured with no success—viz. the regeneration of itself and its restoration to the lost semblance of the divinity.—Oh! let him be reverently inquired after, devoutly waited on, and most thankfully acknowledged, in every step of progress, from the soul's fresh awakening out of her dark oblivious sleep, even to her ultimate attainment upon earth, and full accomplishment for heaven; and that there may be a fuller choir of awakened men to advance his honour and glory here on earth, and hereafter in heaven above.—Pp. 23—25.

We deeply regret, that in thus commenting upon the work before

us, we are compelled so much to adopt the language of censure; and the more so, because our limits prevent our affording equal space to those parts which we cordially approve; but when we contemplate the popularity which Mr. I. has attained; when we recollect how invariably every individual of eminence is followed by a host of imitators; and how often good and conscientious men, groaning under the small measure of success with which the patient labours of many years are attended, are apt to adopt new plans and systems which promise more abundant fruit; we feel, that with the most kindly inclination and disposition towards our author, we owe to many of our readers the duty of pointing out some other of his defects, lest they should fall into errors from which he, by the very peculiarity of his situation, may be exempted.

The second part of the volume, entitled, “Of Judgment to come, an Argument in nine Parts,” consists of nine discourses on Acts, xvii. 30; and contains,

I. The Plan of the Argument; with an Inquiry into Responsibility in general, and God's Right to place the World under Responsibility.—II. The Constitution under which it hath pleased God to place the World.—III. The same Subject continued.—IV. The good Effects of the above Constitution, both upon the Individual and upon political Society.—V. Preliminaries of the solemn Judgment.—VI. The last Judgment.—VII. The Issues of the Judgment.—VIII. The only Way to escape Condemnation and Wrath to come.—IX. The Review of the whole Argument, and Endeavour to bring it home to the Sons of Men.

Of the Argument, the author has said, that, though most imperfect, it is intended to be complete; by which we understand, that notwithstanding unavoidable defects, of which the author is unconscious, it contains a full developement of the sentiments he deems important. The perusal of this part of the volume has been far less satisfactory to our own minds than that of the orations. We have no ob-

jection to arguments from analogy, when they are fairly introduced; but we think our Author has here, in many instances, overstepped the line—that he has not sufficiently kept in view how profoundly ignorant we are of every thing concerning a future judgment, except as the result of revelation; and that the way in which he has disposed of many Scriptural declarations upon the subject, gives a very improper degree of countenance to those who are inclined to explain away every thing which they do not clearly understand, or cordially approve.

Thus, when speaking of the Preliminaries of Judgment, he says,

As to the forms with which it is presented in Scripture, viz. the ushering in of the solemn day by the archangel and the trump of God—the white throne of judgment, with the Judge that sitteth thereon—the glorious company of angels—the opening of the books, in which stand recorded every man's account of good and ill—the solemn separation, to the right and the left, of the two great divisions of men—and their separate verdicts of blessing and of cursing—these are no more to be understood by the letter than any other of the works of God, but to be taken as an image or device of the transaction, done with the best similitudes that the earth contains; and seeing there never was and never will be a state of society to which a day of judgment is strange, God hath chosen this emblem as being the most likely interpretation of it to the understanding and feeling of all men in all ages to whom the tidings of it might come.—Pp. 276, 277.

I regard all descriptions of judgment, therefore, to be only a way of stating to us the design of God, as to our recovery from this fallen state and readmission into paradise, or our expulsion from this purgatorial state of existence and defraction to the changeless settlements of the reprobate. These descriptions are no more than, "Do this and live;" "in the day thou eatest thereof thou shalt surely die;" uttered in a more expanded form to meet the various faculties of human nature, fancy, judgment, fear, hope, pain, or pleasure; but they do no more imply, that by the forms of an earthly tribunal we shall be judged, than the creation of animals at first implies the modes of their present creation. When the end of all things hath come, and the renovation of all things hath taken place, I reckon that the bodies of men will start

from their unconscious state of dispersion and dissolution, as the materials of Adam's body came at first from their secret and various places, or as the earth teemed out her various tribes; and that the soul will come from its intermediate sojourn, as Adam's soul came, no one knoweth whence, and be united to her ancient comrade. So that the moment the sleep of death is broken by the trump of God, we shall find ourselves, each one ere we wis, with the paradise of heaven overshadowing our heads, or the pavement of hell glowing beneath our feet.—Pp. 279, 280.

Now, without speculating too deeply concerning things we understand not, we may perhaps be allowed to protest against this mode of explanation, as extremely unjustifiable. It has been well remarked, that the terrors of Mount Sinai were manifest and audible; and why may not there be a similar manifestation at that solemn day to which we are hastening—a voice which may thrill through every soul, and be accompanied with inconceivable horror or supreme delight? But we ask no questions upon the subject. The Bible says, Thus it shall be. We are sure; that the Bible is the word of God; and, therefore, we pray, "in the hour of death and at the day of judgment, Good Lord, deliver us."

We must equally protest against many of the author's disquisitions concerning the Issues of Judgment. The employments of heaven, and the miseries of hell, as portrayed by his pen are far more poetical than Scriptural. We turn almost at random to one of the passages we had marked, and leave it for the judgment of our readers.

So that I think we very much take the thing for granted, when we fancy the wicked creatures pinched and scorched alive by active ministers of God. Their torture is the absence of the ministry of God. God comes not to their quarters, and therefore their quarters are so hot; for, where God is there is peace and love,—and where he is not, there is confusion and every evil work. Alas! there come no warning prophet nor ministering priest; no reformer, nor Saviour, to their world. It floats far remote from the habitations of holiness; and

no emanations of the divine Spirit shall visit it any more. They range the wastes and wildernesses of sin, and build the fabrics of iniquity, and work the works of darkness, and travel in the ways of cruelty and wickedness. The murderous devil is their master, his emanations inspire them, his powers of darkness rule them. They aye toil like Vulcan and his slaves, manufacturing thunderbolts for this their cruel Jove, to overwhelm themselves withal; and, as *Etna*, the fabled residence of these workers in fire, conceives in her bowels that flame and smoke which she afterwards vomits to scorch the vegetation up, which else would beautify her woody and verdant sides—so these wretched men will aye conceive within their soul malicious, fiendish imaginations and purposes; which being brought forth will destroy all the good which else might flourish in their clime. Who knows but there may be evidences, even there, of a good God,—incitements to meditation upon all the better alternatives of being,—which, by reason of abounding wickedness, are frustrated, and the people tantalized with the sight and thought of good, which their own crazed and disjointed frames did aye hinder them from realizing? —Pp. 395, 396.

Oh! when I think how near every man verges upon the cobwebs of madness and misery, and how the least shift in the fabric of our minds would send heavenly reasoning into howling madness—I see, I fancy a thousand powers resident in God, by the smallest expense of means, to make a hell such as no earthly science or earthly language is able to represent. Bring me all the classes of men upon the earth, and let me have the sorting and the placing of them upon this earth, and I shall make bells for each one of them without further ado. I would send the poets to bear burdens, and the porters to indite tuneful songs. The musicians I would appoint over the kennels, and the roving libertines I would station over the watch and ward of streets. I would banish the sentimentalists to the fens, and send the rustic labourers to seek their food among the mountains; each wily politician I would transplant into a colony of honest men, and your stupid clown I would set at the helm of state. But, lest it may be thought I sport with a subject which I strive to make plain, I shall stop short and give no further proof of this wicked ingenuity; for, sure I am I could set society into such a hot warfare and confusion, as should in one day make half the world slay themselves, or slay each other, and the other half run up and down in wild distraction.—Pp. 397, 398.

Little, indeed, should we have anticipated from the minister of the

Caledonian Church; any thing like an approximation to the Roman Catholic tenets of purgatory, any ideas of new consubstantialities in the eternal world, or any intimation that in that state some perception of a Saviour may possibly be revealed to the virtuous of other communities; and yet we really feel that such sentiments are in some cases implied, and in others more clearly expressed, though we cannot conceive they are by any means seriously held.

As far, indeed, as we can discover Mr. I.'s sentiments, they are, on all *essential* points, scriptural and orthodox. We should say, they are evangelical; though the distinguishing doctrines of salvation by faith, and renewal by the Holy Spirit's influences, are not so often brought forward as many would desire; but we are by no means sure, that Mr. Irving will thank us for designating them by such a term; indeed, he has, with marvellous ignorance, or inconsistency, made the evangelical preachers the subject of his attack, while yet he has kindly recommended such men as Newton and Scott to the patronage of the great. The real solution of this inconsistency is, that Mr. Irving knows very little of the actual state of men and things amongst ourselves. He is a foreigner amongst us; and he is too busy, too studious, too much engaged in pulpit preparation, to obtain the requisite information. It is no easy matter to form a due estimate of the prevailing sentiments of two or three thousand Evangelical Clergy in the Establishment, especially when the individual is himself engaged in preaching at the very time when all the leading ministers are thus occupied. It may, indeed, be some years before Mr. Irving can become acquainted with the true state of religion in this country; but, until that period arrives, he will do well to refrain from attacking large bodies of persons,

lest he should, as in the present instance, assault the very men who are most efficiently labouring in the same cause in which he is engaged.

But while Mr. I.'s sentiments are clearly Evangelical, they are almost uniformly expressed in a very unusual, involved, and repulsive style. It has, indeed, been said, that the southern dialect is not equal to the grandeur of Mr. I.'s ideas; but for our own part, we can conceive of nothing grand, or magnificent, or sublime, which may not be adequately expressed, as far as human language can go, in the style of Edmund Burke or Robert Hall. But we are not disposed to dwell on this subject. The real state of the case is, that Mr. Irving is engaged in a peculiar service; he has addressed himself with diligence and success to that service; and a great part of the popularity or notoriety he has obtained has been forced upon him; so that sentiments and arguments, and perhaps language, intended for one small body of people, and very unintelligible to the religious world at large, have attained a degree of circulation, which, under all circumstances, was by no means desirable. Mr. I. came to London to search after many stray sons of the north, entangled in metaphysical and infidel notions, and entrenched in hostile camps and fortifications, of which our southern countrymen have little idea. He has sought out these stray sheep—he has encountered the arguments by which they were deluded—he has done much already to excite attention; and when the popular ferment has somewhat subsided, we trust that he will do still more to bring them back to the fold. Meanwhile, the character and influence he has acquired, compel us and others to animadvert more severely on the defects of his publication than is by any means agreeable to ourselves.

Should these remarks meet Mr.

Irving's eye, we would most earnestly intreat him to keep still closer to the oracles of God. Many of his weapons are not taken from that armoury. There we meet not with the language of contempt and defiance; there is no taunting or challenging of the prize-fighters of the day; there is no invocation of departed spirits; there is no approximation to *profane* swearing—no exclamations, such as, In the holy name of Christ! and the, Three times holy name of God! But there, in the language of tender pity and compassion, the perishing sinner is invited to return to the Lord God of his fathers; and the poor condemned malefactor, and the sinner expiring under the consequences of his depraved affections, is intreated to call upon God in the time of trouble, to seize the passing moment, and to hear the Saviour's voice—"To-day, while it is called to-day." Should Mr. I. listen to such advice, he will be a less surprising, probably a less popular, but unquestionably a more useful preacher. Of his industry, of his zeal, of his converse with the master spirits of other days, we ask him to abate nothing; but we earnestly intreat him to cultivate that guarded mode of stating truth, that the minds of his hearers may not be entangled in useless controversy; and to seek after that holy unction, that fervent devotion, and that tender compassion, that his hearers may no longer withdraw with loud murmurs of admiration of the man, but may silently melt away at the conclusion of the service with a deep impression of the eternal importance of the truths he inculcates, to enter into their closets, and commune with their God.

But why, it may be said, are the titles of Richardson's and Fawcett's Sermons placed at the head of this article, if the whole review is devoted to Mr. Irving's publication? We frankly confess, that

our object was to have contrasted the style and sentiments of Mr. Irving with the productions of these two eminent ministers. We have so exceeded all reasonable bounds in our review of this work, that it is now impossible to carry our original plan into execution. But what we are unable to perform, we would earnestly recommend to the attention of our readers. We have already expressed our high approbation of the former volume of Mr. Richardson; and while it must ever be remembered, that posthumous sermons should always be read and recommended with some allowance, we cannot refrain from impressing on our readers the benefit they may derive from perusing the volume now presented to their notice, and would earnestly excite the young minister to copy, as much as possible, that serious, devout, and impressive style of preaching, which so eminently distinguished this holy man of God.

Mr. Fawcett still lives; and long may he live to hold forth the word of life, as he has already done for many years, to the people of his charge; and earnestly do we hope, that the reception these discourses have already met with, and the testimonies of their usefulness already received, may excite their pious author to publish still more largely, Discourses which may live in the recollection of his people long after his own removal, and be handed down by a dying parent as a most precious legacy to his children, and his children's children. Posthumous reputation is, indeed, a very bubble; but posthumous usefulness is a noble object; and while the Fathers of our church are advancing to that state, that ere long it must be mournfully said, Where are they? or triumphantly added, They have entered into rest! we would fain urge them to leave still additional memorials behind them, that their

people may have these things in remembrance after their decease.

Nor yet can we here refrain from asking, with the Sermons of such men as Richardson and Fawcett in full view, Are these the limits of pulpit theology, and pulpit exhortation, we are called upon to pass? But whither are we to go? If lucid statement, if convincing argument, if apt illustration, if sound eloquence, if awful warnings, if abundant consolations, if deep experience—if, in short, any qualification of good preaching which can ordinarily be attained by men, or be fairly required by hearers, is desired, we scruple not to affirm they are here. After travelling through a wide field of reading and of hearing, we know not where we should more delight to sit down, when increasing infirmities may incapacitate us for more active exertion, than under the eminently useful and holy ministrations of a Fawcett or a Richardson; or where we might more calmly await our final dismission, or be more encouraged to say, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

The Loss of Ministers improved. A Sermon, occasioned by the Death of the Rev. John Coates, M. A. late Vicar of Huddersfield, by H. J. Maddock, M. A. Minister of the Holy Trinity Church in that Town. Pp. 32. Robinsons. 1823.

THE removal of pious and able ministers, is an event which, incessantly as it occurs, must still produce painful feelings in the minds of all who are, in any degree, competent to estimate their value and importance. It is, therefore, with a painful interest, that we read the sermons by which their surviving brethren attempt to improve the afflictive dispensation. There are, however, circumstances connected with this discourse from Heb. xiii. 7, which are deeply cal-

culated to produce a still more abiding impression. Independently of its intrinsic excellence, and it is every way deserving of high praise, it records the death not only of a most pious, amiable, disinterested, and devoted character, the Rev. J. Coates; but, also, briefly notices the removal, within little more than a year and a half, of four other valuable ministers; all intimately connected for several years with the parish of Huddersfield; and two of them holding, at the time of their decease, perpetual curacies, to which they had been presented by Mr. Coates. Well might the preacher, under such circumstances, exclaim,

Are these ministers removed?—Then hear the Rod and Him who hath appointed it—ask wherefore the Lord contendeth with you. It was in displeasure to the people of Israel, that God silenced his servant Ezekiel, and told him he should no more be to them a reprover—Ezek. iii. 26; and you, my brethren, are now under a similar rebuke—you have lost your reprovers. Now is the time to examine yourselves, and to inquire what you have done to provoke God thus to break you with breach upon breach. Lay not the blame upon others: say not one is an infidel; another a Deist; a third a scoffer at God and godliness; but let each take this matter to himself, and let conscience deal faithfully. It is sin that separates between you and your God, and also between you and your ministers. Endeavour to discover the sin that has caused God thus to deal with you, and mourn on account thereof. Weep not so much for those who are gone, as for yourselves; for your own sin, folly, carelessness, and unbelief, which have forfeited the privileges you have lost. Ask seriously, Have not I been a careless, trifling, forgetful hearer of the word? Has not my heart gone after my covetousness, even when I have entered the courts of the Lord? Has not the word spoken by the messengers of God been unprofitable to me, not being mixed with faith, and received with reverence? Instead of following my spiritual guide and friend, have I not perversely gone after the ways of my own heart?—Oh! my brethren, let these and such like questions be put with seriousness to your hearts, that you may be awakened to repentance for your little proficiency under the means of grace; and endeavour, in dependence on the Spirit of God, to mortify those lusts and corrup-

tions which hindered your profiting by the labours of your ministers, and provoked God to remove them from you. Beseech him to turn away his just displeasure, and to make you glad for the days wherein he hath afflicted you. Humble yourselves under the mighty hand of God, that in due time he may lift you up, casting all your care upon him who careth for you, and who, in the midst of judgment, remembers mercy.—Pp. 20—22.

Gladly should we continue this extract, and insert the admirable exhortation which immediately follows; but we feel, under present circumstances, that some brief notice of the departed may justly be required at our hands; in doing which, we shall avail ourselves freely of the information contained in Mr. M.'s appendix.

The Rev. John Coates, M. A. after the usual school education, was admitted at Catharine Hall, Cambridge, where he took his degree in 1782, and was shortly after elected Fellow of his college. Prior to this event, he exhibited a very striking instance of disinterestedness. On a Fellowship becoming vacant, to which, under peculiar circumstances, it was perfectly certain that Mr. C. would be elected, he was applied to by a friend and companion, then in the very last year in which he could succeed, who requested Mr. C. to waive for the present his own claim, in order to advance the interests of his friend. It was sufficiently obvious, that by this conduct Mr. C. would at least endanger his own prospects, and that it was very probable another vacancy would not occur until himself was superannuated. Mr. C. however, relinquished at once all such considerations, exerted all his interest on behalf of his friend, cordially rejoiced in his success; and very shortly after, an unexpected vacancy occurring, was himself elected to a Fellowship.

In the year 1785, Mr. C. went to Huddersfield as curate to the Rev. John Lowe, and, on the Living becoming vacant in 1791,

was presented, by Sir John Ramsden, to the vicarage. Here he laboured with the utmost diligence and assiduity; and, on his strength being very materially reduced, and his health seriously injured, he engaged in succession the most valuable assistants he could obtain; among whom were, the Rev. Walter Smith, the Rev. William Robinson, the Rev. William Harding, and the Rev. Samuel Walter, all of whom are mentioned in very appropriate terms, by Mr. Maddock, in the Appendix to this Discourse. Mr. C. continued labouring at Huddersfield, amidst various difficulties and trials, for eight-and-thirty years; exhibiting to his people an admirable example as a minister, son, husband, father, master, and friend; until at length, his work on earth being terminated, he entered into rest on Sunday, July 6, 1823.

For the following brief accounts we are wholly indebted to Mr. M.'s Appendix.

The Rev. Walter Smith, A. B. curate of Almondbury, died at Huddersfield, October 2d, 1821, after a few days illness, on his way from Cambridge, whither he had been to introduce his son. He was born at Bramham, in this county, A. D. 1764, entered at Magdalen College, Cambridge, where he took his Bachelor's degree, 1787, was ordained soon after to assist the Rev. Mr. Wilson, of Slaithwaite, near Huddersfield, where he remained two years; he was afterwards curate of Raistrick, and then of Huddersfield, for five years. In 1796 he went to Almondbury, and was elected master of the Grammar School; which situation and curacy he held until his unexpected and lamented death.

The Rev. William Robinson, A. B. perpetual curate of Longwood Chapel, near Huddersfield, and master of the Free School in that place, died suddenly in the night of September 6th, 1822. He was born at Cambridge in the year 1762; entered at Edmund Hall, Oxford, where he took his Bachelor's degree, and served the curacies of Weverthorp on the Wolds, in this county; of Reading, under the late Hon. and Rev. William Cadogan; and of Huddersfield, where he laboured, with much fidelity and usefulness, for six years with the Rev. John Cones, by whom he was presented to the Chapelry of Long-

wood. To do good, and to advance the interests of religion, were the grand objects of his life, and to which every thing else was made subservient. He took great delight in visiting the poor and contributing to their necessities; often beyond the extent of his means. His piety was ardent, and his disposition affectionate; his attainments in learning were very various and respectable; and his attachment to literature was remarkable to the last; and he always regretted, that he had not more time to devote to pursuits from which he derived great solace and delight; but, above all, the adorable name of his Saviour might be said to be "his theme, his inspiration, and his song;" in comparison of this, he, with the apostle, accounted all things but loss. The universal sorrow that was shown, and the tears that were shed at his death, by a congregation that had long loved, respected, and admired him, were a just and sincere tribute to his various excellencies and exalted virtues.

The Rev. Wm. Harding, Perpetual Curate of Sawley, and of the united parishes of Wilm and Long Eaton, in the county of Derby, formerly Curate of Huddersfield for five years, who lost his life on Tuesday, July 1st, 1823, whilst bathing in the river Trent. The following account of the melancholy circumstance is extracted from the Nottingham Journal.—"Mrs. Harding had set out from Sawley in the morning, on a visit to her relations in Nottingham, and Mr. Harding was proceeding on foot to join her. He took the road leading by Thrumpton and Barton; and on his arrival at a place on the Trent, near the latter village, where he had been accustomed to bathe, he determined to take the benefit of an immersion in the water; but observing a fisherman on the opposite bank, he was induced (from a sense of delicacy it is supposed) to proceed about eighty yards higher up the river, and went into the water close to a willow holt. At this place, near to the water's edge, there is a shelving bottom of great depth, down which, there is reason to believe, he suddenly slipped, and, being no swimmer, was drowned. Mr. Harding was in his 44th year, and had only been married eight weeks."

On the Sunday after his interment, a funeral sermon was preached at Sawley, and since published, by the Rev. J. D. Wawn, who thus delineates his character as a minister of Christ: "From much personal intercourse with your late beloved minister, I will state, and you will bear me out in the statement, that the leading Scripture truths were held and preached by him, 'in simplicity and godly sincerity.'"

He had been taught by the Spirit to know the depths of sin in his own heart,

and to flee to the cross of Christ as the only refuge for perishing sinners; and hence arose an abiding conviction in his mind, that the preaching of Christ crucified was that which God would own and bless to his people. You yourselves can bear testimony to the clear and convincing manner with which he unfolded before you the secret lurkings of sin, with which he urged upon you the necessity of repentance; with which he pointed you to a crucified Saviour; with which he alternately persuaded, by the allurements of the Gospel, and alarmed by the threatenings of the Law; and with this clear exhibition of Scripture doctrine, there was the greatest caution in inseparably connecting with it the inculcation of Scripture practice. No importance whatever did he attach to a professed reception of divine truth, unless it were borne out by corresponding holiness of heart and life. "By their fruits ye shall know them," was the test to which he wished himself to be brought, and to which he led you, as the people entrusted to his care. There was, indeed, a happy union of faithfulness and caution in the exercise of his public ministry.

Immediately connected with this faithfulness and caution in explaining and enforcing the word of God, was intrepidity in reproving sin, and persevering effort in restraining it, at least within the haunts of secrecy. Such have been the effects of his exertion, that the improved state of your parishes have called forth the astonishment even of the passing traveller. Indeed, not only have *you* felt the benefit of his firmness, but, as it respects the particular sin of drunkenness, the county at large is at this time possessing to a degree the benefit of his efforts, by the kind interposition of magisterial authority. Even his enemies were compelled to acknowledge, that what he did was not for himself, but for them: they could not but see the goodness of the intention, however they might disapprove of the action itself. But this intrepidity did not blunt the kindlier feelings of the heart. The tale of woe was never made known to him in vain; and often has he gone almost beyond his power, to relieve the wants of the afflicted; acting, as he himself used to observe, on the faith of the promise—"He that giveth to the poor lendeth to the Lord."—"When the ear heard him, it blessed him: when the eye saw him, it gave witness to him; because he delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon him: and he caused the widow's heart to sing for joy." In these works of faith, and labours of love, he did not grow weary: they were not the occasional excitement of impulse, but the

persevering effort of principle. With him, there was considerable ability to labour, from strength of constitution; and that ability did not remain unexercised. I have often been surprised at the fatigue he has gone through: and though exertion sometimes exhausted him, as was the case last Sunday after his three services, which led him to say—"O these frail bodies!" Yet his strength was renewed day by day, and with it his efforts for his people. They were, indeed, ever near his heart; his interest was their interest, his good their good. Even in the late important step he took in his marriage, to have a help meet for him in his work, formed no small point of consideration.

But he is now gone; his wife is left a widow, and has changed her bridal for her mourning attire. Their mutual plans are left unfulfilled: his projected and preparing habitation will never be occupied by him; and his distressed people can only look back upon the testimony he bore amongst them, without a hope of farther hearing his invitations, or sharing in his kindness. In less than one short week, we have seen him in full health, been rent by the sad tidings of his death, followed him to the grave, and are now assembled to mourn over his memory, and to call upon each other to submission to the divine will under this mysterious providence.—

The Rev. SAMUEL WALTER, A. M. Perpetual Curate of Slaithwaite, near Huddersfield, who died June 7th, 1823, was born at Wellington, Shropshire, May 12th, 1764, educated by the Rev Dr. Robins at Bristol, and afterwards of St. Edmund's Hall, Oxford, where he took his degree of A. B. was ordained Deacon to the Curacy of Churchill, Somersetshire, 1785, where he remained four years, and then removed to South Petherton; and from thence to Madeley, Shropshire, where he laboured with indefatigable zeal twenty-three years, under a kind Vicar, and with a friendly people. June 24th, 1816, he came to Slaithwaite, as assistant-curate to the Rev. Charles Chew, upon whose resignation, in January, 1818, he was appointed by the Rev. John Coates, Vicar of Huddersfield, to the chapelry. Whilst health and strength were vouchsafed him, he laboured diligently in the cause of God. He was a zealous promoter of the Bible, Missionary, and Tract Societies in Huddersfield and its Vicinity; and his last moments were occupied in giving directions respecting a sermon to be preached in his chapel, for the Church Missionary Society. He was a kind father, a diligent pastor, and a sincere friend. Humble and unassuming in his manners, he gained the estimation of all who knew him; and his memory will be long revered by Christians of every denomination.

RELIGIOUS INTELLIGENCE.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

THE Abstract of the Proceedings of this Society, recently published, contains, among other very interesting matter, a letter from the Rev. Mr. Mill, Principal of the Mission College at Calcutta, of which the following are extracts. After referring to the lamented death of Bishop Middleton, Mr. Mill reports the attention which himself and Mr. Alt, his colleague, had paid to the Hindustanee, Bengalee, Sanscrit, Arabic, and Persian, which he terms the five necessary languages; and then proceeds to describe a journey undertaken, by the approbation of the late Bishop, to the coast of Poonah and Malabar.

"I embarked at the end of October last year, and arrived at the former port in November, with the intention of visiting the Christians of St. Thomas, as they have been very generally called, in the interior.

"I trust I shall not barely be excused, but considered as performing a duty to the Society, in enlarging a little on the subject of that singular communion. For a church subsisting like theirs, if not from the apostolical age (a tradition justly suspected), at least from the ages immediately succeeding, whose members have been recognised as a distinct and respected class of the community, in the very heart of Hinduism, for more than fifteen centuries, is a phenomenon which cannot but claim the attention of every one engaged in the propagation of the Gospel in this country, and is itself a most satisfactory answer to the many who contend, that its permanent reception by any class of respectable natives is an impossibility. The Christians of St. Thomas, though evidently Indian themselves in origin, as in complexion and language (which is the Malagalin), have received their orders, with their liturgies and ecclesiastical traditions, from the more ancient parent church in Syria. Accordingly (notwithstanding the inaccurate later rumours concerning them, which seem with many to have superseded the excellent and laborious accounts of their former history, given by Dr. Michael Geddes, and by La Croze), they resemble, in their form of government, every other ancient church of which we have any knowledge, by which Christianity has been planted in the midst of idolaters: neither in the *three orders* (to which they have superadded many of confessedly inferior authority) do they differ from the Western Church, except that the deacons exercise fewer of the proper functions of the Catanas or presbyters, than custom has allowed them among us. It were happy if, with this

apostolical regimen, of which they are most carefully tenacious, they had preserved uniformly unimpaired the fundamental articles of the Christian faith; but the unhappy disputes respecting the person and natures of our Lord, which, beginning with verbal questions, ended with dividing the oriental churches into two opposite erroneous confessions, have extended their evil influence to the church in Malabar. It is evident, from the accounts that La Croze has detailed, with his usual candour and sagacity, that at the time when the Portuguese were forcing the Romish usurpation, with all its novelties, upon them; they were, like the see of Babylon to which they adhered, Nestorian. And it is evident, also, that those bishops and priests from Syria, by whose assistance, half a century after, they were enabled, for the greater part, to throw off that usurpation, and recover their ancient ecclesiastical independence, were from the see of Antioch, the most opposed to that heresy being Jacobites. And this is accordingly the creed of all the independent part of the Syro-Malabaric Church at this day, who are under a metropolitan bishop of their own nation. These correspond with the church in Antioch: like them have the anti-catholic *expression* (to say the least) in use, of the two natures forming *one nature*, and unanimously hold the Nestorian duality of persons in the utmost detestation. The other great division of this church, who remain under that forced subjection to the see of Rome, though they have still priests of their own nation, and their liturgy in Syriac, printed at Rome for their use; have all their superior governors sent to them from Europe, and are in a singular state of schism: the Portuguese Archbishop of Cranganore, a suffragan of Goa, still claiming them as his charge; while this right is denied by the Propaganda Society at Rome, who have constantly sent out Italian vicars apostolic, and now latterly an Irish bishop, residing at Verapoli, to rule them. These unfortunate churches, still sufficiently proud of their ancient character to feel their present degradation, yet under the terror of the exclusive pretensions to catholicism and infallibility, submit partly to the one, partly to the other, of these opposite claimants.

"It is the former and happier division of this singular people, to whom we look with the greatest interest and hope; as those whose recovery and rise to their early primitive character, will, as we may confidently expect, bring with it the emancipation of the rest. From their venerable metropolitan, M^{rs}. Dionysius, who is ex-

erting himself in various ways for the improvement of his clergy and people, I had the happiness of hearing very warm expressions of respect and attachment to the Church of England, and our late regretted Bishop, whose interviews with himself, and mutual presents, he evidently remembered with great satisfaction. I received, both from him and several of his clergy, copies of the New Testament, and other works, in Syriac, which I hope, at no distant time, to deposit in our college library. The readings of these copies (of which I collated many more at different churches for seven of the more remarkable passages) add but little to the information published by Professor Adler on this subject; they are chiefly remarkable for a gross interpolation in some Nestorian copies, in Heb. ii. 9; and a careful expunction of this, with an omission equally unauthorized, though not so impious in meaning, by the opposite party: and they curiously exemplify the effect of contrary heresies in preserving, as well as indirectly confirming, the general integrity of the sacred text. The want of 1 John, v. 9 (except in one copy interpolated by the Romanists), and of the history of the beginning of John, viii. is common to all. The persons to whom I was chiefly indebted for my intercourse both with the priests and laity of this extraordinary people (of whose Indian language I was wholly ignorant), were three clergymen of the Church of England, resident at Cottayam in Travancore, and actively employed in superintending the college and the parochial schools: the former of which, by the grant of the Heathen government of that country, the latter, by the desire and contribution of these Christians themselves, have been recently established in their community. Singular as such a superintendence may appear, and almost unprecedented, there is nothing in it, as exercised by these clergymen, which opposes the order, either of that Episcopal Church they visit, or, as far as I am capable of judging, of that to which they themselves belong. For the *former*, they certainly do nothing but by the express sanction of the Metropolitan consulting and employing them: their use of the Anglican service for themselves and families at one of his chapels, is agreeable to the catholic practice of these Christians (who allowed the same, two hundred and fifty years ago, to the Portuguese priests, as to persons rightly and canonically ordained, even while they were resisting their usurpations), and is totally unconnected with any purpose of obtruding even that liturgy upon the Syrian Church; while their conduct, with respect to those parts of the Syrian ritual and practice, which all Protestants must condemn, is that of silence, which, without the appearance of

approval, leaves it to the gradual influence of the knowledge now disseminating itself to undermine, and at length, by regular authority, to remove them. For the *latter*, which involves the more immediate, and far more sacred, duty of the two, though no opportunity for the display of this has yet existed in this native government, without the company's territory, and the limits of the operation of our Indian Church establishment hitherto, yet I believe they fully acknowledge that episcopal relation and jurisdiction, to which they, equally with myself, or with any chaplain of the company, are spiritually subject. Whatever suspicion may arise on this head, from the avowed ecclesiastical principles of too many who support their respected Society (the Church Missionary Society) in England*, I cannot, if I may be allowed the expression of my own judgment in this way, extend the same suspicion to them. For it appears plainly impossible, that men of piety and integrity (such as I am persuaded these are) should thus support and act upon the ancient principles of unity and order in another church, without at least equally regarding them in their own."

—Pp. 184—190.

After giving an account of some classes of Roman Catholic Christians, frequently confounded, through ignorance or a worse motive, with the Syrian Christians, Mr. M. gives the following particulars concerning Goa:

"The city of Goa now presents a most remarkable spectacle. Its splendid cathedral, churches, convents, &c. now stand insulated as in the country, no remnant existing of that populous city with which they were once surrounded. The new city, Panjam, is a comparatively mean place: the inquisition, too well known for its atrocities in the cases of F. Ephraim Neves, M. Dellon, &c. is now mouldering to ruins, without the least prospect of recovery. It is said, that all the European Portuguese, who refuse to take the oaths to the new government, which is a government of half castes, will be banished the country; and in this number the Archbishop Primate is included.

"From Goa I proceeded by sea to Bombay, and thence to Poona. At this latter place, which was the principal object of my journey, I had the happiness of assisting at the commencement of a work, which forms the principal official intelligence I have now to communicate to the Society; I mean the Persian version of the Old Testament, undertaken under their auspices, by my friend, the chaplain of that station.

* We do not exactly understand this remark; we apprehend that it is founded in some misconception of the learned Professor, or is the result of some erroneous information.

Mr. Robinson is *, I believe, already favourably known to the Society, from his Bombay Visitation Sermon, lately published, on the difficulties and the prospects of the clergy in India, and his qualifications as a Persian scholar are generally acknowledged in this country. He engaged in this undertaking with the approbation and encouragement of Archdeacon Barnes; and one of the last acts of our late excellent diocesan's life was the formal acceptance of his labours; subject to all the statutes of the college respecting translations, its committees of revision, &c. This work, in conjunction with the New Testament of the late excellent Mr. Martyn (which may also be properly made a subject for the revision of the college), will, it is hoped, be the means of supplying the Mahometan natives of India, as of other parts, with a classical faithful version of the Scriptures in their favourite language, and forms in every view a most desirable opening of the labours of our college in this department.

"From Surat, the last place in the Western Coast which I visited, my intention had been to return to Bengal by sea; but the accounts I received of the uncertain length of a passage at this season, together with an invitation from the Resident at Pertabgurb, to accompany him to his station in Central India, determined me to prefer returning overland. Before leaving this interesting coast, I trust I shall be excused in remarking to the Society, on the peculiar want of Protestant missionaries here, compared with the opposite side of the Peninsula; and the peculiar necessity here, considering the persons with whom they would have to do, that these should be of the United Church of England and Ireland, or else of one of her sister episcopal communions in America or Scotland. A remark of a very different nature, but curious as relating to the history of religion in this country, should not be omitted. I allude to the existence of *black Jews* in the Concan, or low tract of country between Bombay and Malwan on this coast, in equal or even superior numbers to those in the far southern neighbourhood of Cochlin, who have for more than a century engaged the attention of the Christian public in Europe. They have, like the others, Rabies from that division of Jews in Europe called Saphardim, or Spaniards. They have printed service-books also from them; circumstances which, with their possession of *all* the Old Testament, are sufficiently destructive of the imagination hastily entertained by some that they are of the ten tribes. Many of the Sepoys in the service of the Company at Bombay, are of this singularly interesting nation. They are

called by themselves and their fellow-soldiers, Israeli; and all these men, however ignorant in other respects, can read the Hebrew letters.

"Another reason, though not strictly belonging to the purpose for which I am sent hither, nor contemplated by myself beforehand, will not be heard with indifference by that Society which I have the honour of addressing; it is, the miserable defect of ecclesiastical institutions of every kind in this central region, rendering even the casual, hasty passage of an unknown clergyman, of more importance than can readily be conceived in Europe. The multitudes who, within a few hours, applied to me for baptism, &c. in the cantonments of Nusseiraban and Nemuch, were enough to mark what must be the want in the other stations (equally abounding in European troops) of Mhow, Asseirgurb, Saujor, Husseinabad, Nagpore, &c. &c., all five hundred miles or more distant from the nearest place where there is a chaplain, in either of the three surrounding presidencies. The commander at the first-mentioned military station, who had applied twice in vain for a remedy of this evil, had passed, as he told me, sixteen years of his life without seeing a clergyman,—was *obliged* to perform several properly clerical offices himself, and this in some of the most populous of our stations in India. All the officers to whom I have spoken upon this subject have appeared even astonished at a neglect, from which the Dutch, the Portuguese, the French, and Danes in India, are so markedly free, and which I believe to be without parallel in the colonial history of any Christian nation. The prejudices of the natives have been strangely alleged at home in excuse for this; when it is known to all who have most conversed with them (as may be said without fear of contradiction), that in proportion to their fear of interference with their own modes of religion, is their disposition to condemn and even despise those who have no religious institutions themselves. Their esteem for the British nation seems to have increased from the happy and decided, but yet very partial, approaches to a better state that have taken place already, from the public opinion, which is now even loud upon the subject, we should be happy to augur more." Pp. 192—198.

Mr. M. then notices the strong desire for information existing among the natives, the various writings arising from among themselves against their own superstitious, and some other particulars; which we contemplate, however painful in some respects, with the utmost satisfaction, as most unequivocal symptoms of the tottering state of the bloody and licentious superstition under which India has so long groaned.

* Son of the late Rev. Thomas Robinson, Vicar of St. Mary's, Leicester.

IRELAND.

Address of the Rev. G. Bushe to his Roman Catholic Parishioners.

MY DEAR ROMAN CATHOLIC BRETHREN,
I TRUST, that by my assistants in the ministry of this parish, as also by myself, all our intercourse with you, on every occasion wherein we have come in contact in the discharge of our professional duty, has been carried on in the spirit of Christian love. I feel, that with the higher and middle classes among you, our communication has never been otherwise than a mutual interchange of kindness; and I can safely say, that the poorer sort among you have not "*been neglected in our daily ministration,*" but that the objects assisted by the contributions over which we have had any controul, have ever been relieved without any other difference than a melancholy superiority in the scale of poverty. But we feel that this is but a small part of the love we bear you, or the duty we owe you. "*Being affectionately desirous of you, we are willing to impart unto you the Gospel of God.*" For this reason, we invite your attendance at St. George's Church on stated evenings; when we shall discuss the doctrines of your communion, and try their truth by the infallible word of God. If we are sincere in the profession we make, of believing those doctrines to be true, which we preach as the tenets of our Church, it follows of course that we cannot admit those to be true also, which you maintain, when in many points they so vitally differ—and following the revealed word of God for our guide, we must proclaim many of those doctrines which you hold, to be pregnant with error. We wish, therefore, to break through that awful and melancholy silence which we have too long maintained: and endeavour, under the Divine assistance, to disabuse you of errors, which we cannot but consider *fatal*; as being *subversive of the hope of salvation, as that hope is presented to us in the "Scriptures of truth."*

These are our reasons (and you cannot but allow them just and anxious reasons,) why we intend publicly to preach against

the doctrines you maintain. You yourselves are most intimately interested in this discussion. Your salvation is at stake; for if the grounds upon which you build that salvation are false, the hope which you entertain must be ruinous. If you consider yourselves right in your views, you cannot fear a comparison of them with that which must be allowed by us all to be the standard and test of all truth—"the Oracles of God;" and, therefore, on every account, we may expect your serious attention. We would expect you to "*consider the things that belong unto your peace, before they are for ever hidden from your eyes.*" We would beseech you, not to "*forsake your own mercies.*"

We trust that you will find the controversy carried on upon that principle, and with that spirit, which should ever characterize the Christian ministry; and that we shall be found "*speaking the truth in love.*" We shall have no reference to political circumstances, to individual characters, or to the private or public conduct of any of your communion of past or present time. The question of our controversy is only a *question of souls*; and our only quarrel, a *quarrel with those doctrines* which we believe "*to war against the soul.*" The doors of the Sanctuary shall be thrown open to you, and we earnestly entreat your attendance and attention. Try our arguments, investigate our principles, weigh our doctrines; but in order to do so, *fairly and fully*, come and hear them, that you yourselves may *from yourselves* judge of them. We invite you in the spirit of love; and may the Lord Jehovah manifest *his power and glory in the Sanctuary!* May He, "*in whom are hid all the treasures of wisdom and knowledge,*" be present in our assemblies, and may his Holy Spirit "*guide us into all truth.*"

Believe me,

My dear Roman Catholic Brethren,
Yours, with truth and affection,
WILLIAM BUSHE,
Rector of St. George's Parish.

Notices and Acknowledgments.

CLERICUS—Novitia—J. B. and the Bishop of Limerick's Sermon on the Death of the Rev. D. Hoare, will be inserted.

ΦΙΛΟΣ—M. L.—H. B.—J. P. L. and R. A. are under consideration.

If our Correspondent, who complains of the title we prefixed, and the signature we added to his communication, had transmitted either title or signature, we should most probably have acquiesced in his own choice; but, as the case stands, we do not conceive he has any right to be displeased. He would have thought us very unreasonable had we rejected his paper for want of a signature, and most persons would have been of the same opinion. It would save us much trouble, if some of our Correspondents would themselves describe the subject of their communications.

CONCLUDING OBSERVATIONS.

AT the close of another year of our periodical labours, we feel ourselves loudly called upon to express our gratitude to Almighty God, and our obligations to numerous kind correspondents and friends, for the valuable assistance with which we have been favoured. During the year that is past, we have received numerous testimonies of approbation, and heard very little the language of complaint. Our circulation has steadily increased; and while several other publications have appeared, and some, long established, have been much reduced in number, we, through the divine mercy, have experienced a considerable advance. We trust the favour thus manifested will powerfully tend to excite us to still greater diligence and assiduity, and that our kind friends and contributors will ever remember, that it is only by continuing their invaluable assistance, that the interest and utility of our work can be perpetuated and extended.

Thus much may, for the present, suffice, both as to the circulation of our publication, and the kind assistance by which it has been supported: instead of repeating acknowledgments, either to individual contributors or the public at large; or dwelling upon topics, relating to the plan and conduct of our work, with which our readers are already acquainted; or discussing additions, alterations, or improvements, which at different times, in the past and former years, have, in various respects, and sometimes on contradictory principles, been suggested; we would close the present volume with a few observations on points deeply affecting our own minds, and which will not, we trust, be deemed irrelevant by our readers.

We rejoice at having been enabled to conclude another volume in uninterrupted peace and tranquillity. At one period of the year, we, in common with many others, entertained anxious apprehensions, lest the contests of neighbouring powers should again entangle our country in the guilt and the miseries of war. That danger has, through divine mercy, passed away, nor does there appear any ground to apprehend its return. Oh! let our grateful praises arise to the God of our mercies, and let us all unite in fervent prayer for the approach of that time, when the "sword shall be beaten into the ploughshare, and the spear into the pruning hook, and the nations learn war no more."

We have been, also, mercifully preserved from the dangers which, in our judgment, must have resulted to this country, had the grand political experiment, miscalled Catholic Emancipation, succeeded. We must ever thank God, that the exertions of the Romanists have failed; and that they have met with so signal a defeat, as to render it very improbable that their efforts should be resumed during the present Parliament. Let not, however, the friends of Protestantism give way to a careless security; but let them seize the golden opportunity, and labour so earnestly in promoting the moral and religious improvement of our own and of the sister country, as effectually to counteract all the attempts of the Romanists, and remove from the eyes of a deluded people, that blindness which has hitherto prevailed. If such efforts are made, vain will

be all the base attempts of ignorant or interested individuals, and vain will be all the lying miracles of this German Prince Hohenlohe; or rather, these base attempts to support a falling cause, will, like the unskilful endeavours sometimes used to preserve a tottering building, only hasten its downfall.

And, thanks be to God, such exertions are already making.—We have just received from Ireland a valuable mass of documents, which show the zeal with which the contest between light and darkness is at this moment carrying on in that country; and we know not how we can communicate a more cheering view, than by here inserting an interesting letter from our valuable correspondent, *Amicus Hibernicus*, whose communications have been, we regret to add, suspended for a season, through some of those afflictive dispensations with which Almighty God sees fit to exercise his people, and which we pray may mercifully be removed and sanctified.

An important era has arrived in Ireland—an era in some respects similar to that which took place when the dawns of the Reformation first became discernible. For a considerable period, there has been a widely-extended circulation of the Holy Scriptures and religious tracts, and a gradual increase of schools, which have excited great inquiry, and which prepared the mind for the glorious contest which has publicly commenced; and will, if carried on in faith and prayer, issue in the final subversion of the dominion which the Man of Sin has usurped over the benighted millions in this superstitious, distracted, and rebellious land. The noble charge of the venerated Archbishop of Dublin, has given a powerful impulse to the zeal, talent, courage, and piety of numerous ministers of our Apostolic church throughout Ireland. For some months, a lecture has been delivered in St. James's Church, Dublin, in the heart of the Liberty, on every alternate Wednesday evening, by the able and pious Vicar, the Hon. and Rev. Edward Wingfield, assisted by some of his brethren in the ministry, on the leading points of difference between the Church of England and that of Rome. Multitudes of Roman Catholics have attended; some of whom have been delivered from the trammels of their unscriptural religion, and are now lovers of truth and followers after holiness. Incalculable good has been done to the poor Protestant population, who had too long been neglected, and were consequently too much exposed to the assaults of Popery. The Rev. William Bushe, Rector of St. George's, on the north side of the city, commenced a similar lecture on Wednesday evening, the 5th Nov.; and intends repeating it on every alternate Wednesday evening also; so that, once in every week, the Roman Catholics of Dublin will have an opportunity of hearing, in our Church, truth put forward in an able and most affectionate manner. On the 5th, St. George's Church was crowded to excess; and it is generally believed, that not less than five hundred Roman Catholics were present, who conducted themselves in the most becoming and respectful manner.

While such exertions are making on behalf of the Irish Catholics, we would just suggest it to the consideration of those of our brethren in England, who live in neighbourhoods where Papists abound, whether somewhat of a similar nature might not be attempted.

We have, also, thankfully to acknowledge the continued blessing and success which have, during the year, attended our Bible, Missionary, Jew, and School Societies. These, and various other pious and benevolent Institutions, have been proceeding silently yet steadily. No enemy has arisen to interrupt their progress; and though there is a species of secret, sneaking, and cowardly opposition carrying on against some of these benevolent undertakings, we may well congratulate our readers on what God hath already wrought, and console ourselves and others with the assurance, that the cause which is fairly beaten out of the field of argument, and depends on underhand means for support, is really lost, however false pride, and mistaken views of consistency,

may lead some to adhere to the party they have once imprudently or ignorantly adopted.

Our readers will join with us in thankfully acknowledging the progress already made in the erection of new churches. Vain is it to educate our youth in the principles of the Establishment, unless places are also provided where they may worship God. While, indeed, we rejoice at what is done, our joy has especial reference to the principle and the precedent which is thus established; and we cannot but hope, that some of the remaining difficulties may be removed, and that farther pecuniary aid may be afforded, until churches and chapels are erected, in every part of the land, sufficient to accommodate all who desire there to worship God.

And here we would impress upon the minds of Christian people, the importance of increasing numbers of young persons being devoted to, and trained up for, the especial service of God, as Ministers and as Missionaries. The call for increasing labourers resounds from every part of the world. In proportion as churches and chapels are erected, and especially where provision is made for three services on the Sunday, an increasing number of clergy will be required at home. Our possessions in the East and in the West, in Canada, in Newfoundland, in Africa, in Australasia, are almost heathenizing for the want of Protestant and Episcopal Ministers. Our Legislature has passed especial acts for the ordination of persons for colonial service; and it is now surely our duty to inquire, Where are the men? Where are those to be found who will devote themselves to this work? Men of humility, of industry, of patience, and of prayer. We call upon ministers to search out such men. We call upon persons of influence and of property to come forward with their substance, and, after the example of many of our pious Nobles and dignitaries in former times, to supply such young men with books, with tuition, with stipends, or exhibitions at our universities, that they may come forward well prepared and well fitted for the work of the ministry, and be instrumental in promoting the honour of God and the salvation of souls, and the extension and prosperity of that Establishment, of which all, who sit under her shadow, may well say, *ESTO PERPETUA*. We call upon all to join in fervent prayers, that the Spirit may be poured out from on high; and that ‘Almighty God, who is the giver of all good gifts, and who, of his divine providence, has appointed divers orders in his church, may give his grace to all who are to be called to any office and administration in the same; and so replenish them with the truth of his doctrine, and endue them with innocency of life, that they may faithfully serve before him to the glory of his great name, and the benefit of his holy church, through Jesus Christ our Lord. Amen.’

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